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The Presbyterian Record

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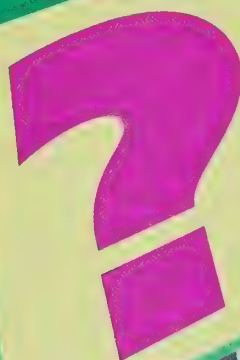
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PRESBYTERIAN Record

January 1998



The Experimental Fund





"We are delighted to meet to discuss the weather for our trip. But, surely, in such a convivial setting, it would not be appropriate to discuss the number of lifeboats or rumours about icebergs ..."

— Captain of the *Titanic*

hogmanay (corruption of French *jour de l'an*, New Year's Day), popular folklore-laden festival celebrated on the last day of the year by Scottish Presbyterians since the Reformation in place of Christmas

— John Moir, *A Handbook for Canadian Presbyterians*

The Hymns — Pro and Con

On March 7th, 1878, shortly after the induction of Rev. Mr. McLeod, and when Mr. Macpherson was a member

of Session, we read that "the moderator brought before the Session the advisability of the adoption of hymns in the public worship and strongly recommended the hymn-book as authorized by the Presbyterian Church of England which is now in use in many of our churches. This was carried on motion, moved by Henry Gibson, seconded by James Henderson, the vote being 8 for and 3 against, the three voting for the amendment moved by Rev. Thomas Macpherson and seconded by Ralph Donaldson, that no action be taken in the meantime, as if put into action it would disturb the congregation. (The third member was Mr. Stevenson.) Mr. Macpherson requested that his dissent from the finding of the Session be duly recorded in the minutes.

— from *Knox Church, Stratford, Ontario, A History, 1844-1931* by A. W. Fisher

Getting to Heaven

I played my trumpet in a huge Pentecostal church out West. The minister was a wonderful East Coaster called Skipper Lucas. Skipper told a story about his days as a minister in Halifax. One of the fixtures of the town was a terrible drunkard who would spend the week in the gutter. On Sunday evenings, he would see the lights of the big Pentecostal church and wander in. He was moved by the warmth of the people and the passion of the preacher. At the time of the altar call, he'd make his way up to the front. People would gather around him and pray. In a day or two, he was back in the gutter again. Skipper Lucas said, "You know, the only way we will get this man into heaven is to get him up to the altar, get him saved and shoot him."

— Douglas Rollwage

The person who
rows the boat
does not
have time
to rock it.

— James Simpson

Waiting

Every parent knows how impatient children can be. Waiting — especially humdrum waiting — is difficult. The energy of the young bursts out: they are active, restless, dissatisfied. We probably don't take long automobile trips the way we used to, but the car is a favoured venue in which children learn patience.

We once set out on a full day's trip touching three states, our destination a conference centre in the state of Oklahoma. The four-year-old among us called it "Opahoma," and expected each rest stop to be our final destination. When he was finally told that we would reach Oklahoma some time in the afternoon, he declared, "I want to be in Opahoma right now!"

The fact that our family still quotes this line tells a lot about sheer human impatience with waiting. Like the psalmist, we say, "And you, O Lord, how long?"

— Stanley Walters

One of the worst prejudices known is held by the majority of the so-called scholars of our time who claim that a person can live without faith.

— Leo Tolstoy in
*A Calendar
of Wisdom*

God provides the victuals
but he does not cook the dinner.
— Anonymous

We are faced with magnificent opportunities, brilliantly disguised as impossible situations.

— Charles R. Swindoll





Giving Without a Target

When my husband, David, came home from a recent stewardship meeting at St. Andrew's, Toronto, to tell me the church was planning a major fund-raising campaign, my first question was "What for?" I knew the roof was sound, and we certainly didn't need a new organ or a new stained glass window.

"For nothing," was his answer. "Just to give the church more support in general."

My response was glum. It will never work, I told him. People need goals. A new floor, new carpeting — that we can understand. But for nothing in particular? I was sceptical.

And I wasn't the only one who reacted that way. The stewardship committee plugged away regardless and, as the planning went on, it only got worse. I found to my dismay that my poor husband, who was baptized and joined the church only a year ago, was expected to join two other unfortunate individuals on the committee and speak publicly during a service about his life, about the gifts he'd been given and about his faith. Didn't sound very Presbyterian to me. Presbyterians are not enthusiastic, in my experience, about speaking publicly concerning such things as money and faith.

This approach to fund-raising is new in the Presbyterian Church. Although it is becoming more common in the United States, as far as we knew, it had been tried in only one other Presbyterian church in Canada. The reason we were doing this, it was explained to me, is that other fund-raising efforts — especially the old technique of home visits to persuade people to sign yearly pledge cards — had become tired and frayed. This new approach centres the program in worship in the church community itself and encourages people to think about giving as part of their lives.


As to the bottom line, it's still too early to say whether the six-week program was a success. From every other point of view, however, it turned out to be a moving and memorable experience. For three weeks, our minister, Cameron Brett, led the process with a sermon on giving. Immediately afterwards, Brian Stewart, a member of our congregation, introduced the morning's speaker — called "the witnessing steward." The

first was Devonia Smith, a young businesswoman who came to St. Andrew's from Brampton a year ago. The second week, it was David Wishart's turn; he's been an elder at St. Andrew's for 40 years. The final speaker was David, my husband. Each of them, including Brian himself, offered fascinating and moving glimpses of their lives, their careers, their families and their relationship with the church.

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These presentations were followed by a formal dinner at St. Andrew's with Rev. Harry Waite, mission superintendent for the Synod of Toronto and Kingston. He talked about the program and preached at the final church service in the program. This time, it was the congregation's turn; this time, the members walked forward, led by the children of the church school, to the front of the sanctuary to offer pledge cards they had filled in and to greet the ministers. Even our visitors came to the front to

wish the church well, and everyone went to the congregational lunch afterwards.

Even though Presbyterians are not used to programs like this, it worked better than we could have imagined. It was a heart-warming experience and it touched people. And, after six weeks of thinking about it, we understood that giving without a target, giving simply for the sake of giving, is not such a bad idea after all. 

Stevie Cameron is an author, editor of *Elm Street* magazine and a member of St. Andrew's Church, Toronto.

Volume CXXII, No. 1
January 1998
ISSN 0032-7573

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Circulation
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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsible
to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15
Every Home Plan (80% families subscribe): \$9
Group Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

Acceptance of advertising does not imply
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The Presbyterian Church in Canada.

Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
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North York, Ontario M3C 1J7

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FROM THE MODERATOR

John
Congram



The Church and Change: The Story of Two Churches

During the late 1960s, I spent six years in Hamilton, Ontario, divided between St. Paul's as minister of outreach and as minister of the joint charge of Knox and Calvin. Few spots on earth encompass so many Presbyterian congregations. It is no accident the General Assembly will meet in Hamilton in the year 2000 for the 125th anniversary of The Presbyterian Church in Canada.

Even 30 years ago, questions had begun to arise about the survival of all the congregations, especially those in the urban part of the city. I am glad I did not make any

**What is
important is not
how far along
the road you are
but which way
you are facing**

predictions about which ones would or would not survive. In most cases, I would have been wrong. Surprisingly, most have survived. Institutions, even those that have lost their purpose or vibrancy, survive longer than most of us believe possible.

So it was interesting for me to return to Hamilton for the 117th anniversary of Erskine Church. Let me be honest, this is not a congregation I would have predicted would still be with us. My impression of Erskine in my time was that it was securely en-

shrined in the "solemn traditions of its Scottish elders" and not likely to change. Today, however, Erskine Church provides lively evidence that old churches do not necessarily have to go the way of the dinosaur.

The old adage "It's not how far along the road you are but which way you are facing that's important" fits the Erskine situation. Like most urban congregations with large, old buildings, lots of challenges still face the congregation; but, in my view, the congregation is turned in the right direction, its face toward the community.

Derwyn Hill, a retired minister of our church, has not retired from playing the drums. He is part of a musical ensemble that plays at most worship services. The talented and flexible music director encourages the members to share their gifts in a lively choir. Together with the musical ensemble, they lead the congregation in a wide variety of music, with the needs of the members as the goal rather than the needs of a specialized musical elite. Two young people presented a moving religious dance. The minister has abandoned the high pulpit next to the organ pipes and preaches from a lectern in the midst of the congregation.

All of this is geared to be relevant and to reach the spiritual needs of this generation — the first thing, Lyle Schaller says, people today look for when seeking a new congregation.

On the other hand, I received a sad and poignant letter from a woman describing the church in which she grew up and still attends as a dying church. She recalls many wonderful memories of life in this church from her childhood. But it is a church, she says, which has not been able to adapt to the new age. "Our church will eventually die," she writes, "and I am sad to think there is nothing I can do but watch."

Churches like Erskine offer hope that, although change is inevitable, death need not be.

John Congram

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Designed by Tim Faller.

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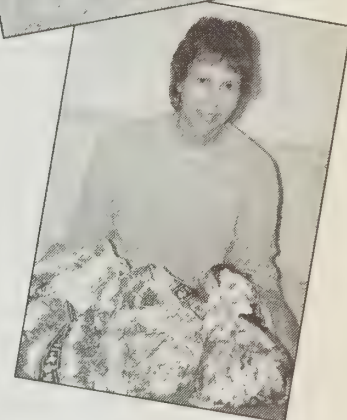
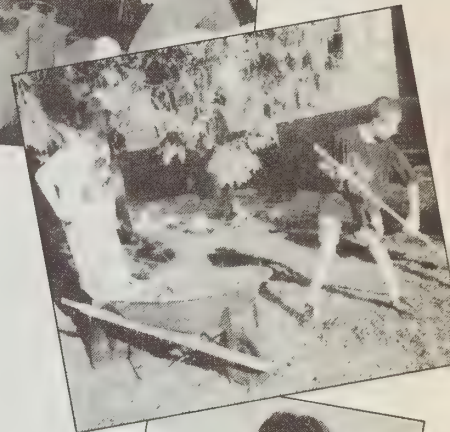
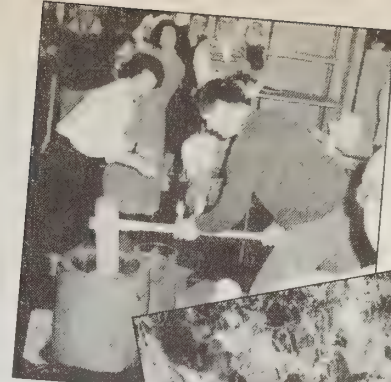
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Concerns About Cloning

The Church may recognize that the mandate God gave to our first parents can and must include many endeavours of a scientific and medical nature. At the same time, however, it must sound the warning that the mandate pre-dates the fall into sin and, consequently, there is no endeavour and no achievement not touched and marked by the consequences of human sinfulness and folly. There is absolutely nothing humans can do with the life that continues to flow from the Springwell of life which we could ever hope to call perfect and complete. The Church must call all scientists, in particular the Christians among them, to tread more carefully and fearfully the closer they come to the unique and exclusive act of the Creator — the creation of life.

The fact of the cloning of plants and animals now seems to prompt some people to conclude that humans are quickly coming to the point where they can become the authors of life and, in the next step, the creators of human persons. Here looms the awesome vision of a scientist holding in his arms the clone that resulted from his manipulation of human

genetic and bio-chemical material, lifting it up to the Creator and flinging this challenge in the face of Almighty God: "I have taken the components needed to duplicate the physique of a being you created in your image, and I have succeeded. Would you dare to withhold from it the completion of your image? I challenge you to create a soul in this body, unless you are prepared to have a human being on your hands for whom Jesus Christ did not die!"

In the wisdom of his mercy, God may well do the scientist's bidding. Or so it may seem to the scientist. However, there will be a Day when, in the justice of his holiness, God will ask some pointed questions of this scientist regarding such intrusions into a realm where only God can be God and where no creature can ever be the equal of its Creator.

Does that leave us with any option other than to say "No! in the name of

God" to the cloning of human beings — to the practice and, *therefore*, to the theory of it?

Hans W. Zegerius,
Guelph, Ont.

We publish as many letters as possible.

All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Inserts

Let it be known I am dead set against magazine inserts. Over the years, I have been pleased the *Record* was not plagued by them. The November issue changed that. I resigned myself to the task of turning to each of them (an easy task — magazines always open naturally there) to rip them out and consign them to the waste. I understand this is a source of revenue

for the *Record*, but they insult my intelligence and are an environmental waste.

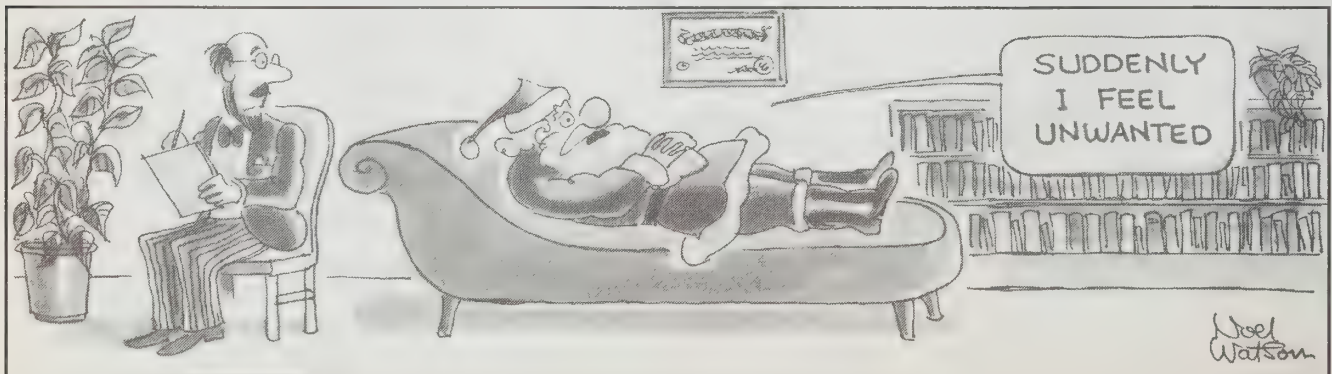
Otherwise, keep up the good work.

Doug Lee,
Ottawa

The November pull-out advertisement for Columbia House Records disappoint-

WATSON'S WORLD

Noel Watson



ed and annoyed me. I know few of the religious groups but do know that many of the well-known soloists would never be classed as Christians.

I have a bias against all pull-out advertising. Are we to expect more requests for money like the Habitat insert? I am inundated with begging letters and resent opening my favourite non-commercial magazine to find it following the pattern of other publications.

*Ethleen Britton,
West Hill, Ont.*

Not Just Another Crabby Reader

I sent a strongly critical letter regarding Kathy Cawsey's Generation Y column in the October *Record*. Although I don't take anything back from that letter, her column in the November issue was outstanding. I could endorse wholeheartedly her thoughts on prayer.

I don't want you to think I am just a crabby reader. I generally enjoy most of the magazine.

*George Dimson,
Scarborough, Ont.*

No Cliques

I do not agree with Regna Scott's comments: "We were kind of cliquy" and "We sat with those we knew and didn't look for newcomers or visitors" ("A User-Friendly Faith," October *Record*).

As newcomers in April 1953, we were welcomed to St. Andrew's in Whitby, Ontario, and invited to the various groups. If there was a clique, we were not aware of it.

In the various churches I have attended in my long lifetime, I have never noticed any cliques. I have enjoyed friendships with wealthy members as well as with those who were not rich in worldly goods. Possibly, I was too busy being a wife and mother, making sure our family was neat and clean and as well-dressed as we could afford, to wonder what a clique was.

Anyway, we *did* enjoy the fellowship at St. Andrew's, Whitby. I hope readers do not pay too much attention to this article.

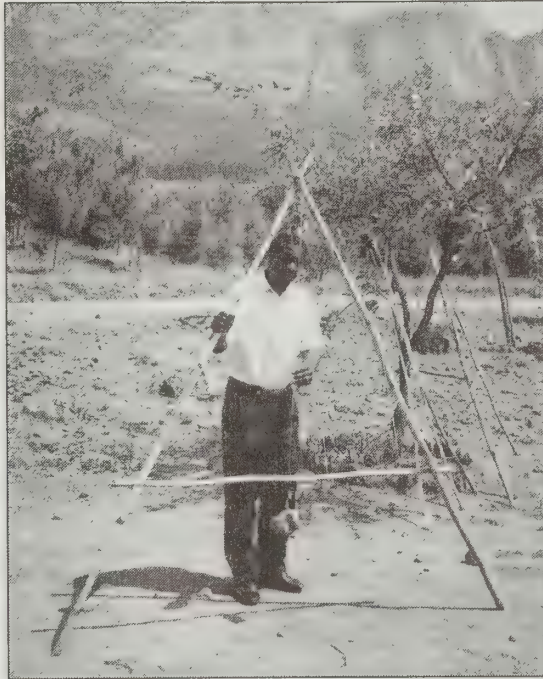
*Ruby Partington,
Trenton, Ont.*

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



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Isaiah 58:10 (NRSV)



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farmers are using to build contour ridges in their fields to reduce soil erosion. Your contribution to PWS&D ensures that these farmers can continue to use innovative and sustainable farming techniques to provide food for immediate use and ensure future agricultural output.

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Solid Ground for Advance

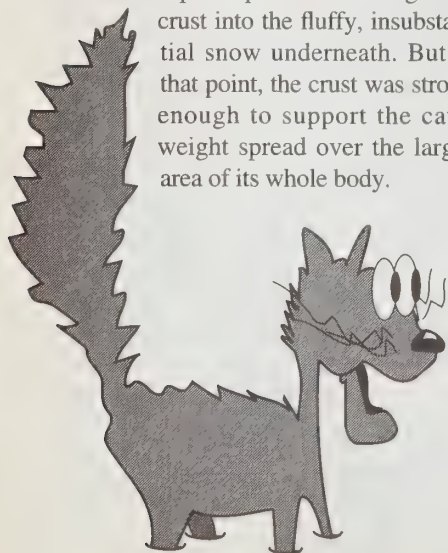
Now and then, little things happen that, quite inexplicably, manage to throw a larger picture into focus. That happened to me one day last winter. A black cat raced across the road in front of my car.

I don't put much stock in old superstitions. I'm more likely to pet black cats than to avoid them. I'll cheerfully walk under any ladder — unless there's a painter up there with an open paint can. And if I break a mirror, I certainly don't expect seven years of bad luck.

But this cat, I realized, offered me an omen of our times.

For some time, deep, fluffy snow fell layer on layer. The previous day, a thaw had softened the top layer. The surface of the snow had partially melted. Then, during the night, temperatures plunged. A crust formed. A thin crust. Not quite strong enough to support the weight of a cat.

When the black cat saw my car coming, it raced for safety. It leaped over mounds of concrete-hard snow piled up by the plows, landing on the smooth, unbroken crust beyond. As it landed, its four small paws punched through the crust into the fluffy, insubstantial snow underneath. But at that point, the crust was strong enough to support the cat's weight spread over the larger area of its whole body.



I remembered advice I was given about hiking on frozen lakes in the winter. If you fall through, fling yourself flat. Spread your weight out over a larger area.

And, so, the cat hung there, suspended. It couldn't go anywhere. Its paws poked through the crust into the deep, fluffy snow below. It couldn't touch anything solid down there to push off from. It was, for the moment, in no danger. It could rest there comfortably, if it chose. But it couldn't go anywhere.

As we come a year closer to the next millennium, that unfortunate cat seemed to me to be acting out a dilemma that affects many of us. We've been living for years — perhaps for generations, even for centuries — with a thin crust of religious beliefs. They've been handed down to us by the great religious thinkers of the past: Augustine, Aquinas, Calvin, Luther ... These beliefs have worked well, generally speaking. They've given us a theoretical structure that provides a framework of apparent purpose and structure for our otherwise chaotic lives. In the process, they've shaped what we think of as a Christian society. Even those who reject the Christian faith and Christian ethics have to admit, as syndicated columnist Richard Gwyn wrote, that this is, at the very least, a "post-Christian" society. It is not, by contrast, post-Buddhist, post-Hindu, or post-Islamic.

But we have taken that doctrinal framework for granted. We've treated that inherited crust of beliefs as if it were

solid ground. And, now and then, we break through to find we've not much solid down there any more to support us. If we have not rebuilt that ground of beliefs for ourselves. If we have coasted along on someone else's theological struggles.

We have treated an inherited crust of beliefs as if it were solid ground, coasting along on someone else's theological struggles

And when we break through, we face the same choice as that black cat. We can rest comfortably on the surface for some time. Or we can flail away furiously at our beliefs and convictions, apparently digging ourselves deeper into a hole, until we find some solid ground down there again.

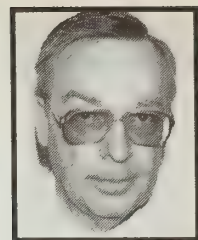
Resting on our laurels, so to speak, may seem preferable. To mix metaphors even more, this doesn't rock any boats. It preserves the status quo. But in the long run, it's counterproductive. Eventually, we starve, stranded.

Flailing away, by contrast, looks risky. We damage that fragile crust. We could hurt ourselves or others. We may fall through into an abyss of uncertainty. And it demands energy. But it's the only long-term solution.

The cat, I'm happy to say, took the braver course. It flailed away helplessly for a while. It shattered the crust completely. It sank out of sight. Then, its paws worked down deep enough to touch solid ground again. At that point, it could spring up again. And it went bounding away, leaping into its future.

Would that we might do the same with our future. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Wise Men, Camels and Time

Isaiah 60:1-6, Psalm 72:1-7, Ephesians 3:1-12

New Year's or Epiphany Sunday? According to the church calendar, the first Sunday of January is Epiphany. For the Gregorian calendar, the first Sunday is New Year's. If the day is Epiphany, the church looks to a different city (Isaiah 60:1-6), a different king (Psalm 72:1-7) and news about the mystery of God's grace for the world (Ephesians 3:1-12). If the day celebrates the new year, it is marked as a day of new beginnings and, perhaps, resolutions.

A problem? It may be the days are not as far apart as initially imagined. If we consider Epiphany and New Year's together, it is possible the Wise Men and their "camels" can teach us about our use of time. Can the visitation of the Timeless in time influence the way we look at our days and times? Does Jesus affect our watches and calendars? Does the always surprising intervention of God in our lives affect our schedules?

First, consider the nature of time itself. It is not only an objective measurement but also a subjective reality. While many years can seem like only yesterday, waiting in school for the bell to ring seems like forever. Two weeks on vacation is not as long as two weeks on a diet — except for workaholics.

Time that has purpose and meaning is somehow different. To oversimplify, scholars use the Greek *chronos* to mean time as measured by the clock, chronology; they use *kairos* to refer to time in a qualitative sense as in "good time," "high time," "right time" and "timely." *Chronos* is the time measurement that is form; *kairos* refers to content. *Chronos* is what the time is; *kairos* is what the time is for. When Jeremiah said the stork, the dove, the swallow and the crane were better at telling time than God's people (Jeremiah 8:7), he wasn't looking at his watch (*chronos*); he was looking at ful-

filling the purpose of creation (*kairos*).

Secondly, let us recognize and confess that chronological time has become, to most of us, more of a master than a servant. It seems the more we organize our time, the less we have. Maybe we have the wrong organizational principle. Maybe time management programs should start with what is ultimately most important rather than what seems to be most urgent.

We place alarm clocks on our wrists and electronic calendars in our pockets as our forebears carried little gods that showed their allegiance. We are driven and hurried and we can't say why. Running down the wrong road of life, we are apprehensive no matter how fast we go. In the words of W. H. Auden, "Our epoch's providence is quite worn out, the Lion of nothing chases us about."

Thirdly, the Wise Men have a lesson to teach us about priorities. Their journey, from knowledge to wisdom, meant seeing the time as God's time. The "clocks" of *chronos* served the Christ of *kairos*. To worship means to place time

in the context of eternity, to travel to the presence of God — the still point that is the dance (T. S. Eliot).

Bowing with the camels, as it were, our agendas are cast aside and time becomes the medium for the adventure of faith. Time becomes the occasion for a deepened relationship marked by praise and peace, humility and service, forgiveness and compassion. Kneeling before the Christ, we are aware that time is a gift and all of life is in God's hands.

Time is not a futility to be endured but is the occasion for entering into the timeless acts of grace and gratitude.

Fourthly, Epiphany and New Year's combine to remind us that our days do not last forever. A lament for the farmer who built bigger barns for a better tomorrow (Luke 12:13-21) must recognize that "Yesterday, he hadn't time and; now, he has eternity." There is a Chinese proverb that declares: "Those who take short views will have long troubles." In the days of January, we might think about trading limited time for time unlimited, exchanging passing time for time eternal.

Fifthly, those with the most discretionary time — including the retired and clergy — complain most about being busy. We need to help one another better manage the time. We need to take time to think about our use and abuse of time. Can we change our agendas so that our children will see there is more to life than consumption and the sports circuit? Can we stop treating one another as customers and consumers? Can we "take time to be holy"? Can we put New Year's and Epiphany together? **R**

Putting New Year's and Epiphany together



Ted Siverns is the minister of First Church in New Westminster, B.C.

Knox Church Helps Children Fill Days During Strike

Margaret Dinsdale

When 125,000 teachers went on an illegal strike in Ontario in October to protest a pending education bill in the legislature, parents had to stay home from work or scramble for alternative care for their children. But one place, Knox Presbyterian Church at Spadina Avenue and Harbord Street in downtown Toronto, stepped in to help. Knox provided 24 children with activities and fun for the two weeks they were out of school.

Rob Kennedy, full-time youth minister at Knox, quickly reconstituted a day-camp program that is held six weeks each year during the summer and adjusted it to fit in two study periods per day.

"It was an opportunity to help the community," Kennedy explained. "We minister to Christians and non-Christians. And it was free for those who couldn't afford it."

Kennedy had a lot on his mind in the period leading up to the strike what with his full-time job at the church as well as being in the middle of house renovations in anticipation of the birth of his fourth

child. But he kept thinking about the children who would be affected.

"When the strike was announced, I had to do something," he said. "I announced my intention in church on the Sunday before the strike started and got really energized by the support of the congregation." He spent that afternoon lining up the high school age leaders-in-training from the day camp, who were also off school because of the strike. In the evening, he talked on the phone with relieved parents, telling them of the plan.

Two of the youths central to the program were Greg and Jen Gordon, a brother and sister who participate in the Friday night Young Life program at the church and in the summer programs.

"Jen really came into her own those two weeks," says Kennedy. "She stepped into a leadership role and became program director. That was good to see."

As for her shy, six-foot-six brother?

"The past two weeks have been harder work than I thought they would be," says Greg, 18, with a laugh. "But I have been praying for patience."

Greg first came to the day camp at Knox when he was eight years old but he spent his teen years drifting and hanging out, by his own admission, with "rough" kids. "I had started smoking and stuff like that," he said. "But then I started coming here again, for the basketball. So I quit smoking. Then I started coming to Young Life and went

to two or three Bible studies."

Greg's journey progressed to helping with the younger children at the Monday afternoon club. Then he prepared himself to help with the day camp this past summer and was a cabin leader for the week-long boys overnight camp.

"When the strike was announced, I had to do something. I announced my intention in church on the Sunday before the strike started and got really energized by the support of the congregation"

"I've learned that forgiveness is the big thing," he says. "Prayer accompanies everything we do here. Rob has helped me to understand and get closer to God." Even if they don't get through the prescribed Bible study.

"One time, we were looking at the common myths about God and Jesus," said Kennedy. "One of the kids from the neighbourhood related what we were talking about to something in his own life. So we spent the rest of the time on what was important to him."

"It really helps give alternatives for addressing problems in a Christian way," says Greg. "And when I am with the younger kids, I see that my actions are setting an example for them."

It is this attention to the individual that makes Kennedy's programs special. "It's a matter of relationship-building," he says modestly. "They learn about themselves and each other so that, when we have a situation like the strike, they can come together and do what we did with the camp. Basically, it was the teens who ran it." ■

Margaret Dinsdale is a free-lance Toronto writer.



My Encounter With the Unitarians

Cameron Brett

It's not every day a confirmed Trinitarian gets to preach to a congregation of Unitarians. So when I was invited to speak at the local Unitarian church in Toronto about St. Andrew's "Out of the Cold" ministry to the homeless, I quickly and enthusiastically accepted.

Maybe a tad too quickly.

The first inkling of trouble came when I received a nice letter shortly thereafter, thanking me for agreeing to come and telling me someone would be in touch to talk about "worship service policy and guidelines." That someone turned out to be a delightful student intern who had come all the way from California to spend a year at First Unitarian. We went across the street for lunch where she graciously and helpfully explained that there are some useful things to know when you are invited to preach in a Unitarian church.

First, use the word "God" sparingly. While some speak of God explicitly, most, apparently, have a fondness for more implicit, Tillichian-like references to the Divine Being, such as "The Ground of All Being," "Ultimate Truth," "Universal Love," "Life Spirit," "Transcending Mystery" and so on.

Secondly, it's preferable not to mention the name of Jesus. This, admittedly, is a bit of a challenge since Jesus has a lot to do with the "Out of the Cold" ministry, as well as with everything else that goes on at St. Andrew's. It's not, she assured me, that Unitarians have anything against Jesus. Actually, they like him a lot and have at least as much if not more affection and respect for his sacred

teachings and spiritual example as for the next great religious guru. But any hint that he might be in some manner unique or special, or the ultimate source of "Ultimate Truth," is to be studiously avoided.


Thirdly, while reading a passage from the Bible is acceptable in some instances,

it is preferable to balance it with readings from other sacred writings as well or from any great literature, for that matter. Mix Milton with Moses, Plato with Paul and Keats with Christ.

Fourthly, be prepared to provide a manuscript of the sermon ahead of time. Presumably, anything in it that might be contrary to the above

guidelines can then be excised so that what you have to say will be within the self-described "tradition of liberal leadership."

Despite such constraints, I'm looking forward to my Sunday with our Unitarian friends. I told my luncheon guest she needn't worry. After all, I can't imagine Presbyterians, the all-time great paragons of propriety, saying or doing anything that would offend anyone.

I may have to change the theme of my sermon, though. I was thinking about preaching on "The Homelessness of God." In light of my lunch-time conversation, however, a more appropriate title might be "The Namelessness of God." Or how about something like "The Intolerance of Tolerance"? 

Cameron Brett is the minister of St. Andrew's Church, Toronto.

She suggested I use the word "God" sparingly. Unitarians prefer something more implicit, such as "Ultimate Truth" or "Transcending Mystery"

"Can you find me a place to live?"

In a way, it's the question we dread the most. They are the hard-to-house: they have no money, they have a hard time caring for their property, they sometimes abuse their tenancy privileges, they have a hard time with their neighbours.

They are the homeless.

What do we say when we know it's going to be hard for them to be accepted — no first month's rent, no identification? It's nearly impossible even before we begin.

But we always look. We'll look in the listings, call the landlords, write letters of introduction. We might not end up getting them a place but we've done something that's maybe even more important: we showed them we were willing to take the time to try.

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My dear editor:

This is a somewhat dated epistle, but it has taken me a little while to "make the vision plain" as Habakkuk would say.

One of the churches in the farthest reaches of our presbytery has been the beneficiary of a keen but somewhat volatile young man, called to its pulpit after having been deemed fit to be let loose upon the church by one of our Martha McStewart-approved theological colleges. (It's astounding what that woman can make out of old candles and bits of twine, is it not?) The town to which this church attempts, with eight others, to provide spiritual enlightenment is not large, and neither is the congregation. But it is a solid, or stolid, locale, depending upon your point of view, a small "c" conservative venue.

It has been a long-standing custom for the local branch of the Royal Canadian Legion to hold a church parade and join one of the nine congregations on the Sunday before Remembrance Day, or on the precise Sunday when it falls on the 11th. They do this by rota; but it is also a long-standing, though undeclared custom that they do so only by invitation, which is taken care of by the local ministerial on a rota basis — another long-standing custom.

This "understanding" had worked rather well until the new minister, at ... we'll call it "St. Andrew's" and be safe, explained to the session that he had ... well ... "misgivings" about presiding at the service. He felt such observances "glorified" the "bloodthirsty and barbaric side of humanity" and conflicted with his own political and moral convictions (made clear, incidentally, in an earlier five-part series of sermons with the overall theme of "Jesus as Social Worker"). Now I, myself, dear Editor, have spent not a few hours within the confines of a Legion hall, and must have missed something of the bloodthirsty and barbaric vein; but I digress.

The session, not wanting to break with tradition or, worse still, to appear inhospitable and hostile to the Legion, some of which belonged to both, urged him to do his best. He agreed, but with the proviso he would speak his mind. Taking from this a hint the sermon might be a short one, the session also agreed.

Came the Sunday, and the church was, with the guests, almost filled from front to back. The Legion's colours were received by an elder-legionnaire, the minister having declined to do so.

I have attempted, for accuracy's sake, to obtain a copy of the sermon, but my quest has proved fruitless. Such second-hand information as I have makes reference to illustrations from *Rambo* movies, former president Ronald Reagan, Don Cherry (?) and (this was spelled out to me) "the desire of every testosterone-impaired male to use weapons as a reassurance of virility." Whatever.

At some point, one of the older members (a relative category when made in reference to the Legion) got up from his

end-seat on a rear pew and went out — to use "the facilities," no doubt, given the normal vicissitudes of age. He returned without fuss a few minutes later.

His exit and return created not nearly as much notice as an elder emerging from a side door near the pulpit, bearing an anxious expression and a piece of

paper which he handed to the minister between paragraphs. The minister grabbed the note in an unmistakable gesture of irritation, read it and immediately announced to the congregation, in a somewhat tremulous voice, that the local constabulary had been notified by an anonymous phone call that a bomb had been planted in St.

The local constabulary had been notified by an anonymous phone call that a bomb had been planted in St. Andrew's

Andrew's. He then exited, stage left.

Members of the congregation looked at each other, wondering what to do. From the front pew, an officer arose and proceeded in stately fashion to the organist's bench. He whispered something in her ear, a communication made easier since she had turned in confusion to seek a cue from the assembled host.

The opening chords to the national anthem were struck. The Legion members rose, and then the congregation. "O Canada" was followed by "God Save the Queen." Then, the Legion recessed with their colours and the same dignity with which they processed.

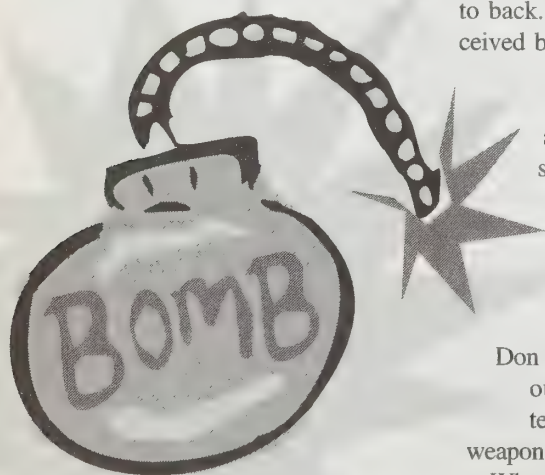
No bomb was found. "Probably some teenager," was the general consensus.

The minister was next seen at the communicants class on Wednesday night.

Little else has been said. It will be eight years before the Legion is invited to come again. And that's a long time.

Wishing you, and our readers, peace in 1998,

Peter Plymley II



The Bright Teaching

by Rosemary Doran

Some years ago, a farmer in mainland China was digging up his field. His spade struck something hard. It turned out to be a large stone — not an unusual find under the circumstances. But this was a stone with a difference. It was a black stone, of regular shape and covered with writing.

The writing recorded the story of the earliest Christian presence in China, some 13½ centuries earlier. The stone was a real find. For the Communist government, it became a relic to be exhibited as part of the nation's cultural heritage in the Stone Forest, a museum in Xi'an. But, perhaps more important, it provides a link for Chinese Christians with their ancestors in the faith and makes a faith statement of its own.

While preparing for a trip to China in 1996, I was surprised to discover how long Christianity has been a part of the Chinese scene. It first came via Asia Minor and Persia in 635, brought by Nestorian monks. They set up churches

and monasteries which flourished until the mid-800s when government approval for religious movements was withdrawn and Christianity virtually disappeared. Some four centuries later, it resurfaced with the efforts of Roman Catholic monks who, for close to 100 years, sustained a Christian presence and witness until these, in their turn, were wiped out with the end of the Yuan dynasty.

In 1582, Matteo Ricci, a Jesuit priest, arrived to revive Christianity in China and re-establish the Roman Catholic Church. Ricci's work bore fruit for almost 150 years when, once more, Christianity faced the ire of the authorities and all Christian missionaries were expelled from the country. It was almost 100 years later that the first

Protestant missionaries appeared on the scene. Christian witness was revived in both Roman Catholic and Protestant forms, and remained until being officially shut down once more by government edict. In 1949, all Christian missionaries had to leave China and, before long, the dark age of the Cultural Revolution began.

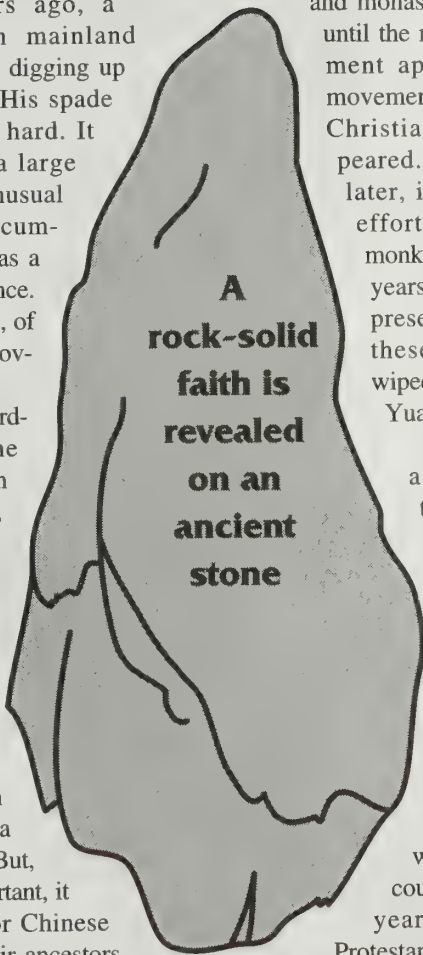
I saw the Nestorian Stone, as it is called. It is a huge slab of black rock. The Chinese characters, chiselled into the stone, are hard to decipher — not only because I can't read Chinese but because age has worn them away. The writing is a review of the life and words of Christ as seen through eighth-century Chinese eyes. And in the text, those words are called "The Bright Teaching."

Two things struck me as I marvelled at the stone. One is this wonderful description of the gospel: "The Bright Teaching." I thought immediately of John's words about the Word: "In him was life, and the life was the light of all people" (1:4).

Secondly, the stone reinforced the invincibility of that Word for me. Time after time in the history of China, the Christian faith is seemingly stamped out, only to rise again. Nestorians, Franciscans, Jesuits, missionaries of all kinds brought the message in their turn, each seemingly thwarted, their efforts frustrated, their work destroyed. Yet the Word lives on.

Today in China, 20 years after the Cultural Revolution, there are millions of Christians. The church is flourishing again. This takes me to another verse from John: "The light shines in the darkness, and the darkness did not overcome it" (1:5). Nor, I believe, will it ever overcome it, wherever that darkness is found — in China or in our own country or anywhere else. **R**

Rosemary Doran is the minister of Riverside Church, Windsor, Ont.



The Experimental Fund

by Kathy Cawsey

Since 1981, the Experimental Fund has supported more than 50 innovative projects to the tune of \$78,000

So you have a great idea? A new, innovative concept that will revolutionize The Presbyterian Church in Canada (PCC) — or, at least, help one or two people become closer to God?

Great. Now, all you need is some time, hard work, volunteers and a little money to get started. The time and hard work you are willing to provide yourself. Since you believe in your idea, you are sure others will as well, so you shouldn't have trouble finding volunteers. It's the start-up money that might pose a problem.

You take the idea to the session. The members like it. They say they'll support you all the way. But so many good projects depend on the church's finances. And yours is so new — how do they know it will work? (They're still paying off that 10-foot neon motorized crèche scene someone thought up last year.) Offering contributions have been dropping of late — it's probably the economy. And session simply hasn't budgeted for a new project.

You consider trying bake sales — but that won't cover it. You're willing to contribute money out of your own pocket — but, again, it won't be enough. You think about forming a partnership with another church — but that church won't help if you can't cover your half.

That's where the Experimental Fund comes in.

The Experimental Fund of the PCC was established in 1981 to fund practical, innovative projects that help spread the message of Jesus Christ. Since then, the fund has supported more than 50 projects across the country, dispensing more than \$78,000. Individual grants range from \$300 to \$5,000.

Criteria for the Experimental Fund are simple. The project must support or enable the teaching and communication of the word of God. It must be practical, and should be self-contained and completed within a two-year period. Projects from within the PCC will be given first preference.

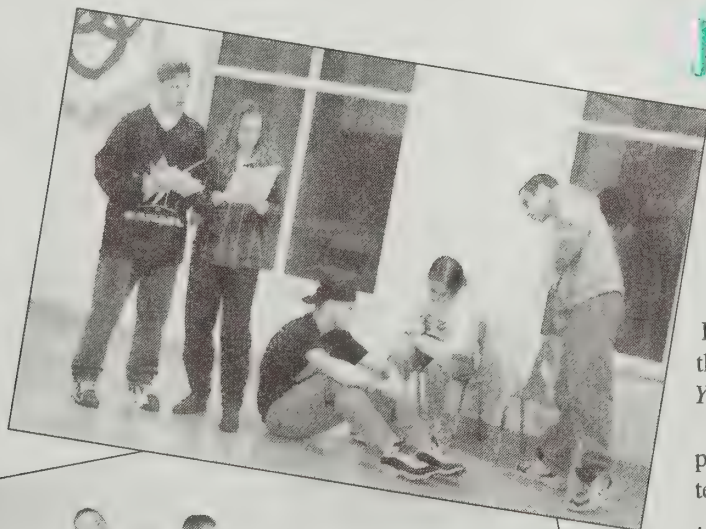
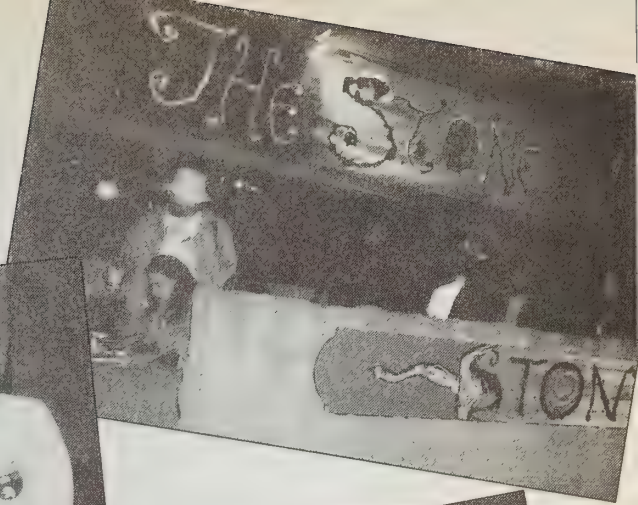
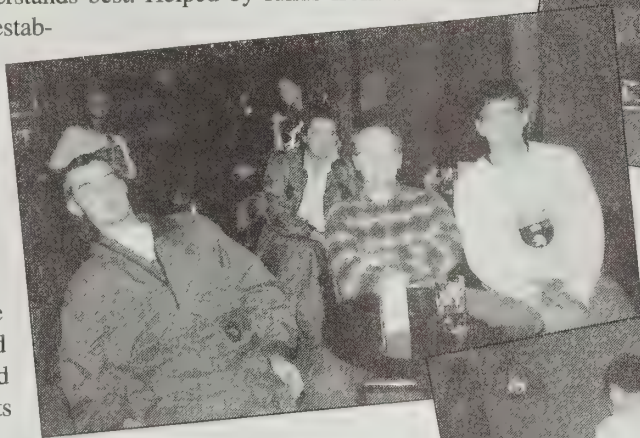
Over the past 16 years, the projects funded by the Experimental Fund have ranged from a puppet troupe, to inner-city ministry, to a PCC site on the World Wide Web. Rather than simply telling you about some of the projects, the *Record* has collected photos to show some of these innovative ideas and the people who made them work.



The Stone Table

Central Presbyterian Church in downtown Vancouver decided to speak to the community in the language — and with the beverage — the community understands best. Helped by funds from the Experimental Fund, it established a coffee house, complete with funky ambience and wild decor, as a place where Christians and non-religious people could meet. Staffed by volunteers from various churches, The Stone Table provides good coffee, good music and good conversation for its customers.

“Some people ask, ‘You guys just rent from the church, right?’” says Colin Cross, youth co-ordinator at Central. “[They are] unwilling or unable to believe that teacup Presbyterians could address popular culture on its own terms. Disillusioning them is half the fun, and often the beginning of some meaningful discussions.”



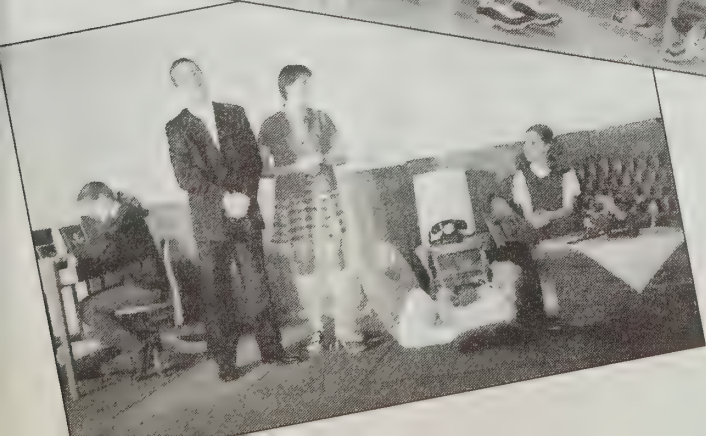
Jubilate Dessert Theatre

Food, friends and an opportunity to be in the spotlight. What more could teenagers want?

Westwood Presbyterian Church in Winnipeg established the Jubilate Dessert Theatre as a place where faith, skills and relationships could be nurtured and developed. Every Sunday from September to May last year, 13 young adults met to play games, study the Bible and prepare for their final production in April — a three-act playlet called *The Case of the Disappearing Youth Choir*.

The young people built the stage and set, found the props and costumes, applied make-up, ran the sound system and lighting, waited on tables during intermissions ... and acted in the play, of course.

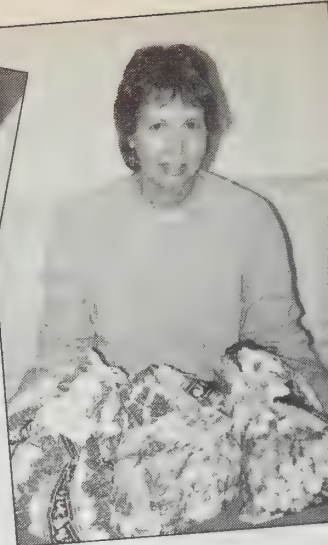
“The response of the congregation to the program was inspiring ... Our first show was a sell-out,” says Mike McInnes, youth pastor at Westwood. “The group not only grew from nine to 13 members, but was also transformed from a collection of several smaller cliques ... into a group where every individual felt comfortable being and speaking with any other individual.”



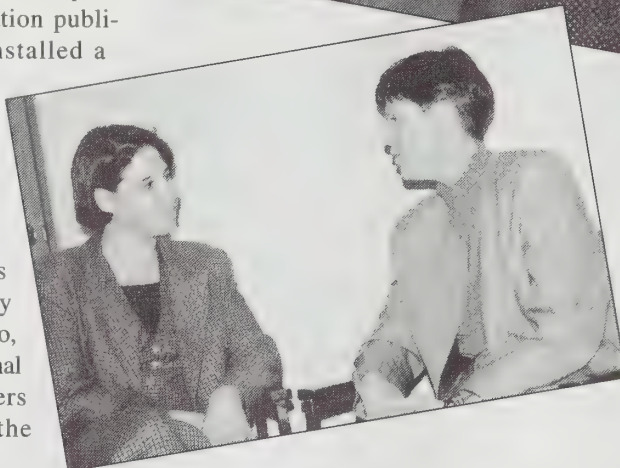
Connections

In Surrey, British Columbia, Rev. Karen McAndless-Davis and the congregation of St. Andrew's-Newton decided to reach out to women suffering emotional or physical abuse. Their *Connections* program offers services ranging from group counselling, to one-on-one pastoral counselling, to help with child care, moving and car rides.

With a \$2,000 grant from the Experimental Fund, the congregation publicized *Connections* and installed a dedicated telephone line at the church. More than 50 women have taken part in the service, and a relationship has developed with the local women's shelter. St. Andrew's-Newton provides the shelter with emergency kits containing soap, shampoo, toothbrushes and other personal items. Last spring, members made Easter baskets for the women in the shelter.

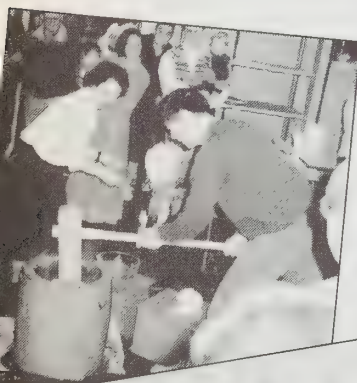


Top left: The St. Andrew's-Newton mission and outreach committee oversees the *Connections* program. Front row (L to R): Ray Jansen, Karen McAndless-Davis, Eleanor Eddy, Connie Crump. Back row (L to R): Kelvin Carey, Kit Pomery, Jim Hayman.



Top right: St. Andrew's-Newton provides emergency kits for the local women's shelter.

Left: Sal Bodner, a professional counsellor who works with *Connections*, speaks to Jenni Adamson, a client.



Left: Toshio Numao pounds rice to make "mochi" (rice cakes) at a New Year's celebration.

Japanese Ministry

"As an example of new ventures and partnership possibilities, as an example of bringing new life to church, as an example of success overcoming doubt and financial worries, we hope our story can be shared with others in the Presbyterian Church," says Janette McIntosh, chair of the Japanese Ministry Committee at West Point Grey Presbyterian Church in Vancouver.

Five years ago, West Point Grey decided to create a ministry of outreach to Japanese and other international students at the University of British Columbia. Through Christian service, fellowship and outreach, and educational opportunities, the congregation has succeeded in creating an integrated community of faith from which all members benefit.

The projects of the Japanese ministry have included Bible study and prayer groups, international friendship nights, a Japanese New Year, Japanese and Canadian craft classes, cooking and baking classes, and the Saturday morning Joy Club, a children's Japanese school.



Top: The origami art of "kabuto" was introduced at the 85th anniversary celebration of West Point Grey Church, Vancouver.

Right: Enjoying diversity of flavours in Japanese cooking class.



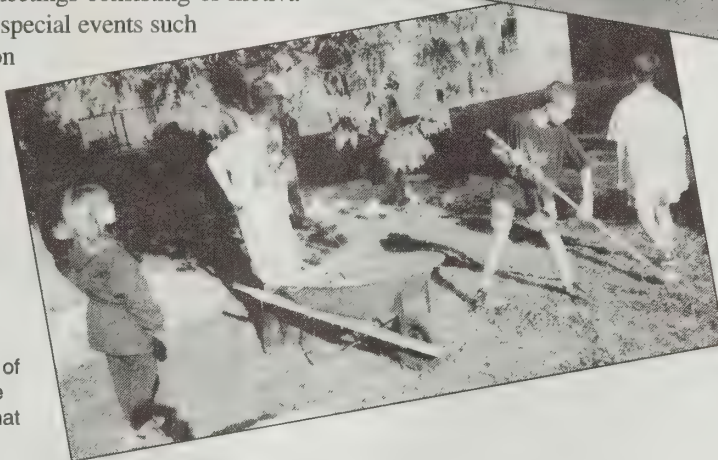
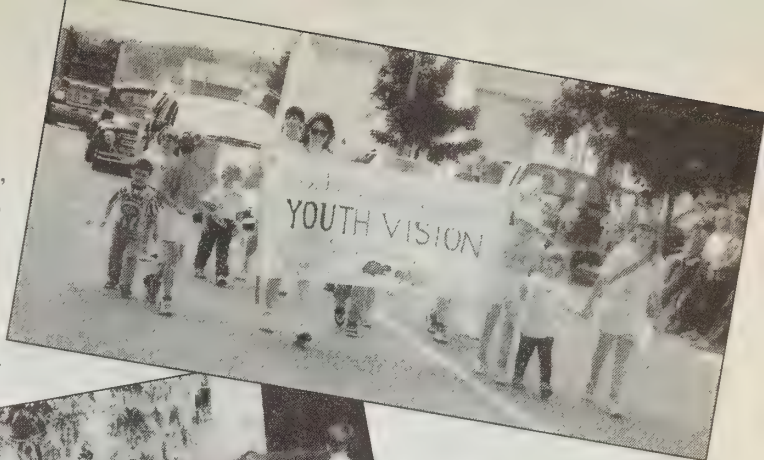
Youth Vision, Teen Vision

In 1995, Knox Presbyterian Church in Stokes Bay, Ontario, began a program called Youth Vision to motivate youth ages six to 18 who were bored, had poor self-esteem and lacked the ability to dream about the future. Since that time, the program has expanded to include a Teen Vision program, with Youth Vision reserved for pre-teens.

Youth Vision holds weekly meetings consisting of motivational programs, with occasional special events such as Christmas in July. Teen Vision members are more active in planning their own programs; for example, in 1996, the group planned and raised funds, with little adult help, for a joint trip to Marineland in Niagara Falls.

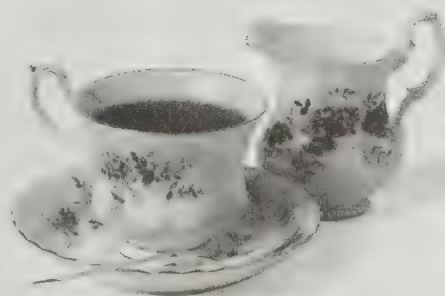
Top: The Youth Vision kids and leaders walked in the Lion's Head Canada Day Parade in 1996 as part of a program motivating the youth to be proud of their country and to show that pride to others.

Bottom: Teen Vision and Youth Vision members take responsibility for cleaning up the church property each spring.



Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University, England.

For more information on the Experimental Fund and how you might apply for a grant, see the ad in this issue of the *Record*.



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LET'S

Jerry! Jerry Myers! What's happening, old sport?"

Jerry spun around, startled to see a vaguely familiar face and a waving hand at one of the library tables. This person evidently had a better memory for names than he did.

"Well, Millennium Day has come and gone," Jerry said, fishing through his memory for a name to attach to the face. "I spent most of the week in bed fighting one of the lesser mutant viruses. Feeling somewhat improved today, I spent most of my water allotment on a long, hot shower and three cups of Coffeesim before coming out to see for myself what the video terminal had already shown me."

"Everyone is still here."

"Yep." No one, not one ordained preacher or unknown saint, as far as anyone could tell, had risen to meet a returning Lord in the clouds of glory. Neither Jesus nor any of the assorted New Age messiahs had launched the end of time in apocalyptic high style. Buses still ran, more or less on schedule. Bosses and workers still commuted. Rush hour traffic still snarled. The unemployed queued outside food banks.

Jerry was still on unpaid solstice holidays from his part-time job as a history teacher. One of the compensations for meagre and not always reliable pay was plenty of opportunity to observe the times — an agreeable thing for a historian. People like Jerry and, evidently, this new-found old acquaintance could still haunt public libraries though these were fewer than in pre-Net days and not usually open as often.

"So, Jerry, what do you think? Sorry you missed the all-time party?"

The seated man gestured at three or

HOPE

WE'LL

four international newspapers scattered on the table. They headlined accounts of millennial celebrations and their aftermath — Biggest Headache in History, Record Abortion Pill Demand, Billion-Dollar Blowout Tab. Down the front pages were the almost standard doses of fear and gloom: AIDS II Feared, South American Drought: Famine Deepens, Millions Dead in African War.

Jerry's stomach tensed. "The Carnival at the End of Time turned out to have a morning after, after all," he said with an attempt at a grin. "Much to the discomfort of those who thought New Year's Eve 1999 was their last chance, the bills have to be covered."

"Ah, yes," said the semi-stranger. "It looks as though a lot of people spent the last year or so running up a long account with the piper — who now wants his pay."

"Not them, I guess," said Jerry, pointing out the triple-glazed, sealed window

at a passing group of dun-robed Celibs. You saw them everywhere these days — more than a cult, less than a movement, Jerry had concluded. Celibs came from every creed and none, shaved their heads and wore monk-like robes and hoods that left few hints of the wearer's gender. Many were said to be HIV-positive. They forswore every sensuous pleasure but, where possible, kept their jobs.

"I'm not so sure about them, either," the seated man said, steeping his fingers, elbows on the table. "I think they may be a model of our whole problem: even repentance is self-centred these days. The old saints turned from the flesh to God, but the Celibs crucify the physical pleasures — which many have already tasted to the point of disgust — on the altar of personal, intellectual survival. They don't give their possessions to the poor or wash the feet of lepers; they simply congratulate themselves on their intelligent misery."

by James Irving

"You're probably right," Jerry said. Had he met this man at The Way? "Since we're talking, mind if I sit down?"

"Not at all. It will be easier to whisper, although we're hardly disturbing crowds of other patrons today."

"Yeah. Nice of them to open this branch so soon after New Year's, isn't it?"

"Mmm," the other man agreed. He fixed Jerry with a penetrating, blue-eyed gaze. "But you know, since we are still here, we face the big What Next. Any ideas?"

"I'm still getting my head around the fact," said Jerry. He added hastily, "I never expected the world to end, but it's something like Christmas was when I was a kid: you wait and wait and, the day after, there's no sign of anything climactic."

"A toy or two — perhaps already scratched or broken," agreed the other.

ALL

"But it's still winter and, in a week or so, you go back to school without finding any reconstructed Scrooges or Cratchits in the hallways."

Jerry nodded. "But you're right: What next? What now? How do we deal with a new world — or, at least, an end of the old one that never came? Apocalypse Not."

"So, what's your answer?" Again, Jerry felt he might know this man from church — The Way Assembly, they called it, to avoid negative overtones from the word "church."

"What's your context?" Jerry asked directly. "From the standpoint of global culture, I don't know. From a point of view shaped around Jesus Christ, there should be an answer." There, it was out in the open.

The other man smiled. "Indeed there should be. And is it also an answer to all of this?" He indicated the newspapers scattered in front of them.

Jerry felt relief that the near-stranger seemed to accept his Christian reference without the too-common pulling back. Then the headlines suddenly seemed to pop into focus. "I suppose

it is an answer — must be, if we take Christ seriously." Jerry's eyes swept the papers. "But, Lord, it's a lot of work!"

"Are you surprised? No. But just what do Jesus-people do?"

"Fix this mess!" Jerry said, bringing a fist down softly on the table. But, immediately, in the other man's eyes and through his own sense of historical perspective, he saw that was wrong.

"No — that's never worked, has it?" Jerry corrected himself. "The mess is ours, but it's bigger than we are ... What do we do?"

"Healing the 'mess' is beyond us, certainly," the other man reflected. "But 'substantial' healing, using an old Francis Schaeffer phrase, isn't always beyond us. We can make a positive difference with a great deal of divine help.

BE

READY

WHAT SHAPE MINISTRY IN THE NEW MILLENNIUM?

And you know what we can do? What the gospel would make us do if we took it seriously. *Love* this 'mess'! Like an earlier Francis hugging lepers, like Teresa among the walking dead of Calcutta, like Jesus himself — we get down off our high horses, our thrones, our pulpits and kneel down beside people. We

give them an honest human touch. Not a pick-pocket's clutch or a hooker's come-on, but just being there — coming alongside, working through the cost of paying the piper. *Being* grace to people in their hard places."

"I'm sure you're right," Jerry said. "But

I'm not always good at that. People are too unattractive, or I'm too busy, or their problems are too big, or my own problems have already drained every drop of juice I might have had ..."

"Nobody says we'll do it perfectly. *Substantial* healing and *substantial* communication — weak or flawed grace is better than none. But that's what's left."

"It's an incredibly tall order."

The almost-stranger stood up to leave. "So why is the Holy Spirit here with us? Think about it."

Jerry did. He also pondered his visitor. But most of all, Jerry began to look for places where the world showed some need he could touch with a bit of the grace of Jesus Christ. **B**

James Irving is an adjunct professor of English composition at Rocky Mountain College and a member of Varsity Acres Church in Calgary.

Life Satisfaction and Church Attendance Why Presbyterians Go to Church

by Jan and Frank Jones

A survey conducted in 1986 asked a sample of more than 12,000 people, 15 years of age and over, to rate certain aspects of their lives in terms of perceived satisfaction. We were curious to compare Presbyterians in the survey with others to determine whether regular Presbyterian church attendance (weekly or monthly) made a difference.

The answer was an unqualified yes. As the chart shows, church attendance does seem to make a difference as to how Presbyterians rate their satisfaction with life. These results were found to hold even after we controlled statistically for the influence of a wide range of other characteristics which might reduce or eliminate the influence of church attendance on perceived satisfaction with life. For Presbyterians, regular church attendance contributed positively to satisfaction with health, self-esteem, finances, job or main activity, living partner or

single status, other family and friends. Furthermore, regular Presbyterian attenders also expressed higher satisfaction with these specific aspects of life than non-Presbyterians.

Perhaps the most surprising fact is the satisfaction expressed by regular Presbyterian church-attenders with their health. Over 62 per cent of regular attenders said they were very satisfied with their health, compared with only 47 per cent of infrequent attenders and 55 per cent of non-Presbyterians. Such an advantage is especially surprising because satisfaction with health declines with age, and Presbyterians are older on average than the rest of the population. In particular, the group of Presbyterians of Scottish descent felt

especially good about their health status. For Presbyterians, being very satisfied with their health status was also higher with higher household income.

Regular Presbyterian attenders also tended to be more satisfied with their self-esteem than infrequent attenders. Almost 60 per cent said they were very happy with their self-esteem compared with 52 per cent of the infrequent attenders. Again, Presbyterians of Scottish descent had particularly high self-esteem, and the level of self-esteem also tended to fall with age.

The percentage of the entire Canadian population very satisfied with their finances is low compared with the percentage very satisfied with the other aspects of life. Only 33 per cent of regular Presbyterian attenders, compared with 23 per cent of the infrequent attenders and 28 per cent of non-Presbyterians, were satisfied with their finances. Again, regular attendance has a significant and positive influence. Not surprisingly, the actual level of household income is also positively correlated with the degree of satisfaction with finances, as is being married and being of Scottish descent. Men (as compared with women), older Presbyterians and people with larger families tended to be less satisfied with their finances.

In no other aspect of life was the difference in satisfaction between regular

Presbyterians who attend worship regularly are happier and healthier than the rest of the population

Satisfaction with aspect of life	Presbyterians who attend church		Other Canadians
	weekly or monthly	less often	
Life as a whole right now	31.08%	41.47%	43.75%
Your health	62.13	47.46	55.25
Yourself (self-esteem)	59.66	51.66	55.91
Your finances	32.79	22.73	28.29
Your job or main activity	64.88	37.19	46.91
Your living partner or single status	78.60	73.46	70.09
Your relationship with other family members	78.70	65.34	68.91
Your friendships	82.10	63.58	67.57

Church Attendance: Church

and infrequent Presbyterian church-attenders greater than the satisfaction with the job or other main activity (e.g., student, housekeeper, unemployed, retired). Almost two-thirds (65 per cent) of regular attenders were very satisfied, compared with 37 per cent of infrequent attenders and 47 per cent of non-Presbyterians. The level of satisfaction was positively associated with household income, number of brothers and sisters, and being of Scottish descent. It was negatively associated with being male. This time, the age factor was statistically insignificant.

Concerning satisfaction with partner or single status, almost 79 per cent of regular Presbyterian attenders said they were very satisfied, compared with 73 per cent of infrequent attenders and 70 per cent of non-Presbyterians. This difference does not seem great, although the influence of attendance is significant and positive, along with the influence of being married, the level of household income, having no children under 19 and being of Scottish descent. Satisfaction with partner or single status was lower for men than for women, and lower for greater age.

Seventy-nine per cent of regular Presbyterian attenders said they were very satisfied with their other family (not partner) compared with 65 per cent of infrequent attenders and 69 per cent of non-Presbyterians. Once again, Presbyterians of Scottish descent expressed higher levels of satisfaction. Presbyterians resident in Ontario expressed lower levels of satisfaction with other family than those in the rest of Canada.





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The degree of satisfaction with friends was even higher than that for family for regularly attending Presbyterians. A total of 82 per cent said they were very satisfied with their friends. Satisfaction with friends for infrequent attenders and non-Presbyterians was much lower at 64 per cent and 68 per cent respectively. Among Presbyterians, levels of satisfaction with friends was higher for women than men, higher for those with higher household income and higher for Presbyterians of Scottish descent.

One puzzling finding was the relatively low percentage of regular attenders who said they were very satisfied with their life as a whole right now. Only 31 per cent of regular attenders said they were very satisfied, while 41 per cent of infrequent attenders and 44 per cent of non-Presbyterians said they were very satisfied. It is possible the regular attenders were hesitant to say they were very satisfied with their life as a whole because they had the pain or injustice in the world on their minds, or other aspects of life not covered in this survey. However, the responses to a question on happiness (not shown on the chart) seem more consistent with those aspects of satisfaction previously described, with 61 per cent of regular attenders describing themselves as very happy, and 57 per cent of infrequent attenders and 52 per cent of non-Presbyterians describing themselves as very happy.

No questions were asked about life purpose, so we do not know to what extent Presbyterians are in accord with the teaching of their church to love God and enjoy him forever. But the results of this survey clearly indicate that Presbyterians who attend church weekly or monthly are very satisfied with important aspects of life, including their self-esteem and health, their finances and main activity, and their spouse, other family and friends. Among Presbyterians, satisfaction with these aspects of life is generally higher for those who attend church regularly and those who are of Scottish descent, but lower for those who are older. **R**

Jan and Frank Jones attend St. Martin's Anglican Church, Ottawa.

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UP-COMING PROGRAMS AT ... crieff hills community

The following list outlines some of the plans for programs in 1998 at your retreat and conference centre. Flyers for these programs are prepared or in preparation.

If you wish more information, please contact us at (519) 824-7898, or fax (519) 824-7145, or E-mail: crieffhills@compuserve.com.

If you have suggestions for other topics or programs, please contact Rev. Bob Spencer at the same numbers.

Please pass the word of each program on to specific people who might be interested.

February 13-15 (Friday-Sunday)

A Valentine's Retreat for Married Couples

March 13-15 (Friday-Sunday)

This Call's for You:

Daily Life & Work of Laity

led by Dr. Ed. White of the Alban Institute

March 16-19 (Monday-Thursday)

Presbyterian Youth Leadership Course

... a 3-year Program for 14-15 year-olds

March Break Youth Breakout

Jr. High Youth — Topic "Grace in Daily Life"

March 20-21 (Friday-Saturday)

Workshop for Organists & Choir Leaders

April 4 (Saturday)

The Practice & Power of Prayer

April 9-11 (Thursday-Saturday)

Spiritual Preparations for Easter Retreat

April 12 (Sunday)

Easter Sunrise Service

April 14-16 (Tuesday-Thursday)

New Blenheim Bible Study Program

Ministers and lay leaders are invited to experience a new course for opening up the whole Bible to their congregations; and to learn how to present it.

May 11-13 (Monday-Wednesday)

Church Secretaries Fellowship Retreat and Conference

May 19-21 (Tuesday-Thursday)

Seniors Spring Celebration Retreat

May 22-24 (Friday-Sunday)

Women's Spring Weekend Retreat

May 31 (Sunday)

23rd Annual Service of Witness

September 18-19 (Friday-Saturday)

**Where Have All the Children Gone ...?
(... and the Youth?)**

September 29-October 1 (Tuesday-Thursday)

**Presbyterian Pastors Retreat and
Renewal**

ELDERHOSTEL PROGRAMS

April 26-May 1 **Elderhostel I**
Celtic Britain; Oral History; Water

June 21-26 **Elderhostel II**
Bible Origins; Birds; Nature in Spring

August 9-15 **Elderhostel III**
*Gothic Architecture; Canadians in
American Civil War; Nature Study*

August 23-29 **Elderhostel IV**
*Christian Communities; Anglicization of
Highlands; Nature Study*

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Astronomy; Pioneer Life; Nature Study

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Think Like a Patient — *Please!*

by Ron Campbell

**To truly understand
a person in a
wheelchair, you must
picture yourself in it**

In case you ever find yourself in a wheelchair, this is something you will need to know: how to retrieve food or drink from a seven-foot dispensing machine. Start about 30 feet away. Wheel as fast as you can toward the machine. With about three feet to go, jam on the brakes. Your momentum will throw you face first against the machine. You must act quickly now. With your body plastered full length against the machine, insert your loonie. As you slide down the machine, push the appropriate selection buttons. As you relax in a heap on the floor, with some luck, you may be able to retrieve the desired product.

A few months ago, I suffered the most traumatic experience of my life. Doctors amputated my leg. My whole life changed instantly. For three weeks, I refused to accept this new reality. I dreamed of playing hockey, baseball, squash and tennis once more.

Then, one night, I woke up needing desperately to use the washroom. That was remarkable since I was a dialysis patient and my kidneys barely function. Quickly, I rolled over



Illustration by Claudio Ghirardo

in order to get up. My right foot collided heavily with the hard floor. I proceeded to plant my left foot on the floor and ended up flat on my face. I had forgotten — no left foot. My “friends” claim I didn’t break anything because my head hit first.

I realized I should have called the nurse for help. Now, in the dark at 2 a.m., I couldn’t reach the nurse’s bell. My room-mate wouldn’t wake up. The ridiculousness of the situation suddenly hit me and I began to rock with laughter. Hearing this strange sound, a nurse came to investigate and found me. “What the _____ are you doing there!” she exclaimed. To cut a long story short, three nurses later, I was back in bed, chastened and wiser.

I tell this story not to boast or to elicit pity but to make an important point about those who are physically challenged. In one brief moment, through traumatic surgery, my life changed dramatically. But the environment in which I am expected to live did not. This can lead to much stress and pain. So my plea to the able-bodied folk in this world:

learn to think like the person in the wheelchair.

Everyone would profit from spending one day in a wheelchair. For one day, tie your legs together and try to carry out the everyday acts of living — such as getting a dinner plate safely down from the third shelf of a kitchen cabinet.

People expressed their love and concern for me in a variety of ways after surgery. I received countless letters and cards. I received a superb program of physical and spiritual healing, aimed at returning me to the community as an independent person. I thank God for all of this.

However, the basic condition of human life often prevents people from fully comprehending what has devastated someone else. Yet, note how God chose to bridge the gap. God sent Jesus to live in human skin and circumstance. He loved us enough to sacrifice his life on

**For one day,
tie your legs together
and try to carry out
the everyday acts
of living**

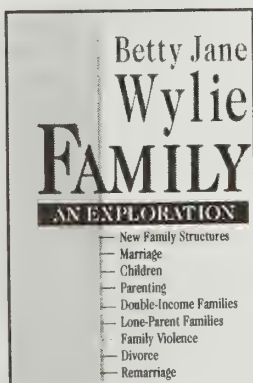
our behalf. He summed up all the commandments with the words: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself” (Luke 10:27). To live this way on our own is impossible. But in reliance upon God, we work toward this goal in our daily living. Only in this way can the barriers of misunderstanding be removed between us.

My plea is this: become literate about these issues. Try to think like a person in a wheelchair — *please!* **R**

Ron Campbell is a retired minister of The Presbyterian Church in Canada living in Thornhill, Ont.

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The Caring Community

by Chris Vais

About a year ago, I went to hear the world-renowned neurologist Dr. Oliver Sacks read from his latest book at Convocation Hall on the campus of the University of Toronto. Accompanying me were my wife, Susan, a few members of my family and a couple of close friends.

Following his reading, there was an opportunity for questions. A young woman at the microphone stated how helpful she had found a couple of the author's previous books. She said her mother had died a few years ago of a debilitating disease called Amyotrophic Lateral Sclerosis (ALS) and asked Sacks to comment on his experience with this illness.

Our ears pricked up immediately. We were suddenly on the edge of our seats. One month and one day before this evening, I had been diagnosed with ALS.

Dr. Sacks became solemn, his voice almost a whisper: "There is no known cure for ALS. A lot of research is being done, and I hope they find something soon because it is a devastatingly difficult disease." He was silent for a few seconds, shifting nervously back and forth on his feet, gazing downward at the podium before he began to speak again. "In the case of a fatal disease like this, where neither cause nor cure is known, only one thing seems to help: that is to be part of a loving, supportive, caring community of people."

That was not news to me. For the past 10 years, I have been part of a loving, caring community of God's people known as Knox Presbyterian Church in Waterdown, Ontario. For nearly a decade, I have been the pastor of this congregation. I have baptized infants, married young people and buried the dead. I have held hands with those in fear and whispered words of hope

into the ears of the dying. I have been to court with an adolescent in serious trouble, and I have gone to the morgue with a mother to help identify her son who had been killed in a car accident. I have laughed uncontrollably with them in joy, and wept unashamedly with them in pain. Through all these occasions, a strong pastoral relationship has developed steadily. But I was not

fully aware of the strength and mutuality of this relationship until I was diagnosed with ALS.

ALS (commonly known as Lou Gehrig's Disease, after the famous baseball player who died from it) is a progressive disease of the nervous system. It attacks the motor neurons, which are among the largest of all nerve cells in the

brain and spinal cord. These cells send messages to muscles throughout the body. In ALS, motor neurons die. When the muscles do not receive these messages, they weaken as they lose their ability to move. In my case, it started in my left hand.

One day, over a year ago, when I was lifting a cup of coffee to my lips, I thought I was going to drop it. There was a strange, barely noticeable weakness that I did not think much more about. A couple of months later, I was playing my guitar, rehearsing a song with a young woman from our congregation, when I realized I did not have the necessary strength or dexterity to play certain familiar chords. I went to see my doctor, who referred me to a specialist, who sent me to a neurologist, who ran a number of tests which led to the diagnosis.

Eventually, most muscle action may be affected, including those muscles which control swallowing and breathing. But there is no loss of sensory nerves, so the senses of feeling, sight, hearing, smell and taste remain. Because the

**The Church
is Christ's
"earthly form
of existence."
— Karl Barth**

mind is not affected, one remains fully alert and aware of things. The average age to be diagnosed is between 40 and 70, and it is more common in men. The average survival time is three to five years. Since my diagnosis, I have learned that because I am male and 34 (which is young to have ALS), chances are I will outlive that average survival time by a few years; but it is impossible to predict the rate of progression in any one person.

The initial shock of hearing the diagnosis was cushioned instantly, then soon absorbed, by the love and care of family and friends. When I decided I needed relief from my regular ministerial duties for a couple of weeks, several colleagues immediately agreed to fill in until I felt ready to resume my normal schedule. Within a couple of days, I met with a few elders; by the end of the first week, I met with the session and their spouses. They received the news in shock, but with great sensitivity.

Through many tears, and with a few laughs, I told them what I knew of the disease. I asked them to take care of each other and to be the pastors in telling the rest of the congregation. I had invited a neighbouring minister to be present in order to lead us in prayer at the close of our time together. He invited Susan and me to stand in the centre of the room, then asked everyone else to gather around us — “to huddle together against the cold.” With the elders laying their hands on us, he offered prayer. This powerfully intimate moment concluded with everyone saying the Lord’s Prayer and singing the Doxology.

That was only the beginning of the support I have received from this faith community. As soon as my illness became known, I was flooded with many expressions of care and numerous assurances of prayer support.

On my first day back in the pulpit, the first Sunday in Lent, I talked openly of my diagnosis. I talked of my strong desire to grow spiritually through this experience, no matter what the future might bring, and of my prayer that others will grow in this way as well. I thanked the congregation for their support, encouragement and understanding, and invited them to come with me on a journey toward healing and wholeness.

I learned there is no place for awkward embarrassment in the Body of Christ.

The stronger members are happy to do what the weaker ones cannot. And as my body has grown weaker in part, there is more than enough strength to compensate for it in the Body of Christ.

Two weeks later, a 24-hour prayer vigil was held in our sanctuary. It had been organized by several members of our congregation, along with people from a few other churches in town. From 8 o’clock Saturday morning until 8 a.m. the following day, more than 300 people attended the vigil, offering prayers and opening themselves to the presence of the Holy Spirit. At 3 o’clock Sunday afternoon, the sanctuary filled with people for a service of anointing led by the presbytery. As the community of faith surrounded me with their prayers, I could feel the strong hand of God’s love.

Throughout this crisis, I have been constantly amazed at the level of support from the people of Knox, Waterdown. There is something unique about the role they have begun to play in helping me to deal with the consequences of my diagnosis. I do not believe this type of support is available anywhere other than the church, particularly in the local congregational setting. This is the Body of Christ in action, as the Apostle Paul de-

scribes the church: “that ... the members may have the same care for one another. If one member suffers, all suffer together ... ; if one member is honoured, all rejoice together ... Now you are the body of Christ and individually members of it” (1 Corinthians 12:25-27).

What other human organization can provide this pastoral care? Where else can this kind of acceptance, healing and wholeness be discovered and enjoyed other than in a Spirit-filled community of faith? I am fully aware that no church is perfect. I know there are times when we fail miserably in our discipleship, and our faithfulness falls far short of the mark. Yet, miraculously, this is where the Spirit of Christ has chosen to dwell. It is through the Church that Christ continues to live and move. Like it or not, the Church is the Body of Christ in this hurting and sinful world. As members of that body, the power and energy of the Holy Spirit are ours to share.

Here are three of the many ways in which the people of Knox Church in Waterdown have ministered to me as the Body of Christ. First, they have prayed. Right from the start, they have assured me of their prayer support. Some have resolved to pray for me every day. Some have mentioned me in the intercessory prayers during public worship. Some have offered to pray with me. Some have simply said, or written in a card or letter, “You are in my thoughts and prayers.” I feel lifted up by the kindness and concern of the congregation in their commitment to prayer.

Secondly, they have touched me. Throughout the gospels, Jesus touched many who came to him for healing. We, too, need the human touch. In a liturgical setting, the laying-on-of-hands is a deeply meaningful symbol of the healing touch of Christ. But the Christ-like love that is conveyed by touch can happen in non-liturgical ways as well.

Returning from my initial two-week absence, I found that people were anxious to touch me, hug me, kiss me and hold me. Following worship, children rushed over and grabbed my legs or held my hands. Adults came to me, their eyes filled with tears, their faces twisted in sorrow, unable to speak a word, but able to embrace me and gently rock me in

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their arms. Let us never underestimate the healing power of human touch. A compassionate touch from the Body of Christ conveys God's love in a way no words could ever do.

Thirdly, people have helped me in practical matters. They have volunteered to ease some of my work-load by arranging meetings, making telephone calls, responding to correspondence and other seemingly "little things" that have helped me immensely.

One example is directly related to my illness. While preparing with a group of musicians for our early worship service one Sunday morning, we noticed my shoelace had come undone. This has been one of the practical, symptomatic frustrations of having ALS — not being able to tie my shoelaces tightly enough! Feeling awkward with a small audience watching me, and a little embarrassed at the prospect of revealing my inability to accomplish such a simple task, I knelt down reluctantly to do what has become the slow, deliberate work of tying a knot. Suddenly, a kind, quiet voice asked, "Would you like help with that?" As I stood up, I smiled sheepishly and said "Sure." One of the musicians knelt in front of me, gently tied my shoelace in a double knot, then tapped me affectionately on the foot and said, "There you go."

At that moment, I learned there is no place for awkward embarrassment in the Body of Christ. The stronger members are happy to do what the weaker ones cannot. And as my body has grown weaker in part, there is more than enough strength to compensate for it in the Body of Christ.

Dr. Oliver Sacks is right. In the case of a disease such as ALS, where neither cause nor cure is yet known, the only help is to be part of a loving, caring, compassionate community. For me, this community is the Church — the Body of Christ — incarnate in people like those of Knox Presbyterian Church in Waterdown. Through such channels, Christ continues to bring about healing and wholeness. **[R]**

Chris Vais is the minister of Knox Church, Waterdown, Ont. This article was first printed in *pmc: The Practice of Ministry in Canada*. Used with permission.

On Call in Mission

by Jack McIntosh



It was going to be one of my early nights to bed. However, as Grandma Mahaffey used to say, "My teeth were in a cup, my eyes on the table ..." but my ears were not yet in the drawer. As I started up the stairs, I heard a hesitant knock. When I opened the door, Kazuichi Yamano entered our lives.

Leaving Beth to watch her movie, Yamano and I went to the kitchen where his story unfolded. Sensing he had reached the end of the line, I understood his despair. He had nothing left, not even enough to try to hide or cover up any of his story.

Yamano-san had given up on God when his mother suddenly died at 38 years of age despite his desperate prayers. He had gladly gone to church with her every Sunday, taking more than an hour to reach the little house church near Hiroshima. He had gone to work in far away Nagoya when he was 15, and supported the family for the next three years until the loss of his mother. Overwhelmed by grief and anger, he drowned his feelings in alcohol for a couple years. Then, with the help of good people who came into his life, he turned around, determined to make a go of it on his own.

For eight years or so, Yamano did well, winning the respect of the owner of the transportation company where he worked. His boss thought so highly of him, he introduced Yamano to a major rightist organization with offices all over Japan. Yamano thought he had found his niche where he could make his mark.

After 12 years, on his way up the ladder of loyalty to the militant political operation, he began to have second thoughts. He was under the pressure of a possible promotion from the office in Kagoshima, South Kyushu, to the head office in Tokyo. One night, when he was extremely tired, he had a dream in which his mother was calling him either to get away or to come away.

So that was what Yamano did. He got up, wrote out his resignation and walked away from the whole operation with only what he had on his back and in his hand-case. For three days, he wandered from bridges, to railway platforms, to dock-sides; but he never had enough courage to end it all as he intended. Drifting up the country, and walking the back streets of Kokura, he came along our street. He caught sight of the dimly lit Kokura Korean Church sign and read the words in Japanese and Korean: "Come unto

me, all you who are heavy laden, and I will give you rest." As late as it was, Yamano knocked on our door.

That night over a year ago, we fed the desperately hungry man as best we could. We shared his burdens as he unloaded them, assured him of the Friend's promise he had read on the sign, and bedded him down for the night. In the morning, refreshed by what he said was a wonderful rest, that 42-year-old child of God was ready to move on. We encouraged him to act on his spirit of hope and connect with his roots, renewing his walk with God which he had previously enjoyed with his mother.

Almost 12 hours after he had come, Yamano-san left our place in good spirits. He headed back to his home town to visit his mother's grave and, then, to get on with his life. Jesus was alive to him again, a friend in all his need.

He called us a couple of weeks later, full of thanks. He assured us of his peace of heart and of healthy work found. Later in the month, he visited again — a new man now, settling into a steady job in another city.

That we were here to open the door to Yamano-san and to have one of our investments of time, heart and resources repaid in this way fills us with joy. **R**

**Keeping
Christ's
promise
involves
an open door
policy**

Jack McIntosh is a missionary of The Presbyterian Church in Canada working with the Korean Christian Church in Japan.

Faces of Faith



Stewart Gillan was born in Gander, Newfoundland — it has been a brave Newfie world for him. He was raised in Cape Breton, baptized and later ordained in St. Andrew's, Sydney Mines, Nova Scotia. He is a graduate of Mount Allison University, Sackville, New Brunswick (B.Sc.), Knox College, Toronto (M.Div.), and Edinburgh (PhD).

Gillan has lived and worked in southern Africa since January 1986, and has been a parish minister in the Gauteng Presbytery (Johannesburg and environs) since July 1987. He currently divides his time between his parish and the Commission on the Restitution of Land Rights (as researcher) of the new government. He has a Fender Stratocaster (1957 reissue) that he plays when he thinks no one is listening. When not on the job, he may be found at a local café with friends and colleagues. His friends claim he discovered the stove in the manse by accident, having taken a wrong turn one morning and found himself in a strange room. Little do they know, it took him two years after that to find its fuses (under the stainless steel lid that forms the top of the display panel, if you visit).

What is your earliest memory of church life?

Having to have my hair combed. Also, a psalm and prayers at bedtime ("Now I lay me down to sleep ...") with my parents and brother, Gordon.

What is your favourite hymn?

"Thula Stzwe" ("Don't Cry Nation")

What musical piece has most inspired you?

The radio jingle that brought on "J. W. Steven's Early Morning Sports Report" in Cape Breton when I was a kid. It started with two blasts of a hockey whistle. We got out of bed for it.

What is your favourite biblical book, and why?

The Gospel according to Luke. Because Advent is a child leaping in his mother's womb (1:39ff) and Jesus is good news to the poor (4:16ff). Also, good memories of a Presbyterian Church in Canada youth evangelism team in 1975 that we chose to call Emmaus Road.

What book (outside of the Bible) has most influenced you?

Dorothee Solle's *Revolutionary Patience*

Where do you find inspiration to sustain your faith?

In the lives and faith of my parishioners and colleagues.

Who has played a major role in your faith journey?

My parents. My Aunt Violet. Frank Chikane. Beyers Naude. Albert Nolan. My African mothers in the faith: especially Elizabeth Bakoetse Nkhercanye and Malethoko Nthabane.

If you could invite anyone (past or present) to a dinner party, who would you invite?

The woman who posed for Leonardo da Vinci's *Mona Lisa*.

What is your biggest regret?

That I am not a painter.

What has been your greatest joy in life?

Being part of the April 1994 elections in South Africa.

What was your most embarrassing moment in church?

A Presbyterian Young People's Society youth conference. Thinking myself clever, I slept behind the organ in the sanctuary. I woke up to someone playing "Day by Day" from *Godspell*. I stood up in my shorts, hair pointing in all directions. It was the introit for the service. Hundreds of parents had come to hear what the youth had to say. I pulled my sleeping bag up around my waist and took off.

What do you find most irritating about the PCC?

The pay.

What one change in the church would make it substantially better?

The recognition in our theology and practice of mission that the "burning bush" story is also the "Let my people go!" story — revealing God to be a God of compassion and liberation for those who suffer and are made to suffer.

If you could live a second time, who would you like to be?

I'm still doing quite nicely this time around, thank you very much.

Write your own epitaph.

Isn't this all a bit premature?

What would you say was the defining moment of your intellectual awakening?

My father telling me, at age 15, "Son, it's not so much that you don't know anything, you don't even suspect anything?"

The Platoon System

by Ivor Williams

It was an unusual call to ministry. It bore the names of two ministers, inviting Yme Woensdregt and Deborah Lannon to become co-pastors to the congregation of First Presbyterian Church in Regina. And if it was an adventure in faith for Yme and Deborah, it was equally so for the congregation of the big downtown church in what is known as The Queen City of the Plains. It was not a call to a single minister, or an associate or assistant. It was a joint call.

By now, in the second year of what initially was considered to be an exciting possibility for both the people of First Church and their ministers, this alternative way of viewing the work of ministry continues to excite congregation and leaders.

"We all need to regain a sense of partnership," says Deborah, "to promote the gospel in the world."

"We are all baptized into ministry," continues Yme.

Of their new ministry in Regina, Yme says, "It has started well." He estimates it will take two years to begin to judge the joint ministry's success properly.

The two ministers met for the first time in 1995 at the Presbyterian Youth Triennium at Purdue University in Indiana. At that time, Yme was minister at the Chalmers congregation in London, Ontario, and Deborah was the interim minister at Stonewall, Manitoba. Both had some experience with team ministry.

"We came to recognize we had a compatibility in understanding what ministry and team ministry is all about," Deborah recalls.

At the triennium, both ministers were approached, separately, by Jo Morris, a

member of the Regina congregation's search committee seeking an end to the vacancy at her church. Each was asked to consider applying for the congregational leadership. Later, as Yme and Deborah talked, they became enthused about the possibility of a team ministry in Regina.

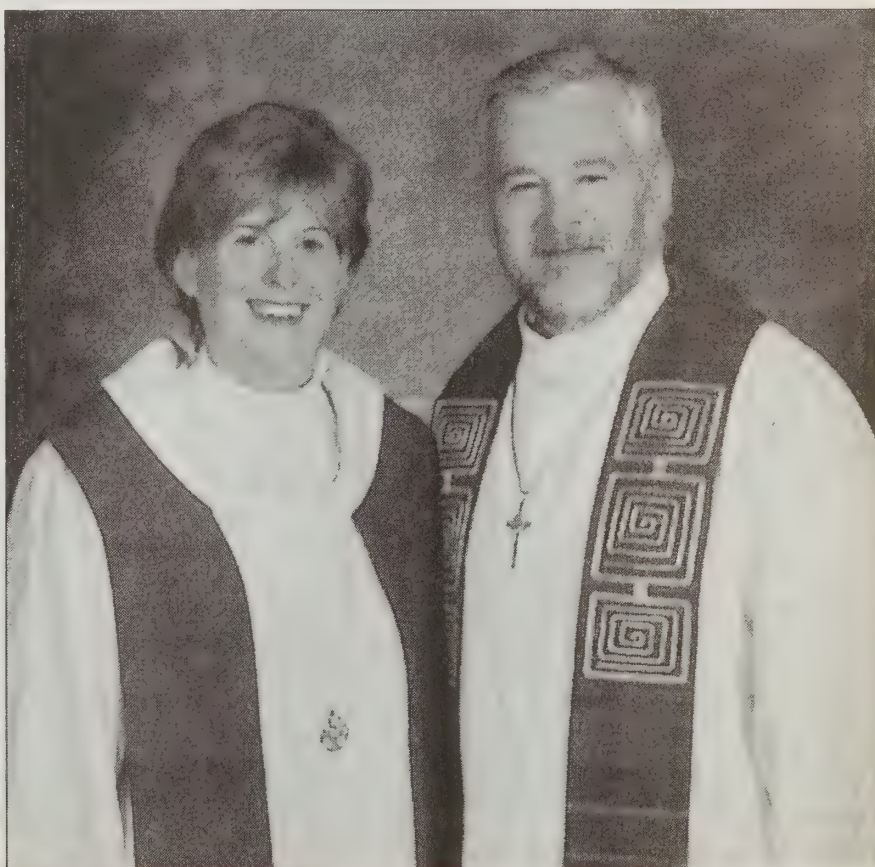
First Church's mission statement reads: "Christ calls us to be faithful dis-

ciples who strive to be joyful in our worship, tender in our life together and daring in our outreach."

"If they were serious about this," says Deborah, "we wanted to be a part of it."

Returning to their homes, they realized they were not idly dreaming. There was, indeed, a possibility of it coming about. In London and near Winnipeg, by long-distance telephone calls

**When one
plus one
equals more
than two**



Rev. Deborah Lannon and Rev. Yme Woensdregt, co-pastors of First Church, Regina.

and fax messages, the two refined their letter to the Regina search committee.

"We believe that we bring complementary skills, abilities and interests to this position, and that our combined skills will meet the needs of the congregation," they wrote. They cited Yme's extensive experience in stewardship education and programming, and in developing programs for adult education. He is an amateur musician who delights in fostering an atmosphere wherein music and worship are mutually enriching, at the same time enjoying a good working relationship with organists and choir directors. The letter mentioned Deborah's gifts in the areas of pastoral care and programming with young families, facilitating small groups, and in conflict mediation.

They thought the profile of the congregation which they had studied indicated there was more work to be done than could be accomplished by a solo pastor. "Many ministers may be trained to be lone rangers, but that is theologically wrong and inadequate" says Yme.

The Regina search committee chaired by Graeme Mitchell, while considering the possibility of several "conventional" calls, pondered the proposal. After an almost two-year vacancy during which interim minister Rev. Ted Hicks had served the congregation, growth for the big downtown church had slowed. How could the congregation meet the expense of two ministers? There would be a requirement for housing allowances, office space, computers, even more pencils.

As the proposal for a joint ministry kept coming to the top of the committee's letters, the members began to understand where God was leading them. "No one could have anticipated what we eventually decided," recalls Mitchell. The proposal from the two came "in the middle of the process" of the committee's work. "We were most interested." After an initial meeting with the two ministers, "We were very interested," he says.

But the additional costs and convincing the congregation it could be done were the two biggest hurdles the committee faced. However, almost unanimously, the congregation recognized the benefits of the joint ministry proposal. Committee member Allan McLeod, also a member of the finance committee, "did

the mathematics." So the congregation was prepared to make the commitment, with faith the necessary resources would become available.

But what if the two later disagreed seriously?

"We are constantly in touch," says Deborah. "We talk about our work and about what is happening in the congregation."

No situation has arisen that could not be resolved between the two. "But we made it clear that the buck stops at the session if any problem gets that far," says Yme. They agree that, if any serious disagreement arose that they could not resolve, it would likely be over an issue that was so important to the health of the congregation the session would need to be involved.

Yme says his experience is that many ministers working alone never have the opportunity to discuss issues with a colleague as he and Deborah do; therefore, their assumptions are never challenged. That is another strength of the kind of team ministry underway in Regina.

He suggests that many team ministries have a difficult time for many different reasons. However, he continues, "This is the only team we know of based on total equality where the members are not married to each other."

"We've all come to an understanding about what team ministry is about," says Deborah. "And Yme and I have covenanted with each other to work together!"

Worship leadership has been divided "right down the middle." "We'll each preach 24 or 26 times a year," says Yme. Each Sunday, one pastor will preach and read Scriptures. The other presides over the worship and children's discussion.

Both ministers agree, it is too early to judge the joint ministry's success definitively. However, there are many positive indications the congregation has been strengthened: attendance at Sunday services has increased, the congregation has welcomed many young families, session membership has increased, church school attendance has doubled, the congregation is becoming more involved in the community and is considering new forms of outreach.

Givings have also increased by 17 per

cent and are ahead of the anticipated budget. An annual deficit of \$30,000, estimated when the two ministers were appointed, is being met from accumulated trust funds. "They were here to be used for significant ministry," says Yme. It is hoped, and expected, the annual deficit will be eliminated in three to four years.

The two ministers work in separate but equal space, accommodation created from a former classroom. The one-time minister's office has become a frequently used boardroom. The ministers divide their committee work according to their interests and skills, both attending meetings of session, alternately acting as a moderator. Great care is taken to ensure that one pastor is never seen as "senior."

The co-pastor arrangement has had the positive effect of freeing some individual time for personal ministry. Yme has received his Doctor of Ministry degree from Austin Presbyterian Theological Seminary in the area of worship. His thesis dealt with "presiding in worship." The presider, he wrote in a subsequent article in the journal *Reformed Liturgy and Music*, "allows and helps all others to take their rightful and appropriate leadership roles within the community at worship, nurturing the faithful response of Christian people in worship and in the world."

The most common question asked of ministers and congregation is, "How is it working?"

"Better than any of us had any right to expect," answers elder David Marshall.

"There is a new spirit around the church," says Graeme Mitchell. "It is going very, very well. A campaign to provide funds to improve the accessibility of the building for all members is going well, and a lot of new people are coming in. We thought it might take two years to see the benefits, but they started immediately and have steadily increased."

As they wrote in their letter to First Church's search committee: "Two of us working together are more than twice as effective as either of us working alone." Their experience, and that of the congregation of First Church in Regina, confirms that discovery. **B**

Ivor Williams is a writer, a member of Westmount Church, London, Ont., and a contributing editor of this magazine.



Hymn of the Month

by Judee A. Green

But, Mom, I don't want to sing these songs. They're so-o-o boring!"

It was in response to such a cry from her daughter that Natalie Sleeth took up the challenge of writing hymns. Sleeth grew up in a musical family where she began piano lessons at age four and later majored in music theory. She wrote many hymns and songs; in particular, hymns for children and young people (see #466 "Praise the Lord With the Sound of Trumpet," #622 "Go Now in Peace," #755 "Go Ye, Go Ye Into the World" and #761 "Who's Goin' to Tell the Story?").

The text of "In the Bulb There Is a Flower" (#674) came to her as she reflected on the contrasts in life and death, spring and

winter. She planted a tulip bulb to watch it become a flower. The pairing of the words bulb and flower, song and silence, end and beginning points to continuity in the midst of seeming discontinuity.

This hymn was first sung in 1985 as part of a choir festival concert but has since become a congregational song. In the midst of the January blahs or the dry, dreary times in our lives, this hymn reminds us of God's promise of new life and "at the last, a victory." **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

In the bulb there is a flower

PROMISE 8 7 8 7 D

Unison F Gm/F

1. In the bulb there is a flow - er, in the seed, an ap - ple tree,
2. There's a song in eve - ry si - lence, seek - ing word and mel - o - dy;
3. In our end is our be - gin - ning, in our time, in - fin - i - ty;

C7/F F

in co - coons, a hid - den prom - ise: but - ter - flies will soon be free!
there's a dawn in eve - ry dark - ness, bring - ing hope to you and me.
in our doubt there is be - liev - ing, in our life, e - ter - ni - ty,

F7 Bb (Gm6) F/A Gm A Dm

In the cold and snow of win - ter there's a spring that waits to be,
From the past will come the fu - ture; what it holds, a mys - ter - y,
in our death, a res - ur - rec - tion, at the last, a vic - to - ry,

/C Bb Gm6 F/C Dm Gm 7 C 7 Fsus4-3

un - re - vealed un - til its sea - son, some - thing God a - lone can see.

Words: Natalie Sleeth (1930-1992) Music: Natalie Sleeth (1930-1992)

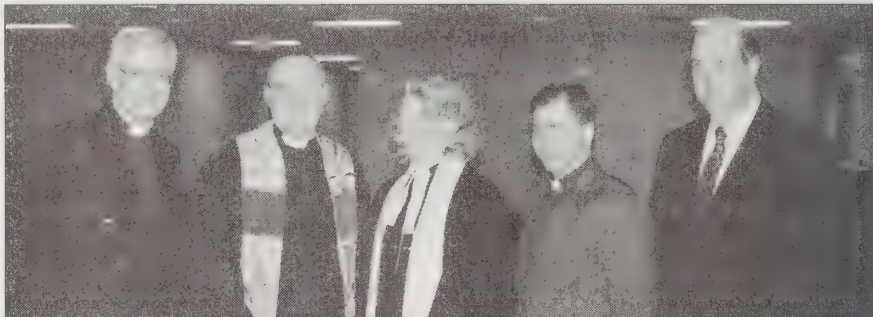
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PCC News

Opening Worship

The words "opening worship" took on added meaning when the congregation of Keswick Church, a new extension charge in Keswick, Ontario, held its first service on September 21. Beginning as an outreach ministry of St. Andrew's Church, Sutton (with the support of the Presbytery of Oakridges), the congregation is currently meeting in rented space, but hopes to locate property for a church building soon. Canada Ministries, through *Presbyterians Sharing...*, is providing a grant for the stipend for one full-time position. It is also expected Canada Ministries will be asked by the presbytery to purchase the building site.

Rev. Kirk and Rev. Allyson MacLeod, also serve as ministers of Keswick ministers of St. Andrew's, Sutton, will Church.



Pictured at the opening worship service of Keswick Church, Keswick, Ontario, are (from left): Rev. John Congram, Moderator of the 123rd General Assembly; Rev. Kirk and Rev. Allyson MacLeod, ministers of the new church; Rev. Dan Scott, convener of the Keswick steering committee; Rev. Gordon Haynes, Canada Ministries.

Taiwanese general secretaries visit church offices

The outgoing and incoming general secretaries of the Presbyterian Church in Taiwan (PCT) reacquainted themselves with The Presbyterian Church in Canada during a stop at church offices in November. Rev. C. S. Yang, his wife, Judith, and Rev. William Lo were in Toronto as part of an overseas trip they were making to partner churches of the PCT.

Yang told members of the national staff that the main purpose of their visit was to introduce William Lo as the next general secretary of the PCT. But he also wanted to use the opportunity to thank The Presbyterian Church in Canada for its assistance over the years. That assistance began with the arrival of Dr. George Mackay more than 125 years ago and

carries through today in empathy for the PCT's struggle to maintain Taiwanese independence from mainland China. He expressed the hope that mission between the PCT and the PCC would become more of a two-way street. The Presbyterian Church in Taiwan, he said, is seeking to become more ecumenically involved, not only in terms of dollars but also in terms of mission.

With regard to the church in China, Yang stated Christian solidarity is more important than politics. The church in Taiwan is always ready to welcome Chinese Christians, he pointed out, but difficulties with the Chinese government continue to make the path to full ecumenicity difficult.

The mettle in the medals

The pioneering work of medical missionaries John and Mary Buchanan was recognized at the unveiling and dedication of a framed tribute to them, held at the church offices on November 14. The memorial includes: a photograph of each of them; three of John Buchanan's medals, including the distinguished Kaiser-i-Hind medal presented by the British Raj in recognition of outstanding service to the people of India; his pocket watch; and a sample of the Buchanan tartan. The medals and watch are the gift of the Buchanans' daughter, Edith.

Dr. John Buchanan's more than 50 years as a medical missionary to India began in 1894 under the auspices of the



Canadian Presbyterian Mission in Central India in the old city of Ujjain. In 1897, he opened a mission station in Amkhut, in a remote area of the Vindhya Mountains, where he and Mary began work among the aboriginal Bhil people in what quickly became a labour of love.

John Buchanan also served as Moderator of The Presbyterian Church in Canada in 1928. He died in Indore in 1945.

(Editor's note: To read more about the work of the Buchanans, see "Will the Bell Ring Again?" in the February 1997 *Record*.)

Caledon Contemporaries still contemporary

While "Kimbercote Conflagration" may sound like something from a W. C. Fields movie, it was, in fact, a key component of Kimbercote '97, an event which brought over 100 like-minded people together on the first weekend in August to share ideas and concerns, and to celebrate the life of Rev. Stuart Coles who turned 80 in 1997. Nearly as many others — from places such as Hungary, Switzerland, Scotland and both coasts of Canada — sent regrets, reminiscences and messages of support.

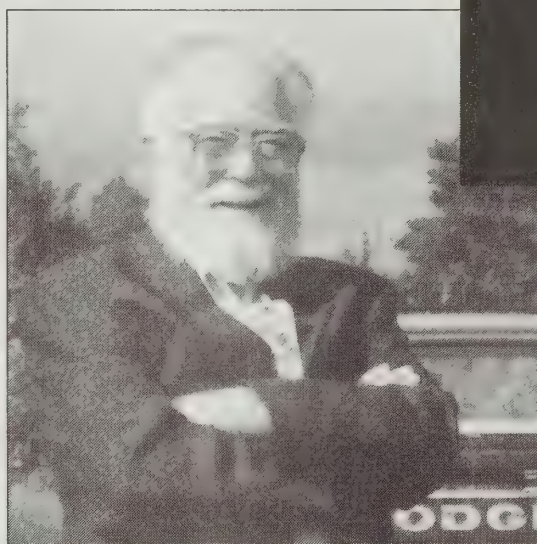
It was Stuart Coles who, in 1961, led a group of Presbyterians in purchasing Horseshoe Hill Farm, north of Toronto. The group constituted themselves as the Caledon Contemporaries, creating the base for a European-inspired lay evangelical/ecumenical academy. It was Stuart Coles who walked with two other Canadian Presbyterian ministers in Martin Luther King's march to Selma, Alabama. And it was Stuart Coles who convened the working group on what would become The Declaration of Faith Concerning Church and Nation.

Horseshoe Hill Farm has since been replaced by Kimbercote Farm, near Meaford, Ontario, but the fire in the hearts of the Caledon Contemporaries burns on. It took nearly a year of planning, hundreds of volunteer hours, and grants from The Presbyterian Church in Canada Experimental Fund and the board of the Caledon Contemporaries to make the August event a reality.

The gathering included presenters such as Prof. Gregory Baum (McGill University) and Prof. Stephen Dunn (St. Michael's College, Toronto) and leadership from Brian Fraser (Vancouver School of Theology) and Jim Houston (Holy Trinity Anglican Church, Toronto). Much of the time was spent in small groups, discussing topics often generated by the participants themselves. One focus for the weekend was a symbolic act: a conflagration which represented both a cleansing and a sending forth from the purification of fire.

The weekend was not intended to be an agenda-setting or programmatic

event. Yet, by drawing together the breadth of involvement and experience represented by the participants, it inevitably created enthusiasm and commitment over issues seen by many as priorities for our time. Caring for the environment, social justice (especially in light of the current bottom-line mentality that wages war on the deficit at the expense of social programs) and working with the inner-city poor were among the predominant themes. Matters of sexuality, and of sexual orientation in particular, also received attention. Strategies must be developed so that gays and



Top: Illustration by Jim Houston.

Left: Rev. Stuart Coles.



lesbians are free to pursue ordination and ministry.

Many times during the weekend, participants noted that, although they represented a remarkable grouping of diverse, concerned people, they actually made up only a few drops from a larger pool. Forty-five per cent of the participants were Presbyterian and 35 per cent came from other faith communities. The remaining 20 per cent described themselves as "not religion-specific."

There was also time for history, for making connections with a legacy of witness and work represented by the ministry of Stuart Coles in association with many others. There was singing, wonderful food and long walks on Kimbercote Farm. It was not a homogeneous weekend, as people with similar convic-

tions discovered they did not always share the same opinions. Yet, it ignited something of a common spirit, a shared vision that made fresh thinking and fresh enthusiasm possible. That made transformation seem not merely an urgent necessity but a real option. (From a report by Douglas DuCharme)

Nominees for Moderator

The nominees for Moderator of the 124th General Assembly are: William Klempa, principal of The Presbyterian College, Montreal; James Weir, minister of Knox Church, Burlington, Ontario; Ian Wishart, minister of St. Andrew's Church, St. John's.

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NEWS

Other News

Faith leaders losing faith with Ontario premier

After almost two years of waiting for a meeting, 14 faith leaders decided to express their frustration to the premier of Ontario. In a letter sent October 31, representatives of Anglican, Buddhist, Jewish, Muslim, Roman Catholic, United Church and other faith groups told Premier Mike Harris what they thought of Bill 142, the Social Assistance Reform Act, which passed third and final reading on November 25. The bill has many contentious issues such as a re-definition of disability which, some observers claim, will force many mentally ill people off their benefits. The bill could also require lawyers, doctors and parish priests to reveal confidential information about welfare recipients or face charges of obstruction.

"We are finding your government reluctant to listen to those most affected by its policies and others who could help modify those policies in ways which would enable the people of Ontario to continue the compassion and tolerance which have been characteristic of the province in the past," the letter said.

A separate letter from the Mennonite

Conference of Eastern Canada called the bill "particularly offensive in its approach to our brothers and sisters who are disadvantaged." It singled out particular parts of the bill such as workfare and mandatory fingerprinting of welfare recipients.

Premier Harris declined to be interviewed, but a spokesperson from his office said: "I suppose there are always going to be those who are opposed to the idea [of Bill 142] who will point to a thousand reasons why it's not a good idea, whether these be legitimate reasons or not."

John Henderson, a Presbyterian minister who is a marriage and family counsellor in Kitchener, Ontario, is concerned by such an attitude from the provincial government. "The fact that we are powerless to affect this government is, frankly, scary," he said. "There is no one to stand up for the poor."

"I see its effects [the current government's policy] every day in my work," Henderson says, "in the stresses and worries of families in this time of uncertainty." (From a report by Margaret Dinsdale)

Design team preparing for Youth Triennium

The 1998 Presbyterian Youth Triennium will be held July 21-26 at Purdue University in West Lafayette, Indiana. More than 6,000 young people and adults will gather for a week of worship, study, small group discussions and recreation — all under the theme of "Arise, Shine, For Your Light Has Come!" It is hoped that 600 of the participants will be from Canada and 200 will represent the world-wide community as global partners. While the majority attending will be youth, adults have an opportunity to attend as adult advisers and small group leaders.

A design team has been planning the event since October 1996. The 30-member team is composed of youth

and adults from the three sponsoring denominations: The Presbyterian Church in Canada, the Presbyterian Church (U.S.A.) and Cumberland Presbyterian Churches. There are seven Canadian Presbyterians on the team: Jonathan Agnew, Renee Bellefeuille, Hugh Donnelly, Adele Halliday, Crystal Mann, Trefor Stambuck and staffperson Jo Morris.

Registration for the Triennium begins on March 1 and closes on June 1. Applications are mailed to every congregation in the PC Pak early in the year. (For more information, contact: Jo Morris, 4612 Argyle St., Regina, SK S4S 3M5. Tel. 306-781-7382.)

Mozambican minister calls for ban on landmines

Winning the 1997 Nobel Peace Prize does not mean the work of the International Campaign to Ban Landmines (ICBL) is done. On the contrary, says Julio Mapote, an Anglican minister and chair of the Campaign to Ban Landmines in Mozambique, it means ICBL will be under even more pressure in its efforts to free the world of minefields.

Mapote visited Toronto during the last week of November while on his way to Ottawa to attend the signing of the International Treaty to Ban Landmines on December 3. He used the opportunity to raise awareness of how landmines affect the day-to-day lives of people in Mozambique. The United Nations estimates there are two million landmines in Mozambique. Most landmine victims are civilians who need support, prosthetics and education. Although a landmine can be produced for as little as \$3, it costs \$300 to \$1,000 to remove one safely. Mozambique, a country with severely limited resources, needs the help of the international community. There are local initiatives, but, at the current rate of progress, it would take the country 160 years to become landmine-free, Mapote told the *Record*. By then, he pointed out, hundreds of thousands more civilians will have been killed or maimed.

Julio Mapote's concern over landmines has a global scope as well. As a member of the regional steering committee, he has helped to encourage anti-landmine campaigns in countries where they did not previously exist. When asked how important it was to get the United States on board, he replied simply that it was important, but no more so than persuading any other country to join the campaign. The whole world must act together on this issue.

PRESBYTERIAN COLLEGE

1998 PROGRAMS OF CONTINUING THEOLOGICAL EDUCATION

February 23-27

Prof. Gabriel Fackre, Andover
"Vexing Questions for Today's Christians"

Dean W. Ward Gasque, OTS
"Preaching on the Book of Acts"

Dr. Glenn Smith, Montreal
"Engaging the Culture: Authentic Church Mission in Postmodern Canada"

March 2-6

Prof. Richard Osmer, Princeton
"The Case of Catechism"

Prof. Sheldon MacKenzie, Memorial
"Problems in Biblical Interpretation"

Prof. Margaret Somerville, McGill
"Science, Soul and Society"

Rev. Mark DeVries, Nashville
"Family-Based Youth Ministry"

Prof. Elsie McKee will deliver the Alison Stewart-Patterson Memorial Lecture on **Partners in Ministry** on Thursday, March 5, 1998.

Costs: Registration fee \$10 (non-refundable, applied to tuition fee). Tuition fee (without accommodation) \$100; private room and meals at Unitas (including tuition fee) \$275; double occupancy at Delta Hotel (including tuition fee) \$400. For further information, tel: 514-288-5256, fax: 514-288-8072

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For application forms, write:
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The Experimental Fund
The Presbyterian Church in Canada
c/o 28 Second Street East
Cornwall, Ontario K6H 1Y3
Deadline for applications:
March 1 and October 1

CANADIANS VISITING CUBA

A warm welcome to join us at worship and Bible study is extended by the Presbyterian Reformed Church in Cuba.

Havana: First Presbyterian Church, Salud 222, Havana Centro.
Rev. Hector Mendez, pastor.
Worship: Sundays, 11 a.m.
Second Presbyterian Church Reforma, 560 e/ Sta. Ana y Sta. Felicia, Luyano Havana. Rev. Carlos Ham, pastor.
Worship: Sundays, 11 a.m.

Varadero: Dora Valentin Presbyterian Church, 34 Street, Varadero. Sunday School: 9:30 a.m. Sunday Worship: 10:30 a.m. Simultaneous English translation provided.

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Westminster Church

Pierrefonds, Québec

40th Anniversary

Westminster will celebrate its 40th Anniversary on May 16-17, 1998.

Everyone who was ever associated with the congregation is cordially invited to join us in this celebration.

So that we may plan accordingly, please advise us if you might wish to attend.

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27-28 February 1998

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Friday (27 February) from 1 p.m. to 8 p.m.
Saturday (28 February) from 10 a.m. to 4 p.m.

28 February 1998

Anniversary Dinner

St. Andrew's Presbyterian Church Hall
(Bald Street, Welland)

6 p.m. Adults - \$15; Children under 10 - \$8

1 March 1998

Anniversary Sunday

10:30 a.m. - Morning Service

7 p.m. - Evening Service

Speaker: Rev. John Congram, Moderator,
The Presbyterian Church in Canada

Greeting the millennium with "muscular Christianity"

Promise Keepers, a rapidly growing, all-male Christian movement based in the United States, which staged a massive demonstration of "muscular Christianity" in Washington, D.C., last October, is to begin operating globally in the year 2000, according to its founder, Bill McCartney.

During a six-hour "sacred assembly" on October 4, hundreds of thousands of men listened to evangelical calls for repentance and commitment, raised their hands in surrender to God, held hands to pray with those around them and some-

times knelt and wept. The men were atoning for their broken promises — to their wives, their children and their country — and pledging to assume anew their responsibilities.

Announcing Promise Keepers' global plans, McCartney told the rally: "There's nowhere in the world, nowhere where men are standing strong for the gospel of Jesus Christ. It's time. You guys have to launch us and send us out there so God will use us calling men together all over the world." (ENI)

News Scan

Great Joy

Joy Randall, a missionary of The Presbyterian Church in Canada serving in Taiwan, has been given a special award for "respected religious leaders" by the Ministry of the Interior of Taiwan. The award is for missionaries involved in areas of social concern. Joy was recognized for her service with Changhua's Community Health Department and the Skin Graft With Love Foundation.

Presbyterian minister named to church educators cabinet

Rev. Anne Yee Hibbs, minister of Duff's Church, Puslinch, Ontario, has been appointed Asian representative on the cabinet of the Association of Presbyterian Church Educators. There are four ethnic representatives on the cabinet, which met most recently last October at Ashbury Theological Seminary, Wilmore, Kentucky.

A moderating family

Rev. Murray Garvin, minister of Grace Church, Castlegar, St. Andrew's Church, Slocan, and Slocan Community Church, became the third member of his family to serve as moderator of the Synod of British Columbia at the synod meeting in November. His father, Rev. Edison Garvin, was moderator in 1960 and his brother, Rev. Robert Garvin, in 1979.

Guyanese Moderator honoured by teachers union

Rev. Wilfred Ledra, one of two full-time ministers of the Guyana Presbyterian Church, was honoured by the Guyana Teachers Union (GTU) at the organization's 113th annual conference. Ledra, who has received many public awards over the years for his service as a teacher (his earlier profession) and to his country, will have his portrait hung in the GTU building. He recently completed a two-year term as Moderator of the Guyana Presbyterian Church, handing over the position to Rev. Dale Bisnauth, who serves as the country's Minister of Education six days a week and volunteers as a minister of word and sacrament on Sundays.

Shedding the pounds

A young British investment banker in a top post has stunned the London and New York financial communities by announcing that he is forsaking a million-pound salary to become a Roman Catholic priest. (ENI)

The bells! The bells!

A suburban shopping mall near Toronto has decided to allow Salvation Army bell-ringers to continue, provided they jingle their bells with moderation. Apparently, a few overly enthusiastic ringers had caused complaints from some shoppers.



Being a Christian on the Ball

There's a move in soccer called the "slide." It's about the most spectacular move a defender can make. When the opposing team is on a break-away, and the defender knows she is not close enough to stop the person, she slides feet-first to try and push the ball away without touching the opposing player.

It's a tricky move. If the defender trips the other player, she could get a penalty or get kicked out of the game. If she misses completely, she has committed herself and has no further chance of stopping a goal. It's also difficult to switch from a leaning forward, running motion to a feet-first, sliding motion.

I know all the theory behind slides. I know exactly when they should be used, when they shouldn't and what the risks are. I can execute them perfectly (well, close enough) in practice. But in an actual game, running a step behind an opposing player, I freeze. I can never quite make myself take the risk — and, by the time I make up my mind, the opportunity is gone.

Sometimes, I think good deeds are like slides in soccer: we play them out time and time again in our minds, we know the technique, we fully intend to commit ourselves — but when the actual opportunity comes, we hesitate. We miss the moment. We go one step too far, and we're already past the person. We wait one instant too long, and the other person misses our smile. We drive slightly too fast and, by the time we decide to give someone a lift, we're already a block away.

I picked a holiday weekend to go on a trip a little while ago. The train was packed, full of tired, cranky families. Half the people didn't even have seats. Cramped with me in the space between cars was a woman with five kids between the ages of three and 13.

She was the most horrible person I have ever met, the classic case of an abusive mother. She repeatedly told her children to shut up and called them stupid. She hit them frequently, often on the face or head (they flinched when she so much as moved her arm). She laughed when one of the boys got locked in the bathroom because of the press of people. She ignored the littlest one's efforts to remain standing in the crowd on the rocking train.

And I froze. I did nothing. Every time her hand went up to hit one of them, I almost grabbed her arm and said something — but I didn't. I didn't know whether or not to take the risk.

It *would* have been a risk. She might have turned her anger on me — which would have been all right since I wasn't in much danger on the crowded train. More likely, though, she would have started hitting her kids harder, just to prove she could. Or, if she restrained herself while on the train, they would have felt it once they got home.

What should I have done? Said something? Called the police? I did get the little one to sit on my bag, rather than trying to stand, and I helped her when it was time to get off the train (her mother wasn't paying any attention). But that was nothing compared to what I wanted to do.

It would be so much easier if wrong and right were black and white. If good deeds came with little signs on them, saying "Now's your chance," and bad deeds were marked "Bad idea." Or if you heard a little ding or a voice-prompt at exactly the right moment to do something Christian.

And we're talking Girl Guide-level

good deeds here. These are nothing compared with major decisions, relationship difficulties, political issues, social problems. These are rarely clear-cut, rarely black-and-white; too often, the choice is between a greater and lesser evil, not an absolute good and an absolute bad.

Being a Christian, trying to do "good," can get incredibly complicated.

So how do we manage? What do we do?

I can't answer the big-problem question. But one answer to the good deed difficulty is to become Impulse-Christians.

Do good deeds on impulse — don't stop to think about them.

Offer to carry someone's bags without worrying whether he will think you're implying he is old. Hold the door open for someone without worrying if she will think it's chauvinistic. If they do take offence, well, you tried. At least you took the risk. Maybe, if I had grabbed that woman's hand on impulse, I wouldn't be turning the incident over and over in my mind now.

The other answer is the one that would solve my soccer problems, if I truly wanted to become a good player — practice. Lots of it. Practise sliding until it becomes automatic and I don't have to think about it. Run the drill every day.

If good deeds become a habit, you won't have to make a New Year's resolution to be friendlier or to be a better Christian. You won't have to think about it — you'll just be one. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

PEOPLE & PLACES

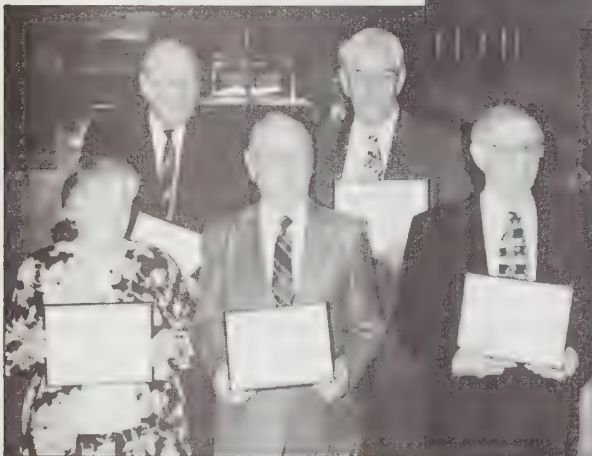


▲ THE CONGREGATION OF Melita Church, Melita, Man., celebrated its 105th anniversary on July 13. Pictured cutting the cake are: Louisa Douglas of Georgetown, Ont., (centre), wife of the late Rev. W. A. Douglas, minister of the church from 1952-55; and Elma Becker (left) and Elsie Banks, who became communicant members 51 years ago to the day.

▶ LIGHTING TO ILLUMINATE the cross in the sanctuary of St. Andrew's Church, Welland, Ont., was presented to the congregation by Murray and Eva Smith, pictured with Rev. Larry Brice (right). Also dedicated were 125 copies of *Living Faith*, a gift from the St. Andrew's Men's Club.



▶ THE CONGREGATION OF Knox Church, Harrington, Ont., held a walkathon/rideathon in support of Camp Kintail, followed by a barbecue at the church. Approximately \$230 was raised for the camp.



▲ FIVE ELDERS OF Knox Church, St. Catharines, Ont., were presented with certificates in honour of their designation as elders emeritus. Pictured in the front are: Bernice Speck, William Lloyd Kearsey (centre) and George Henry Shepherd. In the back are: Dr. Edgar Thompson Peer (left) and Arthur Laverne Pye.

▼ THE CONGREGATION OF Glenelg Church, Glenelg, N.S., dedicated a new addition and inside improvements to the church last year. A small, rural church, the members did 90 per cent of the renovations themselves.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

MEMBERS OF THE youth group of St. Giles Church, Prince George, B.C., plus adult leaders, enjoyed their second annual week of biking, hiking and spiritual reflection in the Canadian Rockies between Jasper and Banff, Alberta.



A CELTIC CROSS was dedicated in memory of longtime member Geraldine MacKenzie at St. Andrew's Church, Bowmanville, Ont. Pictured are her husband, Malcolm MacKenzie, and daughter Mary Anne Armstrong.



THE SOCIAL COMMITTEE OF St. Andrew's Church, Burk's Falls, Ont., sponsored the second annual Harvest Concert at the local theatre. Several musicians from the congregation and from community groups took part, with proceeds donated to the local food bank. Pictured are Helen and Barney Hatford with their son, Dan.



THE START OF a beautiful friendship occurred when members of the Kids Club at Cooke's Church, Chilliwack, B.C., became pals with 24 members of the Seniors Fellowship on the fourth anniversary of the fellowship. The ages ranged from two to 95.

THE CONGREGATION OF Grace Church, Etobicoke, Ont., celebrated Rally Day '97 with the dedication of a new sign.



PEOPLE & PLACES

YOUTH FROM ST. JOHN'S CHURCH, White Rock, B.C., spent a week with the Cariboo House Church Ministry in the central part of the province. The youth raised their own support for a mission project which included Vacation Bible Schools in two rural communities, clean-up and repair work, and visiting some house churches. Pictured in the back row (L to R) are: Stuart Bodkin, Stephen Curtis, Karen Neale, Andrea Odermatt and Justin Gould. In the front are: Jeff Neale, Steve Beukers and Alicia Fulton.



A WORKSHOP ON Children and Communion was held at Erskine Church, Hamilton, Ont., Sept. 27. Led by Rev. Karen Timbers of Elmwood Church, London, Ont., and Rev. Ian McPhee of Erskine Church, the event featured puzzles, games, singing, drawing and brainstorming. Pictured, elder Les Souter shows participants how the Communion elements are prepared before the service.



THE CONGREGATION OF St. Andrew's Church, Martintown, Ont., recently honoured Margaret Kennedy, who retired after 25 years as secretary-treasurer. A sterling silver pin, designed and handcrafted by Franz Letschnig, a member of the congregation, was presented to Margaret by Melba McDermid. She was also presented with a bouquet of flowers by Mary MacGregor. Pictured

(L to R) are: Franz Letschnig, Margaret Kennedy, Mary MacGregor, Melba McDermid and Rev. Ian MacMillan.



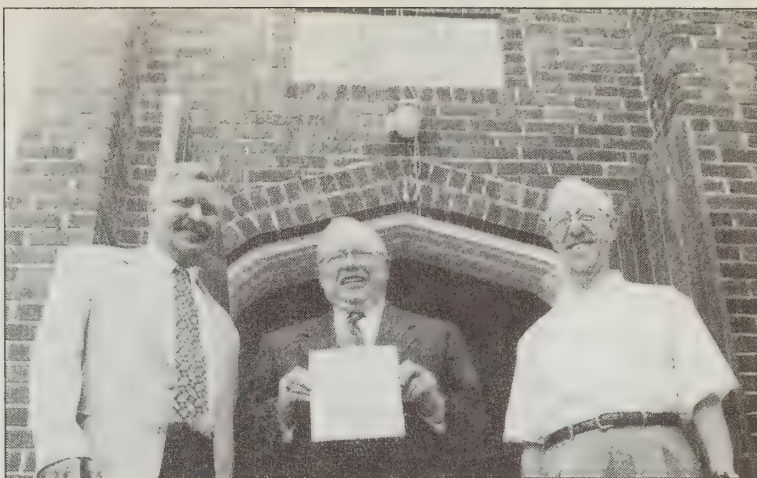
THE 100TH BIRTHDAY of Jean Ferguson was celebrated at Ephraim Scott Memorial Church, Montreal, last year. Over the years, Jean has been active in the CGIT, WMS and church school, and she was one of the first women elders of the congregation (1975). She is pictured looking on while members of her family enjoy the "plaque of memories" which was presented to her.



PICTURED ARE THE children who enjoyed last year's Vacation Bible School at Clarkson Road Church, Mississauga, Ont.

PEOPLE & PLACES

THE 66TH ANNIVERSARY of Knox Church, Bayfield, Ont., was celebrated last year. Guest speaker at the anniversary service was Senator Richard Stanbury, whose grandparents were early Presbyterians in the village and whose father, Judge George Stanbury, laid the cornerstone of the church in 1931. Senator Stanbury is pictured with student minister Mark Bourgon (left) and clerk of session Ed Kelly.



LIFELONG MEMBERS OF St. Andrew's Church, Windsor, Ont., Jack Copland and Margaret White, prepare to cut the cake marking the church's 140th anniversary, while Gordon Medel, history convener, looks on.



FRANCES PENNY was honoured by the congregation of Runnymede Church, Toronto, on her retirement after more than 40 years as music director, organist and choir leader, with the presentation of a plaque on Sept. 28.

REG FAULKNER'S 53 YEARS as an elder of St. Andrew's Church, Stittsville, Ont., were recognized by the congregation on Oct. 5. After the worship service, many of his friends and family celebrated his 90th birthday which was on the following day. Pictured with Reg are Rev.

Steven Webb and Bea Griffiths, clerk of session.



TWO CHOIR MEMBERS of the Church of St. John and St. Andrew, Hamilton, Ont., were presented with plaques honouring them for their more than 65 years of service. Pictured are Grace Ruddell and Jean Green.



THE 81ST ANNIVERSARY of Knox Church, Sheffield, Ont., was also the birthday of the guest speaker for the day, Rev. Richard Fee, executive director of Presbyterian World Service and Development. A birthday cake was wheeled into the sanctuary just as he was about to tell the children's story.





Making the Words Clear

In the July/August You Were Asking? column on "Allocating Responsibilities" (regarding Presbyterians Sharing...), you stated that the figure forwarded by presbytery to the congregation is an "allocation" and not an "assessment." Further in the article, you stated that "they [members of the congregation] make a commitment at their annual meeting that they will accept the suggested allocation and guarantee fulfilling it." If we "guarantee fulfilling it," it is no longer an allocation but an assessment. It cannot be both. Should not the words have been "will strive to meet"?

What has happened to ministerial elocution? When I was a gaffer a long time ago, there were no microphones, but any minister could be heard and understood without trouble. I imagine students were taught elocution and how to throw their voices without yelling, in much the same way stage people do. We seem to have lost this. Most churches now have microphones, but some ministers don't use them properly or ignore them. What is your opinion?

As I recall, I wrote about "guarantees" of fulfilling the Presbyterians Sharing... allocation in the context of those congregations which, at their annual congregational meeting, decide to make the "allocation" part of the global congregational budget. When a congregation does so, it no longer relies on separate envelopes for Presbyterians Sharing... but agrees to make the "allocation" one more (important) item in the annual budget. So the money for Presbyterians Sharing... is no longer given only by those who are "mission-minded," as we used to say, and who sometimes "turned off the tap" when they disagreed with some policy of the General Assembly or its agencies and

committees. I well remember the "flap" that occurred because people were angry with the World Council of Churches (of which we are a member-denomination) and thought that money from Presbyterians Sharing... was supporting a WCC fund to fight racism which, in turn, was thought to be supporting terrorism.

When the "allocation" for Presbyterians Sharing... is included in the congregation's annual global budget, everyone contributes. And when the budget is accepted, that congregation "guarantees fulfilling it." Well, yes, perhaps "guarantee" is too strong a word. As with any budget in a voluntary organization, we always "strive to meet it."

preaching, as well as public speaking, has a low priority either in our colleges or with our students. A student I supervised enrolled in the Advanced Preaching Class at one of our colleges. He was surprised to hear the class was cancelled because he was the only student! I even dare to believe the present malaise in many congregations is due, in part, to the fact that we do not value preaching highly enough.

As to the use of microphones, well, let me quote your comments:

"This year, I have attended services by four ministers (more than once each). Ministers #1 and #2 enunciated well and spoke directly into the microphone as they are supposed to do. Minister #3 spoke in the general direction of the microphone but, as it was about a foot from him, we got some sound over the air and some from the speakers — a bit mushy.

Minister #4 ignored the microphone, yelling more or less incomprehensibly.... The result was many people, including me, had no idea what he was saying — a terrible waste....

"Now, I didn't mention names, and I am not going to identify myself for obvious reasons, but please spread the word among the brethren [and sisters, I'm sure you meant to add — T.P.] that these expensive public address systems are there for a purpose and should be used properly. Then, there won't be so many sermons — possibly good ones — wasted, and we'd all be much happier."

As to your request in your last paragraph, consider it done! **B**

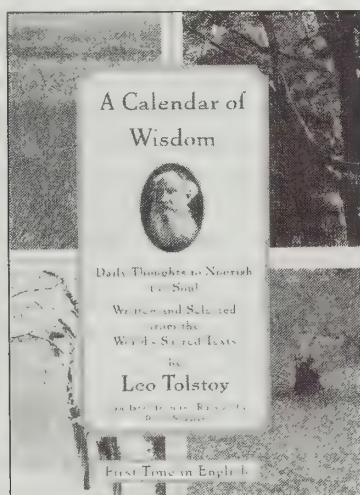
I was not taught elocution in any meaningful sense when I attended seminary many years ago. It seems to me the art of

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

A Calendar of Wisdom by Leo Tolstoy, translated by Peter Sekirin (Scribner, 1997, \$27). Reviewed by John Congram.

Tolstoy considered this book more important than his famous novel *War and Peace*. Put together over several years at the turn of the century, Tolstoy described the book as "wise thoughts for every day of the year, from the greatest philosophers of all times and peoples."

Each day has a theme such as God, faith, family, kindness, prayer, children



and so on. Tolstoy's own thoughts on the theme are included, with the one he considered most exemplifying the theme shown in italics.

For example, the theme for November 15 is wealth. It contains sayings from Chrysostom, Emerson and Tolstoy himself. The one highlighted for the day is: "Wherever your heart is, there will be your treasure. The heart of a person whose major treasure is wealth is buried in filth."

When the Communists took over in Russia, this book was banned. It became a best-seller there when it was reissued in 1995. The present translation by Peter Sekirin of the University of Toronto is the first English translation.

Tolstoy, himself, used the book daily. In the introduction to the 1908 edition, he expressed the hope "that the readers

of this book may experience the same benevolent and elevating feeling which I ... experienced when ... working on its creation, and which I experience again and again, when I reread it every day."

This beautifully bound and produced hardback would make an excellent spiritual companion throughout the year.

Three Books by N. T. Wright reviewed by Bryn MacPhail.

If I were to choose one adjective to describe three books by N. T. Wright, it would be "bold." He does not write to win the approval of his scholarly peers, nor does he write to tickle the ears of those who sit in the pew. Wright "tells it like it is" or, at least, how he sees it.

The Lord and His Prayer (1996, \$11.75) is a short treatise that deals with the prayer one clause at a time. It is easier to read than most of Wright's books because it began as a series of sermons. He begins on the premise that God isn't some "celestial cleaner-up and sorter-out of our messes and wants. He is God ... and ... our Father." Yet, calling God "Father" is a "risky claim," according to Wright, because it presupposes we must "impersonate our older brother" — Jesus Christ. Wright warns of the dangers of merely utilizing this prayer for personal piety, pushing us past the individualism of our day. He encourages us, instead, to pray for all those who need bread, forgiveness and the presence of the Kingdom of God in their lives.

For All God's Worth (1997, \$14.50) is a prophetic warning against complacency — a wake-up call for those who think Christianity is nostalgic and cozy. At every corner of the book, Wright confronts "the god I want mentality" that pervades the church today, insisting that "nobody goes out with fire in their belly to heal the sick and clothe the naked ... because of the god they wanted. They are more likely to stay home with their feet up." Wright pushes us past self-centred, self-serving worship to God-

centred and God-glorifying worship.

What St. Paul Really Said (1997, \$20.95) is the most academic of the three books. It is an appetizer for a larger volume on Paul that Wright is working on. He tackles, head-on, the misguided notion that Paul was the "real founder" of Christianity. Wright maintains that Jesus believed it was his vocation to bring Israel's history to its climax. Paul's message, put succinctly, was that Jesus succeeded in that aim. Wright also challenges the traditional and contemporary evangelical notion that the centre of Paul's theology is "justification by faith." The gospel, Wright argues, "is the announcement that Jesus is Lord of the world." That destroys "the disastrous dichotomy" which exists between people who talk about "preaching the gospel" and "social justice."

In all three books, Wright challenges both the liberal and the conservative, the zealous and the complacent, the scholar and the layperson. Western Christianity needs to heed his timely exhortations and insightful findings.

Bryn MacPhail is studying at Knox College, Toronto.

Christians in the Public Square: Law, Gospel & Public Policy
by C. E. B. Cranfield, David Kilgour
and John Warwick Montgomery
(Canadian Institute for Law,
Theology & Public Policy, 1996).
Reviewed by Raymond J. S. Grant.

The back cover of this book quotes Albert Camus: "What the world expects of Christians is that Christians should speak out, loud and clear.... That they should get away from abstraction and confront the blood-stained face history has taken on today."

Cranfield the New Testament scholar, Kilgour the parliamentarian and Montgomery the Lutheran theologian and professor of law and humanities are united in their steadfast purpose to confront that blood-stained face of the modern body

politic. The volume consists of a collection of articles and essays by Montgomery, with an introduction by Kilgour and an epilogue by Cranfield which establish the context for the whole work. All three writers have unanimity of approach, theme, dedication and Christian vision. The book is intended to make readers, first, feel uncomfortable and, then, *think*, confronting the damning indictment of "man's inhumanity to man" and pondering the role today's Christians should play in seeking a resolution to the abysmal situation of the public human condition. As Montgomery says: "Luther properly stressed not only the impossibility of our turning the kingdom of this world into the Kingdom of God (this requires the power of Christ's own second advent) but also the necessity of our personally serving as dynamic links between the two kingdoms in the present age. Christians are the connecting-point between God's Kingdom and the world — the channel by which the living water of his revelation spills onto the parched landscape of a secular society."

In Part I, David Kilgour's preface sets the stage for Montgomery's work which

follows. Bringing the topic up-to-date with examples from the 1990s, Kilgour writes from personal experience about the malaise in the body politic and religion as the missing dimension in statecraft. He concludes: "... there is probably a greater need for committed Christians in every walk of life today than at any point in human history ... Our lives must somehow manage to remind others that there is a Redeemer for our 'tormented and private world.'"

The bulk of the book consists of a collection of essays, talks and articles by John Warwick Montgomery; the earliest is dated 1968, the latest 1994, but most come from the 1970s and 1980s, many from the pages of *Christianity Today*. Montgomery's contributions are organized under four headings: "The Larger Perspective," "Bio-Ethical Issues," "But Is Christianity True?" and "What Does the Bible Have to Do With It?" The general argument progresses from political issues to ethical issues to spiritual issues, linked and unified by the basic concern that our social responsibility should be viewed and enacted from a Christian theological perspective.

Some delightfully provocative titles in Part II will grab the reader's attention: "Demos and Christos," "Will an Evangelical President Usher in the Millennium?", "Should We Legislate Christian Morality?", "School Prayers: A Common Danger," "Luther, Anti-Semitism, and Zionism," "Hitler — A Career," "Neither Marx Nor Jesus" and "France, Take Care Not to Lose Your Soul." Part III deals with such moral issues as euthanasia, organ transplants and abortion. Part IV tackles the question of the truth of Christianity, and Part V deals with the relevance of Scripture today. All Montgomery's pieces are thought-provoking, challenging and well-written. "The Search for Ultimates: A Sherlockian Inquiry" shows Montgomery at his stylistic best. Using the persona of Dr. Watson, he brings out the razor-sharp, logical and rational *apologia* for the Christian faith that, he postulates, would have proceeded from the lips of the world's greatest detective.

Similarly, clear thinking characterizes Cranfield's appendix, "The Christian's Political Responsibility According to the New Testament," reproduced from the *Scottish Journal of Theology* 15 (1962).

ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: **PARABLE**

- i $(625 \div 5) \div (0.625 \times 40) = \diamond$
 ii $(60 \% \text{ of } \diamond) \times (10 - \diamond) = \blacklozenge$
 iii $(\diamond + \blacklozenge) + (\blacklozenge \div \diamond) = \blacksquare$
 iv $(\diamond + 6) + 1/4 \text{ of } (\blacksquare + \diamond) = \bullet$
 v $(100 \% \text{ of } \bullet) + (0.2 \times \diamond) = \square$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
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This seminal study has been unjustly neglected and should be compulsory reading for all who aspire to public office.

The preacher exchanging parting greetings with the congregation does not really want to hear, "I enjoyed your sermon"; rather, the preacher would like to enquire, "Did my sermon disturb you, shatter your complacency, make you think of your social responsibility toward your neighbour?" The latter effect is certainly wrought by *Christians in the Public Square*, for this well-written and well-argued volume disturbs with penetrating and conscience-pricking art. Reading this fine book brings home clearly to the reader that Christians are front-line campaigners in a war "against rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in heavenly places" (Ephesians 6:12) and are sent out with a specific and vital mission — growth, outreach, justice, loving one another.

The critical reader might wish to enter a couple of caveats. Since the book is a collection of writings by John Warwick Montgomery, might it not have been better if he had integrated them into a new and more satisfying book?

Montgomery's writings are from different and disparate periods of political behaviour in the second part of the present century and have not been updated. A book of this importance, coming out in the late 1990s, should lead Church and Parliament and Public into the new millennium by grappling with current political and ethical concerns by way of illustration of general principles. What route must politicians take in the years to come to combat threats to the environment such as ozone depletion, destruction of the rain forests, burgeoning human population, consumption of resources, loss of wetlands, global warming, and loss of biodiversity? What are they going to do about racism, exploitation of the Third World, exploitation of women, North-South division, refugees, water wars, the onward march of technology, and the roles played by multinational, non-state organizations (the transnational companies) in fragmenting political responses to

these vital concerns? So Montgomery's work needs to be read alongside Alan Race and Roger Williamson, *True to This Earth: Global Challenges and Transforming Faith* (1995). Would Montgomery throw his weight behind the *Declaration Towards a Global Ethic* from the 1993 Parliament of the World's Religions or the Ten Affirmations of the World Council of Churches' Convocation on Justice, Peace and the Integrity of Creation?

This is the opportune moment. If change is to come about for us as we enter the new millennium, we must choose now to work together with Christ to bring about the Kingdom of God on earth as best we are able. We must come out of our studies in our ivory towers and get our hands dirty. This the authors of *Christians in the Public Square* succeed in making abundantly clear. This book has the power to inspire us and inform our political thinking on the threshold of Christianity's third millennium.

Raymond J. S. Grant is emeritus professor of Anglo-Saxon in the department of English, University of Alberta, Edmonton. An elder in First Church, Edmonton, he is currently teaching in the Protestant Theological Faculty of Charles University in Prague.

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DEATHS

BOWLES, CHARLES A., 82, former board member and elder, Knox, Burlington, Ont., died Nov. 20.

BRADSHAW, WALTER, 75, founding member and elder, Trinity, Amherstview, Ont., Sept. 15.

CHRISTIE, GRACE, 75, longtime adherent and member, St. John's, Port Perry, Ont., Nov. 15.

FIDLER, MARGUERITE, died July 19, 1997. A charter member of Lakeview Presbyterian Church, Thunder Bay (formerly First Presbyterian Church, Port Arthur), Ont., Marguerite was the second woman to be ordained to the eldership of Lakeview. Throughout her life, she was very active in the life of her church: teaching church school, and involved with CGIT and women's groups. She also conducted church schools in the Current River and Shuniah areas of Thunder Bay north. Marguerite Fidler was predeceased by her husband, Joseph, in 1958; she leaves one son and one daughter, five grandchildren and six great-grandchildren.

HAMILTON, MARJORIE, 76, faithful member 20 years, St. Giles, St. Catharines, Ont., Oct. 8; previously clerk of session and church school superintendent, Pine Ridge, Weston, Ont.

HETHERINGTON, ROY V., 71, former elder of Knox, Windsor, and St. James, Chatham, Ont.; faithful member, representative elder to board of managers, former clerk of session and choir member, Laurel Lea-St. Matthew's, Sarnia, Ont., Nov. 7.

KILPATRICK, HERBERT, 82, founding member and elder, Trinity, Amherstview, Ont., July 25.

McINTOSH, ALISTER B., 83, faithful member, elder, clerk of session, Motherwell-Avonbank, Motherwell, Ont., July 6.

MOORE, CHRISTENE, 82, a longtime member of First Presbyterian Church, New Glasgow, N.S., died Nov. 5.

REID, MARGARET (GREG), 85, a longtime member of First Presbyterian Church, New Glasgow, N.S., died Nov. 2.

STANLAKE, NORMAN, 86, lifelong member, ruling elder 30 years, Caven Presbyterian Church, Exeter, Ont.

INDUCTIONS AND RECOGNITIONS

Johnston, Rev. Ian K. (interim), Laurel Lea-St. Matthew's, Sarnia, Ont., Oct. 19.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

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Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Charlottetown, P.E.I., St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Eastern Charlotte pastoral charge, N.B. (St. George; Pennfield). Rev. John Allison, PO Box 413, Sackville, N.B. E0A 3C0.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Mira Ferry, Union; Marion Bridge, St. Columba). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Rev. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

West River, N.S., Durham; Green Hill, Salem; Saltsprings, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Synod of Quebec and Eastern Ontario

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont., K0J 1P0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Montreal, Knox, Crescent, Kensington and First (assistant minister). Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Ottawa, St. Timothy's. Rev. Stephen Hayes, 120 Lisgar St., Ottawa, Ont. K2P 0C2.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

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Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kitchener, Calvin (interim). Rev. Bill Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont., L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

Sault Ste. Marie, Westminster. Rev. David Jack, 136 Cathcart St., Sault Ste. Marie, Ont. P6A 1E3.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

TRANSITIONS

Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Coldstream. Rev. William Ingram, 4 Morningside Ave., Toronto, Ont. M6S 1C2.

Toronto, Glebe. Rev. Karen Hincke, 63 Fenelon Dr., North York, Ont. M3A 3K4.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.

Tottenham, Fraser; Beeton, St. Andrew's. Rev. Issa Saliba, Box 5097, 9846 Keele St., Maple, Ont. L6A 1R6.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Vaughan, St. Paul's (half-time). Rev. Gordon A. Beaton, 32 Mosley St., Aurora, Ont. L4G 1G9.

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Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

Paisley, Westminster; Glamis, St. Paul's. Rev. Alan Barr, General Delivery, Bluevale, Ont. N0G 1G0.

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Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.

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Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

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The Presbyterian Record GETTING THE WORD OUT FOR 122 YEARS

A Child's Way

Written by
Karen Timbers,
Gail McHardy-Leitch,
London, Ontario

A page to share with the children you love

Child's Play Becomes A Child's Way

For the past two years, Dorothy Henderson and her crew of Kathy Cawsey and Marty Bregman from Waterloo, Ontario, have produced our children's page under the title Child's Play. The *Record* thanks them for their significant contribution to our magazine.

With this issue, we welcome a new editorial group from London, Ontario, led by Karen Timbers. The page has a new name, A Child's Way, suggesting it will be a page for adults and children to work on together. We hope parents and grandparents and others will use this page together with children who are important to them.

CHRISTIANS GO TO CHURCH

"We Are the Church" is a hymn in our new *Book of Praise*.

Read or sing the chorus together.

We Are the Church

I am the church!

You are the church!

We are the church together!

All who follow Jesus,

All around the world!

Yes, we're the church together!



- Why do people go to church?
- How are children involved in your church?
- How can you be a part of the church?

Things to Do

- Make up actions to go with the song.
- Tour the church sanctuary and talk with someone about what you see. What questions do you have?
- Ask an adult member of your church about his or her childhood memories of the church.
- Find out more about the history of your church. Has anyone written the history of your church and the people who have worshipped there?
- What do you like about your church? What do you not like about your church? Share your thoughts with your elder or ministers.

Prayer

Thank you, God,
for people in your church
who love, pray, sing, study
and serve you every day.
Amen.

A note to adults reading this page:

Through the year, we will be exploring the disciplines of the Christian faith from a child's perspective. Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love.

Contact us at: Elmwood Avenue Presbyterian Church
111 Elmwood Avenue, London, ON N6C 1J4

Rev. Karen Timbers is the minister of Elmwood Avenue Presbyterian Church.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

Ecstasy

Martin E. Marty

Psalm 5:1-8

Awe rises in those who ponder the wonders of winter. In the face of a frozen waterfall or icily arrested billows, we gasp. Spontaneously we sputter to describe the glistening of ice in the dawn sun. Or in awe that feels like true fear, we wonder at the power of storms in places of warm winters. No one apologizes for such responses to nature.

Along with awe comes ecstasy, as in the protected outdoors where parents play with children; in the clinic when the newborn glides from between a mother's thighs; when a startling dawn breaks. We enjoy — we do not explain anything — as awe and ecstasy combine.

Well and good. But what of awe in the face of the Lord of love or in the "holy temple"? In our day, some are critical: the notion of bowing before God could look like an act of enslaving submission. "How can one have self-esteem, dignity and freedom when expressing awe?" they ask. But if they understand awe before God, who is the Other, the critics might well take a second look, own a second thought.

Philosopher Jerome Miller is helpful here as he ministers to our day's needs: The Other, the Sacred, "is that which, having been encountered, must be loved," because "the heart cannot do anything sensible, under its impact, except freely surrender itself"; the awed heart "no longer takes its desires seriously enough to mourn their loss" as ecstasy begins.

**Through
your great
love I ...
bow down
in awe**

Prayer:

Let me hold back nothing today when I respond to love, however weakly, for my need is great and I welcome new desires. Amen.

Ephesians 3:14-21 **R**

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PRESBYTERIAN Record

February 1998

3.2.1 God became man
and dwelt among us.
In silence we ponder,
in awe we confess
this amazing truth.

Conceived by the Holy Spirit,
born of the Virgin Mary,
the eternal Son of God
humbled himself
to be one with us.
To Israel and to the world
came God in Christ.

8.4.1 God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.

3.2.1 Dieu s'est fait homme
et a vécu parmi nous.
En silence nous méditons,
pleins d'admiration et de crainte,
nous confessons cette vérité surprenante.
Conçu du Saint-Esprit,
né de la Vierge Marie,
le Fils éternel de Dieu
s'est humilié
pour ne faire qu'un avec nous.
Après d'Israël et du monde
Dieu est venu dans le Christ.

8.4.1 Dieu appelle toujours l'Eglise
à rechercher cette justice dans le monde,
qui reflète la justice de Dieu
révélée dans la Bible.

*Living
Faith:
Is It
Time?*

RECORDINGS

In the Wilderness

When we arrive in this world, we don't see two signs posted before us, one saying "The Right Way" and the other saying "The Wrong Way." We soon discover there are many ways, and the one we choose involves making some hard decisions, with a lot of accidents and detours along the way ... The attempt to lead a Christian way of life is a day-by-day struggle out in the wilderness of competing values, each presenting itself as good and right. It's a struggle with innumerable options and difficult choices which test the seriousness of our commitment to God. It's a struggle to focus our energies on the goal of loving God and our neighbours, and to find practical ways to fulfil that goal in daily living.

— William Van Gelder

The Cost of Peacekeeping

The total cost of all UN peacekeeping operations in 1995 — in the former Yugoslavia and 13 other places — was \$3 billion. This is less than the combined budgets of New York City's police, fire and corrections departments. It is the equivalent of 1.1 per cent of the U.S. military budget and less than 0.4 per cent of world-wide military spending.

— *The Ploughshares Monitor*

Did You Know?

To signify his willingness to sacrifice all to the service of the Lord, Calvin's seal pictured a burning heart in a hand and was accompanied by this motto: "Promptly and Sincerely in the work of God."

— *Christian History magazine*

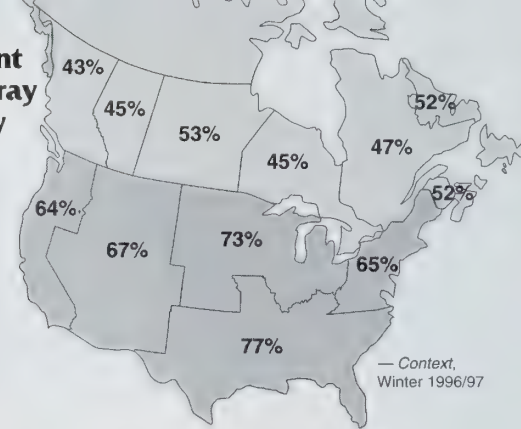


Is Nothing Sacred?

"I'm sorry. There's no room left in the linen and bedding section, but you can sleep in the soft drink display, if you like." This photo from a supermarket in El Salvador was taken by Guy Smagghe of Presbyterian World Service & Development during a recent trip to Central America.



Per Cent Who Pray Weekly



Absentee Senators

Your front-page story highlights the prime minister's disciplinary action against a Liberal senator. Senator Andrew Thompson may not attend the Liberal caucus.

An interesting punishment considering his crime was chronic non-attendance! Gilbert and Sullivan's *Mikado* might not have thought of such a dire penalty.

— Heath Macquarrie, Emeritus Senator, Ottawa, in a letter to the *Globe and Mail*

Trivial Pursuit

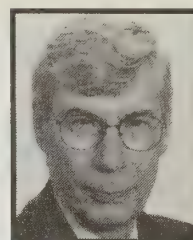
In biblical days, prophets were astir while the world was asleep; today, the world is astir while the church and synagogue are busy with trivialities.

— Abraham Joshua Heschel

Francophone Ministry

Francophone ministry reaches far beyond the geographical borders of Église St-Luc in Montreal. A community centre in Vieux Bour d'Aquin, Haiti, begun with support and funding from the congregation of Église St-Luc and Presbyterian World Service and Development, was the vision of Bernadette Valery Augustin, a member at

St-Luc. It includes co-operation with other francophone congregations in Quebec (Église St. Andrew's in Melbourne with Rev. Daniel Forget and L'Assemblée Chrétienne Réformée in Sherbrooke with lay missionary Rene Paquin) and internationally through our participation in URBANUS. Urbanus is an organization spearheaded by Christian Direction Inc., Montreal, for the purpose of encouraging and providing training for French-speaking "mission" practitioners in francophone urban centres around the world.



The Church in the Wildwood

My wife and I had been adherents of St. Paul's Presbyterian Church on Amherst Island, near Kingston, Ontario, for almost a decade. The lovely old stone church was built from local limestone in 1883, and about 20 of us attend the morning service there each Sunday.

We began going to St. Paul's when we moved here because there was no United Church — the church we both grew up in — on the island. But a few months ago, I decided I would like to make my connection with the hardy little band at Sunday services more binding, so I became a Presbyterian and a full member of the church. I'm sure my mother, who was a Continuing Presbyterian, would have been pleased.

The St. Paul's congregation is small, but constant, and the church is anything but moribund. The Presbyterian Church Women's group sponsors several regular fund-raising events, and another group of women is called the Loyal Friends. A community Bible study group meets weekly.

Thanks to a bequest, we have recently been able to add a handsome new addition containing meeting rooms, a kitchen and a lavatory. And the congregation has donated generously for a new organ.

None the less, like most churches, I suppose, we are worried about the future. An interdenominational church school meets in the community centre, but we see hardly any children in the church itself. We have few adherents or members younger than 50, and the average age of what I think of as "the hardy little band" would be much older than that.

This is disturbing, I admit. But I have been less anxious about what declining enrolment at our religious institutions says about the state of Canadian spirituality since I started working on a television series about Canadian parks. Our parks — both provincial and federal — make me proud to be a Canadian.

In three years, we have interviewed hundreds of people who either work for the parks as wardens, rangers or interpreters, or who use and support the parks as scientific researchers, climbers, hikers, campers, kayakers or as members of the many "friends" organizations.

The majority of these people share my love of the out-of-doors and react to it in the same way I do. And, invariably, as we talk, I realize that for almost all of us, although we don't usually speak of it, being out in nature can be a profound spiritual experience.

Our parks nourish the human soul. Many Canadians who no longer attend church return to the wilderness again and again to

renew their acquaintance with that loving force they may, or may not, think of as God. The peoples of the First Nations are less bashful about describing the Spirit of the wilderness. Again and again, they describe natural spaces as their "cathedral."

Reflecting on life and faith from Amherst Island

For the most part, non-natives seem reluctant to reveal spiritual exuberance, but Rev. Alex Lawson was a welcome exception. "You can't escape God the Creator when you come to a place like this," the United Church minister told us in Waterton Lakes National Park, Alberta. "A person is almost overawed by the majesty and greatness. I know when I look around, I automatically think, 'I to the hills lift up mine eyes from whence doth come my help.' The scriptural references we've grown up with come bubbling to the surface in a place like this."

He's right, I think. And I dare to hope the wilderness will steer people with church backgrounds back to their pews. **R**

Peter Trueman lives on Amherst Island in Ontario and is a free-lance writer and broadcaster. He is the author of *Smoke and Mirrors*, a book about his experiences in television news, and the host, co-writer and managing editor of the *Great Canadian Parks* series now showing on the Discovery Channel and TV Ontario.

Volume CXXII, No. 2
February 1998
ISSN 0032-7573

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Design and Production
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Circulation
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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is respons-
ible to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: \$15
Every Home Plan (80% families subscribe): \$9
Group Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

Acceptance of advertising does not imply
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Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
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FROM THE MODERATOR

John
Congram



One Small Step

I know all Presbyterians were delighted when the treaty banning landmines was signed in Ottawa. It was hard not to be proud of the prominent role Canada played in this event. Our church, along with many other denominations, had called for the banning of landmines and for assistance to victims of these weapons. On your behalf, I sent a letter to Lloyd Axworthy, thanking him and his government for their leadership in this area. I hope it will start a trend of similar actions by our leaders — governments working with non-governmental organizations, like churches, to eradicate

evils such as landmines. I suggested he might put nuclear disarmament as the next item on his agenda.

In the new year, the Canadian Council of Churches will send a letter to the Canadian government, urging it to take this role with regard to nuclear weapons. For a long time, our church has urged the abolition of all nuclear weapons, so we will have no difficulty supporting the Canadian Council in this action. In 1960, the General Assembly first adopted a resolution urging the halt to the production of nuclear weapons and asking

the government to press for the elimination of nuclear weapons by international agreement. The Assembly continued to speak on this issue in 1963, 1978, 1982, 1983 and 1985.

For a number of reasons, the question of nuclear weapons has slipped from the agendas of most nations. Perhaps some have felt, with the end of the Cold War, this was no longer necessary. With the test ban treaty, some have erroneously concluded that the number of nuclear weapons would naturally diminish and eventually disappear. But powerful nations, such as the United States, have developed the means of generating new weapons without testing. Non-nuclear nations are becoming impatient with being excluded from the nuclear club while the powerful develop even more deadly weapons. In addition, there are nations with nuclear weapons not covered by the test ban treaty. So, today, there are 35,000 nuclear weapons, the smallest of which is the size of the one dropped on Hiroshima.

We have all been repulsed by the maimed bodies of those injured or killed by landmines. But the destruction caused by the accidental or purposeful detonation of one nuclear bomb would exceed that caused by all landmines to date. In fact, enough nuclear bombs exist to wipe out all of life and civilization many times over.

Douglas Roche is a former Conservative MP from Alberta and was Canada's

(Continued on page 8)

Moderator's Itinerary

February 4

Chapel service
Presbyterian College, Montreal

February 6

Youth event, Ottawa Presbytery

February 7

Informal Ottawa Presbytery event
Stittsville, Ontario

February 8 (morning)

Trinity Church, Kanata, Ontario

February 8 (evening)

St. Paul's, Ottawa

February 9

Parkwood women's group, Nepean, Ontario

February 15

St. Cuthbert's, Hamilton, Ontario

March 1

50th anniversary, Knox, Welland, Ontario

March 6 - 7

Renewal Fellowship annual meeting

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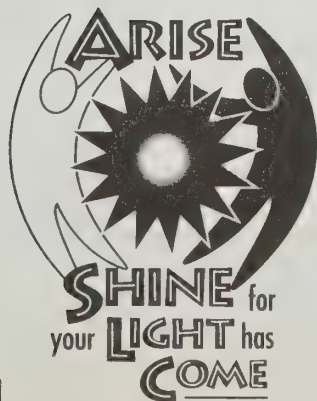
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Designed by Tim Faller.

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Theological Correctness

I read with interest two December letters about Kathy Cawsey's lack of theological correctness. My guess is the editor welcomes her point of view for exactly the reasons the detractors are using to state their objections: our young people have questions and opinions that go against the established order.

If a young writer's contribution has to be edited to "stay within the parameters of the theology and ethics of the Reformed faith as defined by the official standards of our church," it will lose freshness and honesty. Kathy has stayed active in her church all through her university years and she is able to communicate with people like me, thirty-some years older than herself. We need Kathy and a few more of her generation to help us know who they are, what they think and give voice to what they need from their church. We at Knox Waterloo are extremely proud of Kathy and her work for the Church of Jesus Christ.

Perhaps our national magazine does need more theological exposition, but we would not expect it to be written by a young university student. The importance of Kathy's contribution is in her ability to pose the questions young and

old people may have. Surely we do not want an environment in which people are afraid to ask questions! My hope is young writers will be encouraged, even when their musings are troublesome. And, please, give us the writings of those "competent theologians" who have been deemed capable of "theological reflection" as well.

Agnes Steffy,
Waterloo, Ont.

Connections

I wonder if anyone other than me can see the connection as well as the dichotomies between the letters of John Vaudry and Cathy Sosnowsky in the December *Record*. Sosnowsky's letter is poignant in its description of her friends' opinions and reasons for not attending her Presbyterian church. In Vaudry's letter, she may find the answer to the question she asks at the end of hers.

Vaudry suggests that writings, ideas, discussions or musings have no place in our church's national magazine unless they reflect the teachings of Holy Scrip-

We publish as many letters as possible.

All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

ture as understood in the standards of the Presbyterian Church and are "orthodox, Christ-centred and edifying." Who, I wonder, would he nominate to decide what fits into these categories? There is an old saying that, whenever there are three theologians, there are four opin-

ions. My experience as a life-long Christian and current theological student is that one would find it difficult to find either Scripture or theology as black-and-white as Vaudry would like to have us think.

Vaudry suggests that, within a Reformed tradition such as Presbyterianism, theological reflection in the *Record* should be restricted to a class of "professional theologians" and discussion should be restricted to certain parameters. I suggest the ministry of Christ and the original Reformers were, among other things, rebellious against that very kind of restrictive religious expression.

The leaders of organized religion have always found it difficult to stretch

WATSON'S WORLD

Noel Watson



their minds and hearts and to hear the voices of prophets. A Reformed and reforming tradition such as ours should always be careful we do not fall into that trap. We will not hear the Holy Spirit with our ears plugged.

*Ed Musson,
Amherstview, Ont.*

Names for God

Kathy Cawsey states (Generation Y, September *Record*), "The ancient Hebrews had numerous names and metaphors for God, some in the feminine gender." Could she be persuaded to list them in the *Record*?

*Norman Duckworth,
Duncan, B.C.*

Pioneer Ministry

Rodger Hunter's work with people in boarding houses (June *Record*) is a commendable pioneer ministry. I have discovered, however, that, like the early pioneers, he is totally dependent on donations as neither St. Andrew's Church nor his presbytery funds him directly. I hope readers will support this ministry with donations, either through St. Andrew's Church, King Street, Toronto, or East Toronto Presbytery.

*Robert Sheng,
Scarborough, Ont.*

Remembering

On Remembrance Sunday, our guest minister noted that 44,000 Canadians gave their lives in the Second World War. He also reminded us six million Jews were put to death in places such as Dachau and Belsen.

In the November issue (For the *Record*), Sandy Baird found it "galling to veterans that people granted a Remembrance Day holiday" are not at the cenotaph. Is it really any wonder that people granted a Remembrance Day holiday don't attend? Canadians didn't always remember the war dead with a holiday. They took two minutes silence at their desks or were allowed time off to attend the cenotaph service. But the people we elected, or whoever designates national holidays, opened the door to treat the

11th as a day off. If the "holiday" falls on Monday, Tuesday or Friday, it's just another long weekend.

Where were the veterans when the Canadian judicial system unbelievably considered the claim that the Jewish Holocaust didn't happen? Did anyone question the morals of Canadian lawyers who collected fees in the process?

And who hired the teachers but didn't bother to make them accountable for their actions?

As parents or grandparents, did we make sure our offspring honoured those who gave their lives by taking the kids to the cenotaph?

Perhaps, we who are veterans should take some of the heat on this one.

*George R. Roberts,
Sidney, B.C.*

Fed Up

Please stop sending us the *Record*. I feel more angry than uplifted after I read some of the articles. Kathy Cawsey should keep her senseless ramblings to herself. And I do not like being referred to as a "higher animal" in Gordon Hodgson's article on cloning (October *Record*). Perhaps, some of your writers should spend more time reading their Bibles with their hearts, not only with their heads.

*Sheila V. Guay,
Trenton, Ont.*

On the Other Hand

Thank you for another year of fine articles. The Christmas issue is excellent.

I particularly appreciated the article by Kathy Cawsey. She speaks to something many of us who are veterans of PYPS (Presbyterian Young People's Society) understand fully. Many of us still say the "young people" are coming to visit — which causes children and grandchildren to fall off the chesterfield laughing.

Nevertheless, The Presbyterian Church in Canada is still drawing upon the experience we had at the local, presbytery, synodical and national levels of the PYPS back in the 1950s and 1960s.

*Janet Coates,
Oshawa, Ont.*

She's not welcome

in many places. Her illness is so severe she constantly hears and sees things the rest of us don't. She believes her food is poisoned and that there are witches who follow her. When she screams at the voices to stop, all of Queen Street can hear her. She says the voices are dulled when she drinks, so she spends some of her money on beer. Because she is dually afflicted with mental illness and an addiction, she falls between the cracks a lot. She has been banned from many of the places she has rented. Every month involves a search for new housing.

She has been welcome at Evangel Hall for many years. She tries hard to keep from yelling when she comes in. She struggles with her budgeting, taking a little bit of money every day. It's never enough. We make sure she pays her rent, if she can find a place. We encourage her to visit the local clinic where she is treated with respect and compassion. Sometimes, we get a call from a hospital saying she gave them our number, and we go to visit her. Occasionally, we cook together. Occasionally, she screams out that she hates us and she's going to have us arrested. But she's always there the next day when we open the doors. I'm afraid one day she won't be there any more. But until then, she's welcome.

If you would like to hear more about our people and programs, please complete the form below and mail to:

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*A Presbyterian Inner-City Mission
since 1913*

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tel. (416) 504-3563
fax (416) 504-8056

Name: _____

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PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**When the poor and needy seek water, and there is none, and
their tongue is parched with thirst, I the Lord will answer them,
I the God of Israel will not forsake them.**

Isaiah 41:17 (NRSV)



PWS&D's partner, The Institute for Development Education (IFDE), supports women's associations working for community development in the villages and slums around Madras, India. The women's association in this community recently surprised the community when, after persistent petitions, the government installed this water tap and street lights. Their next goal is to have an underground sewage system built.

PWS&D's community development partners in Africa, India and Central America are working to help people secure brighter futures for themselves and their children. PWS&D depends on your donations as it receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your donation goes a long way.

Please donate through your local congregation or by using the tear-off form below.

For more information or to make a donation, write or call:
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50 Wynford Drive, North York, Ontario M3C 1J7
Tel: (416) 441-1111 E-mail: pwsd@presbyterian.ca

Enclosed is my donation of \$ _____ to PWS&D.

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**Please make your cheque payable to
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FROM THE MODERATOR

(Continued from page 4)

Ambassador for Disarmament to the United Nations from 1972 to 1984. At a seminar on the subject, sponsored by the Canadian Council of Churches, he warned of the danger of a terrorist detonating a nuclear bomb in the United States, similar to the New York City bombing. Terrible consequences for Canada and the whole world would inevitably follow. For a full picture of the situation, I recommend his book *The Ultimate Evil*, published by Lorimer.

It was relatively easy to keep the land-mines issue on the agenda because, almost every night on television, we saw maimed victims. Survivors from the nuclear bombs dropped on Japan in 1945 are increasingly difficult to find. Despite the lack of immediate motivation, a number of groups are seeking the destruction of all nuclear weapons. Roche provides a list of some in his book. For the churches, a coalition to which we belong, Project Ploughshares, is taking the lead. They operate out of Conrad Grebel College in Waterloo, Ontario. You may wish to contact them, by phone at 519-888-6541 or e-mail: plough@watserv1.uwaterloo.ca.

The nuclear threat is one issue on which the Bible has nothing to say because it is something the Scriptures knew nothing about. But that should not leave Christians unengaged or silent, especially Presbyterian Christians. We believe God has given us minds to seek God's will, the Holy Spirit to lead us into God's will, and the Bible's constant call to seek justice and mercy to urge us forward.

Douglas Roche dedicates his book to his own granddaughter and to all the grandchildren of the world. A worthy dedication for, without concerted efforts now, none of our grandchildren may have a world to inhabit and enjoy.

What a wonderful gift to the world if Canadians were able to make a solid start in the process of banning all nuclear weapons by the beginning of the millennium.

John Longman



Getting Some Perspective

On a recent visit to Vancouver Island, my father and I drove up to see Cathedral Grove, on the road over to Port Alberni. Cathedral Grove — officially called McMillan Provincial Park — has been one of my favourite places since I was a 12-year-old kid at camp. On that occasion, even my boyish tomfoolery was awed into stillness by the overwhelming majesty of these giant trees.

Like stars on a moonless night, they still humble me. They stand up to 300 feet tall and their bases may be 14 feet in diameter. Some of them are 1,000 years old. One tree bears a sign: "When Columbus landed in North America, this tree was already 300 years old." It's hard to feel arrogance about ourselves when we stand next to a living thing that is at least 100 times older than we are and 50 times taller. And I don't know how to compare the relative sizes of our butts!

After more than half a century of visiting these trees, I've noticed a significant shift in our attitude toward them. When I first saw them, most of the signs emphasized the economic value of trees. They were a commodity, placed on earth for human benefit. This one tree, a sign noted, could supply enough lumber to build two complete three-bedroom houses.

Today, the signs are more likely to connect the age of the tree to some historic event. Or to explain how its foot-thick bark could protect it from any forest fire. Or to show how its growth rings give evidence of ancient cycles of recurring drought and deluge.

Those growth rings are more evident now than they used to be.

I heard that a wind storm had blown down many of the tall trees. But I had no idea of the devastation until I saw it. Most of the park trails were closed when Dad and I visited this time. Huge trees had fallen across the trails. One biffy tilted sharply southward, hoisted off its founda-

tions by upturned roots. Broken branches littered the forest floor, burying the natural undergrowth beneath their debris.

Parks workers wielded chain-saws, cutting through the giant trunks, carving an alley-way through the debris. The life cycles of the fallen trees are now exposed for anyone to see. I started counting the rings on one Douglas fir. At 100,

I was barely a fifth of the way to the bark.

"It can be scary in there," commented a parks worker. The trees, toppled on top of each other, lay like a huge Pickup Sticks puzzle. It could take as little as a single cut with a chain-saw, a single footstep, even a single degree change of temperature to trigger an unpredictable release of tensions stored in the trunks and limbs.

The blow-down had one benefit, though. For the first time, I could actually see the height of the trees. Always before, I'd had to look straight up. I got a kink in my neck trying to peer up, past the first circle of branches. I could never see the tops of the trees. But the blow-down opened things up. I can see the whole tree now.

This is why the Church has Lent, the season in the Christian year that precedes Easter. Some people think it's about suffering — we're supposed to make ourselves miserable, they believe, so that we can identify better with the sufferings of

Christ. That may be part of the story. But that's not enough. In a larger sense, Lent is about getting some distance between ourselves and the helter-skelter of daily life. Backing off a little from the things that push our buttons the rest of the time. That's why, traditionally, we "gave up" something. To get some perspective.

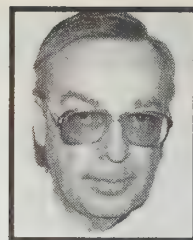
Like the trees in Cathedral Grove, like the stars in the night sky, the experience is almost always humbling. For when we compare our own preoccupations with God's grand vision for the universe, we realize we are not the centre of the universe after all.

At the end of the book of Job, God confronts Job with the pettiness of his own complaints and miseries compared to the wonders of God's universe. And Job, awed and humbled, admits: "I have uttered what I did not understand, things too wonderful for me, which I did not know ... I had heard of you ... but now my eye sees you; therefore I despise myself, and repent in dust and ashes" (Job 42:3, 5-6).

That's what Lent should do for all of us. Until we can set aside our own preoccupations, we can never be open enough to see the miracle of Easter. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





Livers & Lovers

I Corinthians 13

You might be tempted to write off February 14 as simply another attempt to sell hearts and flowers, but St. Valentine belongs to the church. Maybe St. Valentine and the word “love” associated with him need rescuing from the market-place.

If we enquire about the origins of St. Valentine, we will find ourselves in something like one of those complex computer games where we have to search back alleys, open discarded books and peer into garbage cans in our search for clues. The most we will find is that he — or they — is lost in legend and his identity is confused with customs surrounding the pagan festival of Lupercalia. I’m prepared to give up this search.

The search for the meaning of love is also difficult. Look up love in a dictionary and the answer is not very satisfying; it has to be looked up elsewhere. It appears to be beyond definition though not beyond experience. Experience teaches that love is a rare and powerful presence. It leads to a sense of wonder and awe. It delights and challenges even the most cynical and opens doors we didn’t even know were there.

The Apostle Paul, in addressing the excess of the unimportant or, at least, less important (I Corinthians 12), extolled love as the most enduring gift. Love in its deepest, most abiding form does not come alone but is a triplet, a sibling of faith and hope. The triplets, or great gifts as Paul called them, are somehow related to the past (faith), future (hope) and present (love). Although we should be reluctant to choose a favourite, the Apostle Paul insisted that love outlasts everything.

The Valentine’s cards suggest love’s origin is in the arrows of Cupid, the Roman version of Eros, the Greek god of passion or desire. This is an important

form of love, to be sure, but there is more to love than palpitation and procreation. When the New Testament asks about the origin of love, the answer of I John 4:7-21 is wonderfully clear. Check it out. Several more suggestions and questions:

1. Read a different translation of I Corinthians 13 every night for a week. (Include J. B. Phillips’s version if you can get it.) This will improve your relationship to self, others and God.
2. What is the connection between “God is love” and “We love because he first loved us”? (God? Jesus? The text is ambiguous.)
3. What is the meaning of “Love is stronger than forget” (e. e. cummings)?
4. If Bishop Gore is correct in saying Christian love is “reading statistics with compassion,” what does that say to those who turn off their television sets before the news and refuse to read the newspaper?
5. Is it true that love refuses to exploit vulnerability?
6. In I Corinthians 12, Paul lists the gifts of the Spirit, then urges his readers to seek the great gifts (Chapter 13). What are the gifts you shop for with your time, talent and treasure?
7. Is love blind or does it see more clearly?
8. What does it mean to say with the playwright Eugene O’Neill that we are born broken and “the grace of God is glue”?

9. What is the relationship in the words faith, hope and love? Each of these powerful gifts is needed to complement the other two. Without faith, hope is ... ? Without love, faith is ... ? Try the various combinations. Faith by itself can be blind and unswerving.

There is more to love than palpitation and procreation

For example, when the Ayatollah Khomeini called on the children of Iran to kill for their faith, we can safely bet there was something wrong. Love takes to faith and hope a com-

passion and wisdom that understands the value of human life as a gift from God. Therefore, it permits no child warriors.

We are living with a competitive model for our lives. (Get to the top at whatever the cost.) We are living with an economic model for our lives. (If it doesn’t pay, don’t do it.) Our value system has been built on selfishness and exploitation. But it is not working very well. We are on a collision course with the future. It is time to take stock of our direction and life-style — that is, our faith and hope in relation to the love of God.

I almost forgot. While we think of the heart as the home of the emotions, our Hebrew forebears thought of the liver (*kbd*, *kabod*). Not many of us will get a liver-shaped box of chocolates! But heart or liver, it doesn’t matter if the love is real. It seems to me that love, the greatest gift, is the umbilical cord that attaches us to God. Think about it and rejoice. **R**

Ted Siverns is the minister of First Church in New Westminster, B.C.

A Youthful Spirit

Adele Halliday

I remember it clearly — walking into a large, theatre-style room with thousands of young people singing, dancing and having fun. I could feel God's Spirit moving among us as surely as I can feel a temperature change in a room. The feeling that came over me was amazing. I will never forget the experience of over 6,000 young people gathered together praising and celebrating Christ. I was struck that all of these people, with fears and joys like mine, who were regular teenagers like me, were united because we all shared the same faith.

One of the strongest influences in my Christian walk was the 1992 Presbyterian Youth Triennium at Purdue University in West Lafayette, Indiana. Through it, my faith took a giant leap forward. I began to enjoy God, celebrate in Christianity and walk humbly with God.

I went to have fun. I remember looking at the schedule and thinking, Oh my, we spend the entire morning in worship? Thoughts of two-hour sermons ran through my mind, and I worried about how I would survive or whether I would be completely bored. Was I surprised! Never before had the Scriptures unfolded as they did that week. Stories I had heard before, passages I had read previously, concepts I had already explored — they came alive through song, dance, drama and talks.

At the 1992 Triennium, I was 17 years old, a bit shy and apprehensive about meeting new people. But I felt enveloped within a warm embrace. International delegates enhanced the triennium experience by allowing participants to explore joys and struggles experienced by Presbyterians around the world.

**If you are between
15 and 19 years old,
the Presbyterian
Youth Triennium could
transform your life**



The theme for the Triennium came alive throughout the day in small group discussions, evening prayer groups and other daily activities. Even recreation

provided an opportunity to vent energy productively and to explore the theme further.

The other day, I met with a group of individuals who had never heard of the Presbyterian Youth Triennium. I talked their ears off on that cold day. I told them the triennium experience does not end after the event has concluded. Some people describe the triennium as a high they may never experience again. That may be true. However, for me to share fully the joy I had experienced, I felt I needed to return home to become actively involved in youth ministry on a local level.

I believe it is important for youth to hook into a local Presbyterian Young People's Society (or its equivalent). Most places across Canada have mini-trienniums three to four times during the year. In the meantime, I returned to the 1995 triennium on the newspaper staff, then found myself on the design team to plan and implement the 1998 triennium.

The 1992 and 1995 Presbyterian Youth Trienniums were key turning points in my faith journey. If you are a Presbyterian young person between 15 and 19, I hope to welcome you to the 1998 Presbyterian Youth Triennium! **R**

Adele Halliday is studying at the Faculty of Education, University of Toronto, and serves as president of the Toronto-Kingston Presbyterian Young People's Society.

For information about the 1998 Presbyterian Youth Triennium at Purdue University in West Lafayette, Indiana, see the ad in this magazine.

P. D. Days: Professional Development or Parents' Dilemma?

*In December 1995, the **Record** published an article about the response of the three Presbyterian churches in Peterborough, Ontario, to Professional Activity Days. While parents wondered what to do with their children when schools were closed, the congregations saw an opportunity to provide Christian education and stimulation beyond the latest Jim Carrey movie. Although P. A. Days have now been joined by P. D. Days, the **Record's** proclivity for providing timeless advice remains intact. As proof that a good idea is a good idea by any name, here are recent submissions from two other churches on how to fill the yawning gap created by P. D. Days.*

I love Paris on P. D. Days" has become a favourite song of parents in Paris, Ontario, where the local Presbyterian church has converted Professional Development Days into Christian Activity Days. A full day's program (8:30 a.m. to 3:45 p.m.), including a nutritious lunch and snack, is provided by the congregation at a cost of \$5 per child. The program includes songs, stories, crafts and games. An added benefit is the inter-generational contact between the children, ages 5 to 12, and the teachers and helpers, most of whom are grandmothers. Themes so far have centred on Christmas, Easter and Thanksgiving.

One of the keys to the success of the program (and a topic likely to be on the agenda on Professional Development Days) is the child-to-teacher ratio. Un-

like the schools where the ratio is often 25 to 1, the two Christian Activity Days have drawn up to 23 children, with 12 adults available. This has enabled the leaders to challenge the children, particularly in the area of crafts where they have made ornaments, marionettes and clowns, and have painted flowerpots. Members of the church not directly involved with the program had a chance to see the children in action when they sang for the congregation on the first Sunday following each activity day.

From their conception, Christian Activity Days at Paris Church were intended to provide more than baby-sitting services. Judging from the solely positive feedback received, they have done just that. They have provided an opportunity for children to learn something of the

Christian message and enjoy themselves in the church building at the same time — not always an easy thing to accomplish.

When schools in the neighbourhood of St. Giles Kingsway Church in suburban Toronto closed for a P. D. Day last May, the church opened its doors to 40 children who attended a morning event organized around the theme of Pentecost. At registration, the children coloured dove-shaped name-tags and played outdoors with bubbles and Frisbees until the program began. Later, they enjoyed skits, stories, songs, crafts and games. A favourite activity was decorating their own cupcakes for a snack and singing "Happy Birthday" to the church.

The rich blend of activities has produced an interesting blend of participants. Statistics from an earlier Kingsway Kids Day indicate that one-third of the children came from the congregation, one-third from other churches and the rest from families with no church home. At St. Giles Kingsway, the recipe begins with volunteers who are willing to be loving, creative and have fun. **R**



Children re-enact Passover meal, Paris Church, Paris, Ont.



Fun with a parachute, St. Giles Kingsway, Toronto.

My dear editor:

Our presbytery has been much excited by the Fourth Coming — the latest version of the *Book of Praise*, available now only in one model, but soon (we are told) to have large-print and spiral-bound accessory editions, with suitable protective covers as an additional option. As might be expected within our small but feisty fellowship, opinion is divided.

Generally speaking, the Anti-faction (hereafter called the “Aunties” — though the cognomen is not original with me) has been rather forceful in seeing this aid to worship as anything but. “A woeful concession to political correctness,” “One more blow to literacy and taste,” “The verses are all mixed up,” “Who needs the music anyway?” and “Too small print and far too heavy” — some of their battle-cries.

The Pro-faction (hereafter called the “Pro-creatives” — again, not by me) is equally vociferous. They are led by those who are convinced that, without a whole-sale commitment to “contemporary” music, the cause of Christ is doomed as it never was in the many times it was doomed before. “A blow against patriarchal, phallic-centric theology,” “It jerks us, screaming and kicking maybe, into the 20th century that has at least two more years to run!”

Only the frontispiece by David Rankin has engendered a blurring of the battlelines. While generally and appreciatively recognized as a fine example of the Celtic in art, the Pro-creatives worry it is too “exclusive” for our now culturally multifaceted denomination; but the Aunties ask, “Why should we revere everyone *else’s* roots except ours?”

As a corollary to this “cultural” problem, the Pro-creatives rejoiced in the phonetic transliterations of some well-known hymns into Korean, Hungarian, Latin and French, pointing to the indisputable truth they serve as a reminder of

the international character of Protestant and Presbyterian theology and hymnody. The Aunties replied with situational examples of attempts on the part of English-speaking congregations to sing, in deference to Korean (for example) Presbyterian worshippers present, the phonetic translation which resulted in wide-spread oriental giggling (a rare thing). Such attempts, lacking the proper inflections, resulted in “The Lord’s My Shepherd” being rendered as “This Royal Wool Is Mine.”

One of the more vehement Aunties (we’ll call him “Joyless” John McWhirter because that is his name) protested it was immoral to “mess about” with the poetry of the past, especially “by tin-eared n-talents who take advantage of the dead and the absence of copyrights.” Rev. Fiona Fitzhenry-Whiteside, a leading Pro-creative voice, replied that the practice of changing the text of hymns was an old and honourable one. Did they sing “Hark! Hear How the Welkin Rings!”

Joyless John McWhirter protested it was immoral to “mess about” with the poetry of the past

instead of “Hark! the Herald Angels Sing!” in McWhirter’s church last Christmas? Initially baffled, McWhirter rallied with the charge that most of the changes weren’t for clarity but to “neuter all masculine pronouns and terms.” (He blushed and apologized for having to use such unseemly language, but “there was no other way of putting it.”)

“Many new translations of the Scriptures have done the same,” said Fitzhenry-Whiteside.

“And they’re no better than they ought to be either!” shot back Joyless John.

He hadn’t been as excited since he was nominated for moderator of synod in 1977. With a triumphant flourish, he produced his concluding piece of evidence — a cheap print of Da Vinci’s *Mona Lisa* on which he had drawn a moustache. “It can work both ways you know!” was his final rejoinder. (The



print now hangs in his study, and he is more than eager to explain its significance to any and all of the few souls who cross its threshold.)

I haven’t even touched on the fracas surrounding newer translations of the Creed and the Lord’s Prayer, the location of which is “a scavenger hunt” for the Aunties and “proper placement” for the Pro-creatives. Personally, I rather like the “new” Apostles’ Creed, but some of my colleagues wish it had retained “descended into Hell” — more as a hope in contemplating the wilfulness of their opponents than as a theological clarification. And didn’t we do well to escape media attention before the sticker with the proper text came out, to be painstakingly glued over the mistakenly truncated Creed? We might have found ourselves in company with a certain United Church Moderator. “New hymn-book reveals Presbyterians don’t believe in ...”

Ah, well, dear Editor. In time, I suppose, the Aunties will line up behind this book and a new generation of Pro-creatives will be fighting for acceptance of the next revision. In the meantime, there may be a small black market for fading blue books.

Yours from the praise-filled trenches,

Peter Plymley II

Living

by Ian S. Wishart

- 1.1 There is one true God
whom to know is life eternal,
whom to serve is joy and peace.
God has created all that is.
The whole universe testifies
to the majesty and power of its Maker.
- 2.4.1 Though life is a gift from God,
human life depends on the created world.
Our care for the world must reflect God's care.
We are not owners, but stewards of God's good earth.
Concerned with the well-being of all of life
we welcome the truths and insights
of all human skill and science
about the world and the universe.
- 7.3.1 The church lives to praise God.
We have no higher calling
than to offer the worship that belongs to God
day by day, Sunday by Sunday.

It is time our church had a new confession of faith. It is difficult to affirm our faith in words drafted for the 17th century. Every aspect of life has changed since then, and the shape of the world is unrecognizable from that bygone age. Does this mean our faith is passé? By no means! But we have to state the faith in words that are contemporary.

The Presbyterian Church may soon have that new confession of faith. This was the resolution of the 123rd General Assembly in an amendment to the report of the Church Doctrine Committee. If the Assembly's action is backed by the presbyteries and another Assembly, *Living Faith* will be listed alongside the Westminster Confession and the Declaration of Faith Concerning Church and Nation. This will mean that when ministers or office-bearers are ordained or installed and are asked if they accept the subordinate standards of our church, *Living Faith* will be one of the documents they affirm.

I support this action for many reasons. The place of women in the church is totally different than what it was 300 years ago. Women have a different place within our world, as they ought to have, and the church has been one of the institutions most affected by the change. *Living Faith* affirms this change. Men and women share in the ministry of our church. Men and women are together on boards of management, mission committees and other aspects of our congregations. This change reflects a different understanding of the Bible from a previous age.

Many other matters in *Living Faith* could not have been considered at the time the Westminster Confession was written. Modern science is recognized and affirmed in *Living Faith*. It notes we have responsibility to care for God's world as part of our stewardship. Even the word stewardship itself is used in a way which writers of an earlier period would not have under-

Faith

**The case for
including
Living Faith
as part of the
subordinate
standards
of The
Presbyterian
Church
in Canada**

stood. *Living Faith* declares the degradation of the resources of the world is sin, and it states that Christians have a duty to work for peace.

One concern noted in *Living Faith*, more casually than it should be, is our care for the poor. The little section on this subject is weak and could have been expanded. Our church is in danger if we do not understand the gospel's concern for the millions of disadvantaged people in our world.

Confessions of faith serve two principal purposes: exhibiting the faith of the church and providing standards of agreement for the use of office-holders and members. What does The Presbyterian Church in Canada believe at the end of the 20th century? Read *Living Faith*. Its affirmations may not express your point of view exactly, but they do give expression to the general understanding of our church. By consulting with congregations, presbyteries, ministers and elders, a wide consensus was obtained.

Living Faith is not a party paper, not a manifesto. It was intended as a healing document, giving a central affirmation of Christian belief. It was approved for voluntary use in 1984 by the General Assembly. Since then, it has been used widely as if it were the adopted standard of the church. It has not been seriously challenged, although some have expressed disappointment with one aspect or another.

Gunar Kravalis, a minister of our church, has published *Reflections on Living Faith*, a careful and thorough study of *Living Faith*. His final comment is: "In this day of polarized theologies, that the committee attained such a consensus is a tribute to those who were involved in the project and to the Holy Spirit who guided it." Nevertheless, he thinks the document is weak on the matter of salvation — that it "leaves the door open to the teaching of unconditional universal salvation."

- 1.1 Il y a un seul vrai Dieu.
Le connaître est vie éternelle.
Le servir est joie et paix.
Tout a été fait par Dieu.
L'univers entier témoigne
de la majesté et de la puissance de son Créateur.
- 2.4.1 Bien que Dieu nous ait donné la vie,
la vie humaine fait partie du monde créé.
Notre souci du monde doit refléter celui de Dieu.
Nous ne sommes pas propriétaires mais gardiens
de la terre que Dieu nous a confiée.
Soucieux du bien-être de tout ce qui est vivant,
nous accueillons les vérités et espoirs
que nous offrent la science et les talents humains
au sujet du monde et de l'univers.
- 7.3.1 L'Eglise vit pour adorer Dieu.
Nous n'avons pas de plus haute vocation
que d'offrir l'adoration qui appartient à Dieu,
jour après jour, dimanche après dimanche.

10.5 Life had its beginning in God.
In God it will come to completion
and its meaning be fully revealed.
All creation will find fulfilment in God.
Christ will come again.
Only God knows when and how
our Lord will return.
Now we see in part.
Then we shall see face to face.

10.5 La Vie a eu son commencement en Dieu.
En Dieu elle atteindra son achèvement
et sa signification sera complètement révélée.
Toute la création trouvera son accomplissement en Dieu.
Le Christ reviendra.
Dieu seul sait quand et comment
notre Seigneur reviendra.
En ce moment nous voyons partiellement.
Alors nous verrons face à face.

Such problems have been with the Presbyterian Church throughout its history.

One of the few heresy trials of our church resulted when D. J. Macdonnell, of St. Andrew's Church, Toronto, called into question the doctrine of eternal punishment. Kravalis's position is a possible reading of Scripture and our confessions, but we do not have to agree with him. Our church contains a wide spectrum of opinion, and this is to be expected and welcomed.

Certain expressions within *Living Faith* may lack currency. The Presbyterian Church now recognizes "diaconal ministries" rather than the office of the "deaconess." It would be preferable to say that God in Christ became a human being, rather than saying "God became man." However, to make small corrections could invite wholesale tinkering. All statements, including statements of faith, are products of their time.

The church is called upon to present its faith. As individuals, we are called upon to show forth the gospel. Ministers, in particular, are called upon to proclaim the gospel. It is appropriate for the church, as a gathered community, to state what it believes. It is time that *Living Faith*, our contemporary statement of what The Presbyterian Church in Canada believes, be made part of our constitution. **B**

Ian Wishart is serving in the Presbytery of Newfoundland of The Presbyterian Church in Canada and was a member of the committee that produced *Living Faith*.



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A Response to Bill Phipps's Vision of the Gospel

We affirm Phipps's emphasis on justice,
but not his failure to relate it to the
other affirmations of the gospel
which must undergird
justice

by Harris Athanasiadis

It is a credit to Bill Phipps, Moderator of The United Church of Canada, that he has been honest about what he believes and what is important to him. Justice is important to him. The particular issue that concerns him most is the appalling reality of poverty in a nation of plenty. On this issue, we must applaud him. Moreover, he has moved beyond a basic reaction to this reality (which he rightly calls sin) to some deeper reflections.

First, he emphasizes how consistently poverty is addressed in the Bible and by Jesus. Jesus' whole ministry is among the poor and destitute, and he is not reserved in bringing the judgment of God to bear upon the rich, self-righteous and comfortable. Secondly, behind the reality of poverty in Canada, as elsewhere in the

world, Phipps perceives the rule of powerful financial and corporate institutions as well as governments in representing their own interests rather than those of the most vulnerable citizens of society.

Unfortunately, Phipps seems unable to relate the basic issue of justice to some of the deeper affirmations of the gospel which must undergird justice. These are the divinity of Jesus and his bodily resurrection.

I believe in the divinity of Jesus and in his bodily resurrection. But I do not believe this simply because we have held them as Presbyterians for generations. We need to struggle, as Phipps does, with the reason and ground upon which we hold any belief. In a pluralistic, sceptical, cynical age such as ours, people will not simply take our word for any of

our beliefs. We need to persuade them with intelligence and with the testimony of our Christianity.

Phipps's Christ is a bare-bones Christ. As such, Phipps can only offer the world a holy man and a model. But what about Jesus' declaration of the forgiveness of sins? Any ordinary human being who claimed such extraordinary moral and spiritual authority would be considered arrogant and full of himself if not a crackpot.

Christ is the forgiveness of God to us. He reveals who God is and mediates God to us. On the cross, Jesus bore the sin of the world. He also became one with the suffering of all the victims of this world. It is when we share in this suffering, absorbing it to its depths in Jesus, that God is then able credibly to

forgive us for our contribution, actively or by neglect, to the oppression of the weak of the world. In and through Jesus, God becomes one with those who suffer, and their suffering is taken up into the heart of God.

Without knowing the forgiving love of God in Jesus, and receiving it with humble, penitent hearts, how can we — confused, compromised and complacent — have the power and inspiration to deny ourselves and live out of love and for justice? How can we be empowered and renewed to fight against material poverty if the forgiving love of God, mediated to us through Jesus, does not transform our poverty of spirit?

The issue over Jesus' bodily resurrection seems to be an issue of whether we can believe that resurrection is possible at all. Simply spiritualizing it can make it more palatable to our age, but also innocuous and easily reduced to being merely a predicate of our imagination. Anyone who appreciates the biblical, Hebraic view of reality (as Phipps claims to do) cannot deny that body and spirit may be distinguished but never separat-

ed. Either Jesus was raised from the dead, body and spirit, or he was not. There is no half-way point. Resurrection is resurrection.


The resurrection experience of the disciples may have been spiritually transformative for them, but it was also rooted in a visible, physical witness of the risen Christ. The Apostle Paul may speak profoundly about the spiritual union of the Christian with the crucified, risen Christ, but this also has definite physical implications not least of which is the resurrection, in spirit and body, of believers after death. In both the physical and spiritual dimensions, the believer's faith is rooted in the resurrecting power of God made actual through the Holy Spirit, rather than in some subjective experience of the imagination.

Indeed, we must ask why it is any less miraculous to believe that those trampled upon in life, abused, hurt deeply or in deep suffering can experience a resurrection in their being through a living faith in the risen Christ. Is it any less miraculous that those hardened by the brutal circumstances that befall many in this world

can be transformed by love to seek out repentance for the forgiveness of sins? Is it any less miraculous that those wounded deeply in life can be moved to forgive and find room in their hearts for gratitude and joy? For those who have witnessed such transformation in themselves or others, Christ is no phantom of the imagination. To them, Christ is a living, active presence who seeks to draw all of life into the tender circle of his love.

It takes courage to have faith. It takes courage to struggle to understand and articulate our faith with intelligence and integrity. Watering down the faith to make it more acceptable to our age short-changes this struggle which is necessary for all who seek a deeper spiritual foundation for their activism in the world. Let us affirm Phipps's vision of justice. But let us do so through the inspiration and empowerment of the living Christ: crucified yet risen, divine yet Emmanuel — God with us! **R**

Harris Athanasiadis shares ministry with his brother, Nicholas, in Margaret Rodger Memorial Church in Lachute, Que.



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Aging:

Consider the Alternative

by Kenneth L. Gobble

AGING. It's a subject I approach with caution, because it's almost impossible to talk about aging without putting your foot in your mouth.

Back when I was approaching my 40th birthday, I preached a sermon about aging. During the sermon, I happened to mention that, before too many years, I would be in the category of "middle-aged." After the service, a member of the congregation came up to me and asked, with a sly grin on his face, "How old are you, Ken?" When I told him, he said, "Well, if you don't think you're middle-aged yet, exactly how long are you planning to live?"

Part of the difficulty in talking about aging is language. We don't even know what to call those who reach the upper limits of the lifespan. Not many people like to be called "old."

A man in his

*"In old age they still
produce fruit;
they are always green
and full of sap ..."*

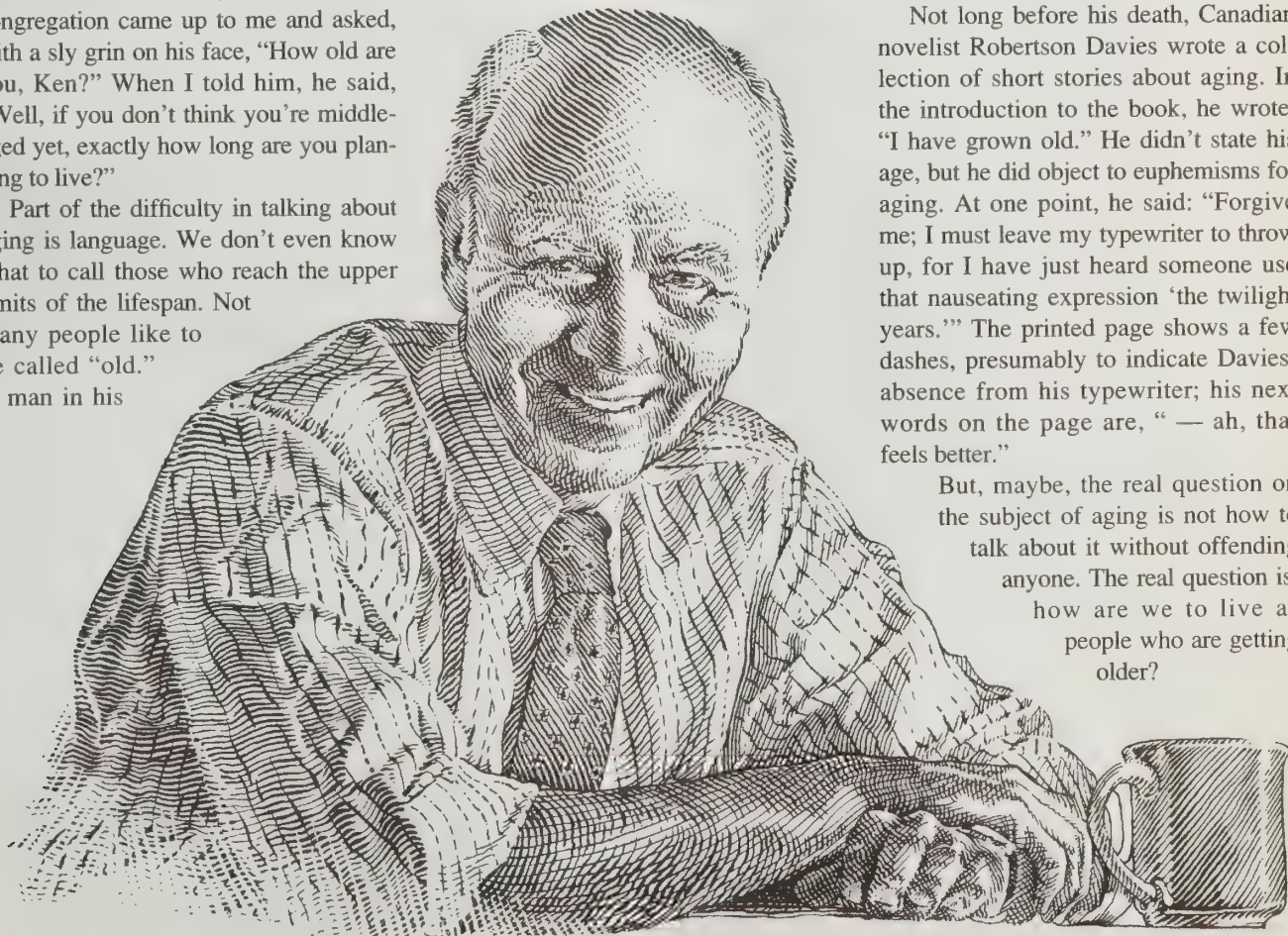
—Psalm 92:14

70s once told me how much he hated being referred to as a "senior citizen." It's no longer politically correct to talk about people going to an "old folks home." Instead, we say they are residents in a "retirement facility" or, even better, "retirement community."

What word best describes people who are up in years? Golden-agers? The elderly? Retirees? No matter what we use, we are sure to offend someone.

Not long before his death, Canadian novelist Robertson Davies wrote a collection of short stories about aging. In the introduction to the book, he wrote, "I have grown old." He didn't state his age, but he did object to euphemisms for aging. At one point, he said: "Forgive me; I must leave my typewriter to throw up, for I have just heard someone use that nauseating expression 'the twilight years.'" The printed page shows a few dashes, presumably to indicate Davies' absence from his typewriter; his next words on the page are, "— ah, that feels better."

But, maybe, the real question on the subject of aging is not how to talk about it without offending anyone. The real question is, how are we to live as people who are getting older?



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The Bible is realistic about aging. Even in biblical times, when old age was honoured more than today, there had to be reminders for people to treat the elderly with respect. One of the commandments in Leviticus reads: "You shall rise before the aged, and defer to the old; and you shall fear your God" (19:32).

In the 71st Psalm, the psalmist expresses one of the fears of old age: the fear of being abandoned. This fear is given voice in the ninth verse with a prayer: "Do not cast me off in the time of old age; do not forsake me when my strength is spent." The prayer is offered to God, but it could also be a plea offered to members of the community.

Temptation to fall into despair confronts people at every stage of life, but it is especially dangerous in the final years. The writer of Ecclesiastes rebuked those tempted to lament the disappearance of *the good old days*: "Do not say, 'Why were the former days better than these?' For it is not from wisdom that you ask this" (Ecclesiastes 7:10).

My favourite Scripture about aging is a wonderfully upbeat verse in the book of Psalms. The *King James Version* of Psalm 92:14 has the psalmist describing righteous people with these words: "They shall bring forth fruit in old age; they shall be fat and flourishing." That's pretty good, but "fat and flourishing" does have some negative connotations these days. How much better is the *New Revised Standard Version*! "In old age they still produce fruit; they are always green and full of sap ..."

Isn't that a wonderful image of what the last years of life can be — productive, fruitful years? What a terrific way to be described when you're 65, 75, 85 or older — "always green and full of sap."

In his essay, Robertson Davies argued that the best gift we can carry with us into old age is curiosity. Curiosity about what? It doesn't matter, Davies said: "Curiosity about *something*. Enthusiasm. Zest. That's what makes old age ... a delight. One has seen so much, and one is eager to see more." The title of his essay, by the way, is "You're Not Getting Older, You're Getting Nosier."

Davies warned that when we cease to be curious, curious even about ourselves, we have abandoned hope. He referred to

the psychoanalyst Carl Jung who said the first half of our lives is spent making our place in the world through study, work and family. The second half of life, Jung said, is an inward journey, a spiritual search. It's this search, argued Davies, that makes age not a burden or a defeat, but marvellously enjoyable in spite of the limitations of the aging body.

Much as I like what Davies is getting at here, I believe there is also a subtle danger in his counsel. It suggests that active engagement with the world is pretty much over; what is left is maintenance, reflection and life review. True, the older years are a time of harvest, but they are also a time of planting. Release from full-time employment means opportunity for service to community and church.

A 70-year-old woman, who serves her church in Seattle, Washington, as director of children's ministries, says she has heard people her age say: "I've done my share. Now it's someone else's turn." To which she replies, "Bosh!" She goes on to give examples of older adults who are busily engaged in doing things for others. She writes: "We need to realize, as [older people] ... we have much to offer in new and creative ways of serving our Lord. Look around and see the needs. Be inventive. Ask the Lord where your natural gifts could be a ministry to others. You may find it more rewarding than anything you've done in the past ..."

I like that. I like the fact that someone in her 70s is director of children's ministries. I love seeing older adults reaching out to the children in our church.

Supposedly, it was Maurice Chevalier who said, "Old age is not so bad when you consider the alternative." That was meant to be funny, of course. And one of the saving graces for older adults is a sense of humour. But there's a serious side to that statement. Old age, in its own way, is a unique blessing. Not everyone gets to live to old age. We do well to consider the alternative. And when we have considered it, we do even better to ask God to guide us and bless us in our aging. We can resolve, with God's help, to use our time and energy for the glory of God and for our neighbour's good. **R**

Kenneth Gible is a free-lance writer living in Chambersburg, Pennsylvania.

Faces of Faith



Louise Leger was born and raised in Montreal. She graduated from Bishop's University, Lennoxville, Quebec, in English literature and started her journalism career with the *Sherbrooke Record*. After a few years in Vancouver, she settled in Toronto five years ago where she is a free-lance writer and editor for film, television, business and culture.

Louise belongs to Glebe Church where she sings in the choir and serves on the worship and nurture committee. She has done volunteer work with Rodger Hunter's boarding house ministry and is excited to be a leader for Glebe's first small groups ministry.

What is your earliest memory of church life?

I went to a Roman Catholic church as a child and remember always asking my mom to give me a few coins so I could light a candle.

What is your favourite hymn?

"It Is Well With My Soul"

What musical piece has most inspired you?

It's a tie: "Amazing Grace" and Beethoven's "Ode to Joy."

What is your favourite biblical book, and why?

The Psalms, because they remind me of God's comfort and care in difficult times.

What book (outside of the Bible) has most influenced you?

I can't think of one. Fiction works by Lucy Maud Montgomery, Alice Munro and Margaret Laurence inspired me to become a writer and observer of life.

Where do you find inspiration to sustain your faith?

Talking with other Christians.

Who has played a major role in your faith journey?

My cousin by marriage, Rev. Katie Southon, who taught me about God through word and deed. Both Katie and my cousin Michael (her husband) welcomed me into their home and supported me unconditionally.

What is your biggest regret?

That I've been such a worrier. But I am working on it!

What has been your greatest joy in life?

The Christmas season because it encompasses my other joys in life: good friends, music, faith and hope in God (and putting aside, at least briefly, our frenzied focus on work).

What was your most embarrassing moment in church?

As a child, I fainted twice in church and had to be carried out.

What do you find most irritating about The Presbyterian Church in Canada?

I think we Presbyterians don't talk enough about our faith and how it impacts our daily lives.

What one change in the church would make it substantially better?

If more of us were open about our faith and also about our daily struggles and hopes.

If you could live a second time, who would you like to be?

I can't imagine being anyone except myself; so I would say a more confident and more giving me.

Write your own epitaph.

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Goodbye, Sally, Goodbye

by Gilbert Meilaender

Four days old, she came to us. How tiny is a newborn in the crib! Eight months old, she left us — going to her adoptive parents. How much living is packed into 32 weeks.

She has what we wanted for her, what every foster child needs: a good home, loving parents. Why, then, should it hurt? Partly, no doubt, because we desire for her — as for anyone we love — not only what is good, but the good we can give. Those who — waxing philosophical or, worse, abstractly theological — think this bad or call it selfish have much to learn about what it means to be human. Not to treasure the good we can give would mean to love no one in particular, to let the heart be tied to no time, place or person. As if the neighbour who is to be loved in God were not always a particular person.

Yet, it would be wrong to want the good we can give more than the good she truly needs. Wrong because it would stunt her and would not permit the good to flourish fully in her life. And, so, a gracious God goes to work on us to broaden and deepen our love — to help us love more than the limited good we alone bestow. And it hurts. Which means, contrary to what we often say, that grace hurts.

I first learned this truth from C. S. Lewis, who drives it home most powerfully in *A Grief Observed*, a book written out of a deep sense of loss. For example:

If a mother is mourning not for what she has lost but for what her dead child has lost, it is a comfort to believe that the child has not lost the end for which it was created.... A comfort to the God-aimed eternal spirit within her. But not to her motherhood. The specifically maternal happiness must be written off.

**She came with a day's notice
and would leave with little
more ... so each day had to
be savoured, for we lived
constantly with the sense of
an ending close at hand**

Never, in any place or time, will she have her son on her knees, or bathe him, or tell him a story, or plan for his future, or see her grandchild.

And in her own way, Sally has reinforced the lesson learned from Lewis: that it is painful to learn to love the good wherever it is given and by whomever it is bestowed.

How much she taught for one so little! How clear she made the importance of eschatology — the sense of an ending — in the Christian life. She came to us at a busy time, when I was already burdened with too much work. Even so, I noticed how careful I was not to ignore her, to pay attention to her no matter how busy I might be. Far more careful, I am afraid, than I have sometimes been with my own children. Not fair to them? Perhaps. But I know why. They — their future joined with mine — can all too easily be taken for granted, as if stories never ended. She came with a day's notice and would leave with little more, as if in the middle of a chapter. We always knew that, and so each day had to be savoured, for we lived constantly with the sense of an ending near at hand.

Such a little teacher, but she made it

clear that all our days and hours are equidistant from eternity; none is merely preparation for some future that may never come. Too often, we live our lives and organize those of our children as if days, weeks, even years were only preparation for something that lies ahead. We study in high school — so we can attend the college of our choice. We study in college — the better to land a good job. We work — in order to vacation. We wait for the days when we won't be so busy or when we'll have more money. We live in the future — forgetting that, unlike the present, it may never come. Remember the lilies of the field: they neither toil nor spin. Eight months can be a life. Often is. Our world thinks mainly in terms of potential and achievement. But Sally's academic and vocational "achievements" will be for others to enjoy. For us, it was enough simply to applaud when she stood in her crib, to laugh when she smiled.

From Kierkegaard, I think, I learned about the selflessness of true love. We love another best, he says, when it would be true to say, "He stands alone — by my help." And, then, commenting on the significance of the dash in that sentence, he adds:

In this little sentence, the infinity of thought is contained in the most profound way, the greatest contradiction overcome. He stands alone — this is the highest; he stands alone — nothing else do you see. You see no aid or assistance, no awkward bungler's hand holding on to him any more than it occurs to the person himself that someone has helped him. No, he stands alone — by another's help. But this help is hidden,... it is hidden behind a dash.

And in her own way, Sally has driven home the lesson that love must not snatch. Embarrassing but true that we should learn the lesson more vividly from her than we sometimes do from the story of one who, though in the form of God, did not count equality with God a thing to be snatched. But it is true that love cannot always seek to possess. Sally's leaving brought pain, in part, because we would not want her to feel, even for a few days, that we whom she trusted had abandoned her.

And, yet, in all our loves, we must learn there are limits to the care we can give. When we bring our children to baptism, we hand them over into the keeping of another. When we intercede in prayer for them, we admit we cannot really care for them, and, once again, we give up our hold on them. Still, we may go for years without being asked — really being asked in a way we cannot ignore — to hand them over. We may deceive ourselves into thinking we are sufficient caretakers for them. But Sally is a cure for such deceptions, and she has taught the lesson all too well in her leaving.

Ah, Sally, you have taught some profound theological truths to one not entirely ignorant of theology — to all of us. You have transformed a 12-year-old boy who didn't want to be bothered by the presence of a baby into one who would take you from your crib and play with you early in the morning while others slept. You have satisfied the need of a nine-year-old girl to be maternal and the need of a six-year-old to love the younger sibling she never had. Your sheer delight at waking reminded us all that joy really does come in the morning, that the new day is a gift — a lesson somehow for-

gotten as we grow older. You were, without any of our adult self-consciousness, eager to receive love, and have given as freely as you received.

All love truly given and received is taken up into the life of God who *is* and who *is* love. Hence, love abides; and, though we often say goodbye, our loves are completed in the fullness of that divine life. Consider the relation "lover-beloved" — united by the hyphen that is love. Since love abides, Kierkegaard was right to say the lover keeps the hyphen. And if separation comes and there remains only "lover-?" What then? Then the hyphenated word is not yet complete! Then we are to think not of a sentence fragment but of an unfinished sentence.

So let me memorialize a great teacher of theology. Those short legs, that deep voice so lovely in its cooing when she called.

That mouth wide open in her noiseless laugh of delight (and wide open to get more of that first Popsicle). That almost preternatural ability to behave quietly in public. The smile that came suddenly, coaxing one from us in return. That knowing look as she went once again for the television cord. And on that day, so like life because such a blend of joy and sadness, the tiny red-haired girl, lovely in her green dress and in the patent-leather shoes (her first) that kept her from chewing on her toes.

We shall not let go the hyphen. Goodbye, Sally, goodbye. **R**

This article is reprinted with permission from the book *The Limits of Love: Some Theological Explorations* by Gilbert Meilaender (Pennsylvania State University, 1987). Gilbert Meilaender is chair of the board of directors in theological ethics at Valparaiso (Indiana) University. He will be speaking at the Trinity Conference in Toronto, April 27, 1998.



The Nominees for Moderator of the 124th General Assembly

On Sunday, June 7, 1998, the 124th General Assembly of The Presbyterian Church in Canada will open in Windsor, Ontario. At that time, a new Moderator will be elected. In a departure from the past two Assemblies, this year's field of candidates has returned to a smaller number, popular in previous years: three (and veterans all). Each candidate has been nominated by at least two presbyteries. Voting to choose a moderator-designate takes place prior to Assembly by all members of presbyteries across the country.

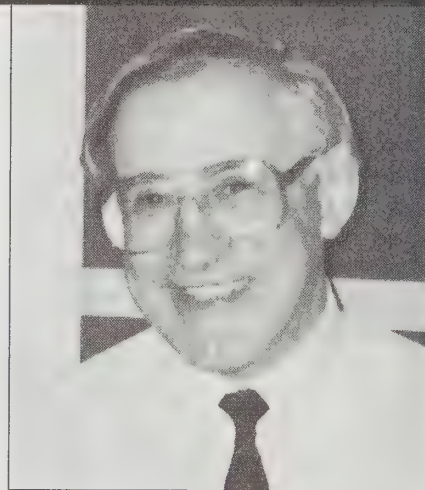
William Klempa

This summer, William Klempa will retire as principal of The Presbyterian College, Montreal. It will be a short-lived retirement. Although he has spent the past 20 years in full-time theological teaching, Klempa considers himself to be primarily a preacher and a pastor, and he hopes to return to the pastorate. (Before assuming a full-time academic career, he served congregations in British Columbia and Ontario.) Klempa allows that theological teachers are sometimes removed from the action. He has tried to keep in touch with the church on the congregational level by preaching, being involved in lay education and serving as a session member.

If elected Moderator, Klempa would call on his 20 years of teaching Presbyterian polity to help ensure the General Assembly runs decently and in order. He would also call on the three Gs: "grit, grace and gumption." Not surprisingly, one of Klempa's principal goals as Mod-

erator would be to stress the importance of theological education. "The task of educating pastors to be effective ministers of the gospel is crucial and indispensable," he says.

Klempa believes there is a "great spiritual yearning" among many Canadians, a yearning that can, perhaps, be satisfied by the rich resources of Presbyterian tradition. "As Presbyterians, we have emphasized that faith is a matter of both the mind and heart. The Christian truth of God revealed in Jesus Christ is not merely an idea that flits about in the brain but something that touches us at the deepest level." He also believes The Presbyterian Church in Canada must do a better job of ministering to youth, young adults and others who are experiencing "cultural dislocation." Moreover, Presbyterians need to confront the fact that, as a denomination, they are roughly the same size as in 1925 when



the church decided to forgo union.

But above all, in a time when many Canadians are in a state of despondency, the church must stand against the enemies of hope. "Hope is the inseparable companion of faith. This hope is not illusory." As Moderator, Bill Klempa would emphasize this note of Christian hope.

James R. Weir

James Weir has spent over 40 years in the ordained ministry, the past 21 as minister of Knox Church, Burlington, Ontario. He has an obvious appreciation for community life with deep roots, an appreciation first fostered when he served summer mission fields in Saskatchewan and Nova Scotia as a young graduate. He also served a three-point charge in New Brunswick and two other congregations in Ontario.

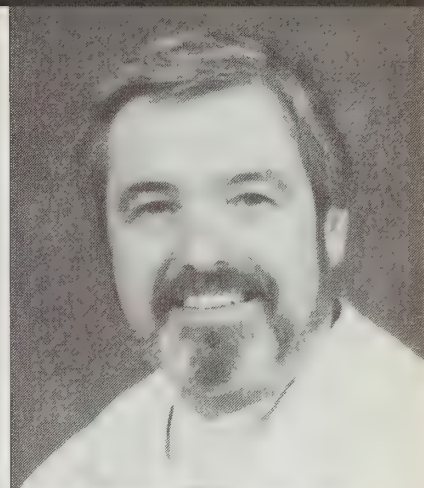
A "Christian faith nurtured by the experience of being an ordained minister in a variety of congregations in different parts of Canada" is one of the gifts Weir believes he would bring to the role of Moderator. He would also bring his experience with the courts and committees of the church at both national and local levels, and a strong vision of the Body of Christ at worship.

"In a world that seems to be passing the church by, we need to be diligent in

expressing our faith in imaginative ways," Weir says. "The space we use for worship must always be evolving so that we express our faith creatively, adapting to the gifts that people can bring." Weir considers the use of music and art in worship a valuable step in providing a "vibrant liturgy" that offers something to all age groups. Combined with a strong preaching ministry, such a liturgy is essential if the church is to remain alive and well. Commending congregations for their responsiveness is one of the tasks Weir envisions for the Moderator.

Weir's participation in church courts and committees has given him a close-up look at the problems the church faces. At the same time, his involvement in community life and his ecumenical participation and leadership have shown him the strengths of the Presbyterian faith.

The Presbyterian Church in Canada "shares in the important task of express-



ing an intelligent, Reformed view of our faith," Weir says. "We have the opportunity of gathering our far-flung church together under the umbrella of new technology, such as the Internet." Jim Weir's vision is that every minister and congregation will soon be "connected."

Ian S. Wishart

Last month, Ian Wishart retired after 25 years as minister of St. Andrew's Church, St. John's. He continues to serve, however, as interim moderator for St. Matthew's Church, Grand Falls-Windsor, Newfoundland.

Breathing the fresh Atlantic air all those years has, perhaps, contributed to the vigour of Wishart's faith. He has no fear for the future of the church. "What its shape will be in the next century, I do not know," Wishart says. "But that the church will be alive and active, I have no doubt. When I observe the lives of individuals, when I observe the life of the world, I am convinced of the necessity of the gospel and the necessity of the church."

Wishart's service with the Presbyterian Church has included membership on several General Assembly committees. He chaired the Committee on Church Doctrine when *Living Faith* was written and approved. He has been both pres-

bytery and synod moderator and is currently clerk of the Presbytery of Newfoundland.

Throughout his ministry, Wishart has been involved with youth agencies. He has worked with the YMCA, Cubs and Scouts, and is a recipient of the Medal of Appreciation from the Boys and Girls Clubs of Canada.

There are two special issues of concern to Wishart. The first is the diaspora of the church. God's people are dispersed to the ends of the earth and he is still with them. How do we minister to Presbyterians separated from a Presbyterian place of worship?

His second concern is that the church confess its faith publicly. "We cannot be reticent about what we believe. We cannot be reticent about the Lord in whom we trust." In preparing for the future, we must affirm our faith to the world, he says.



Forty years in the ministry have not dulled Ian Wishart's enthusiasm. He envies young ministers beginning their service. "There is work to do," he says. "There are people to care for. There is a gospel to preach. There is a God who loves us, who has given Jesus Christ as our Saviour and Lord." R

The Seeds of a New



L. June Stevenson, editor of *Glad Tidings*, and Janice Carter, editor of *The Presbyterian Message*, visited Cuba October 12-26, 1997, as part of the E. H. Johnson exchange. In February 1997, The Presbyterian Church in Canada and The Reformed Presbyterian Church in Cuba signed a partnership agreement.

by L. June Stevenson

At 5:30 on our second morning in Cuba, Janice woke me. Anxiously, she announced, "There are hundreds of people coming down the street!" She did not exaggerate. Thousands of uniformed schoolchildren, men, women and police surged along the spacious Malecon boulevard bordering the Atlantic Ocean and the street opposite. Had the revolution begun again? Was the city being evacuated?

We soon learned a military procession would pass, carrying the bones of the legendary guerrilla leader Ernesto (Che) Guevara and six of his companions in arms. Guevara and his revolutionary force had seized Santa Clara from the U.S.-backed Batista dictatorship on December 31, 1958. On October 9, 1997, 30 years after Guevara was ambushed and killed in Bolivia, the Bolivian government returned his bones, discovered in June 1997, to Cuban officials. Flags were lowered to half-mast. For six days, the small caskets lay in state. Cubans waited up to four hours to view the caskets, 2,500 people passing by in a single hour.

On Tuesday, October 14, a solemn military procession wound its way through Havana to Santa Clara where the seven were interred in a mausoleum near Guevara's monument in Revolution Square. The televised ceremony displayed the military strength of this last stronghold of Marxist-Leninism. Fidel Castro paid tribute to this hero, "whom we must never forget," as thousands filled the square. Military bands played solemnly as the generals and staff goose-stepped with precision.

Guevara remains a visible symbol of the Cuban Revolution, his figure emblazoned on posters, signs, T-shirts and souvenirs. Thirty years after his death, he still dominates the Cuban psyche. The results of his efforts to secure freedom from external domination and the ultimate failure of his economic plan still linger over Cuban society.

Life Today in Cuba

Observations from a two-week visit, spent mostly in the capital city of Havana, are sketchy at best. However, it is soon evident all life is lived in the shadow of "The Revolution."

Havana lies in a time warp. The roads are filled with automobiles of the '50s, some in excellent condition. Grand buildings, where moneyed citizens once lived, are crumbling gently to the ground. Here and there, someone has managed to scrounge a can of paint to restore the beautiful columns and frescoed trims to their former grandeur.

The streets are busy but clean. Cars move smoothly, unhindered by traffic jams and congestion, and traffic slows orderly. Most children and youth attend school from Monday to Saturday. Shopping is not high on anyone's agenda. Small markets, geared mainly to the tourist trade, are unobtrusively scattered about. Now and then, a blast of Latin American music fills the air.

Eating places are plentiful; yet, even the best restaurants have no toilet paper and few of the toilets boast seats. For a donation of a few pesos,

an attendant hands out a carefully measured piece of tissue.

Many Cubans doing the menial, ordinary jobs are better educated than the average Canadian. In 1961, Guevara launched a massive program to reform Cuba's education system. The literacy rate, which had been between 60 and 75 per cent before 1959, soared to 96.1 per cent.

Education is free through university, but the psychological price of living with little personal freedom is high. School-children must wear uniforms, and the government includes doctrine in the curriculum.

Many educated as architects, doctors and lawyers find few jobs at their level of education. Success in various fields often requires party membership. So many work in the tourism industry as tour guides, taxi drivers, airport and hotel staff. Some doctors work in government supported clinics which provide free medical care for all citizens, another benefit of the revolution. The waits are long, however, and medication is in short supply. Some clean streets and do construction work on buildings and roads. Most women work outside the home.

In the country, agricultural workers continue to produce coffee, most of which is exported, and fruits and vegetables for little profit. One banana or one pineapple may cost the equivalent of 50 cents in the peasant market, yet trucks laden with these freshly picked fruits line the roads to Havana. A system of rationing theoretically allows each person to buy per month: six eggs, five pounds of rice, three pounds of brown sugar, three pounds of white sugar and one-quarter pound of beans; but state stores are often empty. In other private markets, everything must be purchased with pesos, 23 of which equal one U.S. dollar. The average monthly salary is about \$15 US (170 pesos).

Cuba has become a sex destination for tourist bookings. Women, some as young as 14, line the seaboard hoping to earn a few precious American dollars for a pair of jeans or shoes and, possibly, to buy their way out of the country. Permission to leave the country must be obtained from the government but is outside the reach of the average person.

In Cuba, American dollars can purchase anything from food to freedom. About \$800 million US come into the country every year from countries such as Canada, Italy, Spain and Mexico. Some claim more money comes in through relatives than through tourism. Fidel Castro talks about converting to dollars and has put in place the "convertible" peso, equivalent to one U.S. dollar but worthless outside Cuba.

For most, owning a home remains a dream. Although Cubans enjoy housing far better than their Caribbean neighbours, they must apply their rent to the cost of their dwelling until it is paid for. They can sell only to the government at the state's price, and only for a good reason. Sometimes, people who wish to move will exchange with someone else.

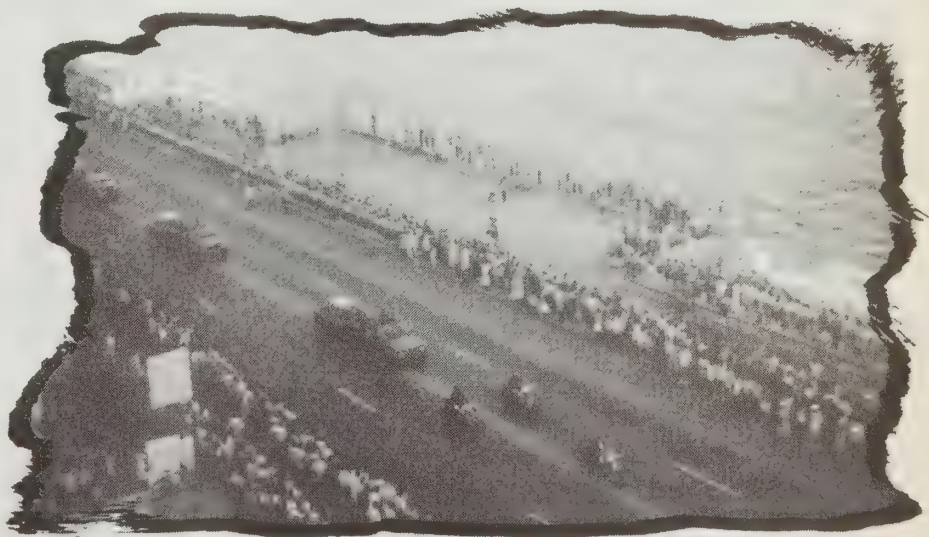
Cubans have no access to tourist hotels and they are forbidden to drive tourists without permission. Our Cuban guests were stopped and questioned at the hotel elevator as we were about to

take them to lunch. Harassing tourists is discouraged, so there is minimal difficulty in walking the streets. But some still try to tempt the unwary with souvenirs, rides and Cuban cigars.

Christians in Today's Cuba

Although tension has eased since communism collapsed, the state still controls religious activities. President Fidel Castro seems more open to the churches since he met with religious leaders on April 2, 1990, and publicly recognized errors by both the government and the churches.

House churches, becoming more common in many denominations, have had problems. Speakers are not allowed to preach in public, and churches have no access to the media. As no existing law governs worship, there is no clear answer as to whether believers can start new churches. While freedom of religion was never forbidden, nor were churches systematically persecuted, religious life was restricted and discrimination was



A military procession carried the repatriated bones of the legendary guerrilla leader Ernesto (Che) Guevara and six of his companions in arms. Guevara remains a visible symbol of the Cuban Revolution, his figure emblazoned on posters, signs, T-shirts and souvenirs. Thirty years after his death, he still dominates the Cuban psyche.



Agricultural workers continue to produce coffee, most of which is exported, and fruits and vegetables for little profit. One banana or one pineapple may cost the equivalent of 50 cents in the peasant market, yet trucks laden with these freshly picked fruits line the roads to Havana.

apparent. Churches are still not allowed to proselytize, and church publications may be sent only to members.

Since churches are not allowed to purchase land, new churches cannot be built. Renting a bus for an excursion to a seminar or camp requires government permission. Paper supplies and books are in short supply; for over 30 years, Bibles were not available. Many churches, damaged by hurricanes or fallen into ruin with time, are unable to afford the paint or the materials for restoration which must be paid for in U.S. dollars. Yet, many churches we visited, while dilapidated, were the best cared for buildings in their communities.

Why, then, are people beginning to

seek out the church, and why are the theological colleges bursting with eager students? As one student asked, Why would a Marxist choose to express his freedom of choice by studying theology? For people disenchanted with 30 years of totalitarian rule, churches are seen as a viable alternative. On Sundays, people fill the churches with a new desire to hear the gospel and to seek answers for life's questions.

The Christian church in Cuba is divided in its dedication to the revolution and its achievements. Some Christians fought for the revolution without realizing the result would be a Communist government. Others left the country, not wanting any part of the new regime. Many, fearing the

loss of jobs, broke away from association with organized religion. A few faithful stayed, most of them women over 50 years of age, to continue to pray and to preach the Good News.

Isaac Jorge, Moderator of the Presbyterian Reformed Church in Cuba (PRCC), told us: "We live under a totalitarian system. As a church, we have the opportunity to serve and to give the message of Jesus. I believe God has placed us here. We must rise to the situation."

He dismissed the recent display of patriotic fervour around Che Guevara, saying Che must not be held up as a model for Christian youth. Despite Guevara's significant role in the revolution, Jorge reminded us, "He was an atheist and a Communist."

On the other hand, Rev. Carlos Emilio Ham, General Secretary of the PRCC and one of the generation who grew up during the revolution, stood in line with his wife and young children for hours for an opportunity to view Guevara's casket. "I wanted my children to experience this historic moment," he told us. Unfortunately, they were unable to wait long enough.

Women hold many leadership positions within the churches. The Presbyterian Reformed Church in Cuba ordained the first woman, Ofelia Ortega, to the Ministry of Word and Sacrament in 1967. In May 1997, Ortega returned home from the World Council of Churches, Geneva, to become director of the Evangelical Theological Seminary at Matanzas, begun by Presbyterians, the only ecumenical seminary on the island. During the early days of the revolution, she said, there were few students. There was no social prestige in being a pastor. The seminary stayed open, providing space for camps and retreats, international meetings, and meetings of Christians for Socialism.

Since 1990, the enrolment has swelled to 62 resident students. Many are second career people. Fifty will graduate in 1998 after three years training. The liveliest and the eldest of the professors teaches rumba as well as exegesis and Greek. At 83 years of age, Professor Rene Castellanos has been with the school since its founding in 1946. All the seminary professors are volunteers.



Rev. Ruth Troyano spent four months at the beginning of 1997 studying English at Niagara College. While doing this, she worshipped at Knox Church, Welland, Ontario, becoming an integral and valued part of that congregation. Pictured left, the congregation of Knox Church says "Farewell and God bless" to Ruth Troyano at the fellowship hour following a worship service at which she was guest speaker. Pictured with her is Glenn Mount, clerk of session.

All denominations, especially the more charismatic Pentecostal and Methodist churches, are growing. Adolfo Ham, pastor at Guanabacoa (Land of Many Waters) outside Havana, also volunteers at an ecumenical lay training institute in Havana. One hundred and fifty students study on Saturdays, many travelling for long distances. "The churches want institutions like the seminary at Matanzas, independent of party ideology," Ham said. Although all institutions are under government control, the universities should be autonomous, he believes. "Society should have a choice of what it embraces, whether it is socialism or religion."

The visit of Pope John Paul II in January 1998, during the Week of Prayer for Christian Unity, could strengthen Cuban society, Ham told us. "It should not be political. It could help Cuba come out of the crisis ... give the United States the opportunity to end the embargo and save face for Clinton." The Pope's visit could also open up the issue of ecumenism in Cuba where Roman Catholics want no part in the Cuban Council of Churches which has been identified with the revolution and socialism.

The Cuban Council of Churches has been in existence for 55 years and includes about 25 national churches and 10 ecumenical movements. Since 1993, \$9.5 million has been given toward community projects, with some contributions from the state. Although the Roman Catholic Church is not a member, the council has tried to obtain a permit for

100,000 Bibles to be distributed during the Pope's visit.

The concerns people expressed were those we had heard before — in Canada. How do you get young people to come to church? How do you raise money for

church renovation? How can we help the elderly, sick and lonely in our midst? How many people come to your church on Sundays?

The churches in Cuba have energy and excitement about the future. Their vision of a just and free society is born out of the long history of their country's domination by external powers and by 30 years of socialism. The seeds of a new Cuba lie in the efforts of local congregations to reach out to their brothers and sisters in the local communities, offering food, clothing and support programs. People are coming to the churches with a new desire to hear the gospel, and students of all ages are filling the seminaries for lay and clergy training to meet the challenges of the new Cuba. **R**

June Stevenson is the editor of *Glad Tidings*, publication of the Women's Missionary Society (WD) of The Presbyterian Church in Canada.



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Yet, many churches we visited, while dilapidated, were the best cared for buildings in their communities.



Hymn of the Month

by Judee A. Green

When adversity strikes, people react in different ways. Sometimes they display a range of emotions according to where they are in the grief process.

Rob Johns (1942-1986) was a United Church minister in Winnipeg. When one of his family members was diagnosed with a serious illness, he wrote the hymn text "In Suffering Love" (#696). He drew upon the words of the psalmist and the prophet Isaiah to express both his grief and his deep faith.

We often associate the word *Emmanuel* with the Advent and Christmas seasons, but the phrase *Emmanuel* or "God with us" occurs frequently in Scripture. The source of "the strength to journey on" in the midst of great suffering and sorrow is the conviction that "God's covenant stands fast." God's promise to be with us is a promise we can count on and the source of our hope even in the darkest experiences of our lives. This hymn is

truly a love song, springing from a deep and profound faith in the abiding presence of God.

The tune *Belmont* was first published in William Gardiner's (1770-1853) *Sacred Melodies*. Gardiner was an assistant in his father's manufacturing company and travelled widely in Europe. An avid musician, he adapted classic works by Beethoven, Haydn and Mozart into hymn tunes. This lyrical and well-loved tune has appeared in previous editions of *The Book of Praise*, in 1897 and 1918, paired with a number of different texts. Its gentleness is well-suited to the quiet confidence expressed in Rob John's text. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

In suffering love

BELMONT 8 6 5 9

G D7 Em Bm C(sus4-3) /E Gsus4 3

1. In suf - fer ing love the thread of life is
 2. There is a rock, a place se - cure with -
 3. In love's deep womb our fears are held; there
 4. Lord, to our hearts your joy com - mit, in -
 5. In suf - fer ing love our God comes now, hope's

D/F# G Cmaj9 Am Em/C# G/D D D7/F# G D7 Em Bm

wo - ven through our care, for God is with us:
 in the storm's cold blast; con - cealed with - in the
 God's rich tears are sown and bring to birth, in
 to our hands your pain, so send us out to
 vi - sion born in gloom; with tears and laugh - ter

C(sus#4-3) /E Gsus4-3 /B Csus2-1 C Am/C G D7 G

not a - lone our pain and toil we bear.
 suf - fer ing night God's co - ve - nant stands fast.
 hope new - born, the strength to jour - ney on.
 touch the world with bless - ings in your name.
 shared and blessed the des - ert yet will bloom.

Alternate tune: San Rocco

Words: Rob Johns (1942-1986) Music: William Gardiner's *Sacred Melodies* 1819 Text reprinted with permission.

Words: copyright © Elinor F. Johns, 1983 Music: public domain

Dayspring

by Ivor Williams



As dandelions in the field behind Dayspring Church grow, bloom, then float off to form new plants, so the congregation of this Presbyterian church in suburban, southwest Edmonton has taken root, matured and prospered.

"I was fortunate to find Dayspring," says Chris Dambrowitz. "It is a fantastic faith community." The graduate student, completing studies for a doctorate in genetics and microbiology, heard about the congregation from friends. He had no relatives in the city, so the congregation soon became "just like a family." Three years later, he had no hesitancy in accepting an invitation to become an ordained elder.

Edna Davis has been a member of the congregation since it grew out of Edmonton's old Rupert Street Presbyterian Church in 1969. She and her husband, Al, both served as elders before "we stepped aside, but didn't step away." She, too, says the congregation is like a family.

Having moved to Edmonton when there was a vacancy in the Dayspring leadership, Janet and Joe Roberts put off getting involved in church activities, although Dayspring was close to their new home. Janet is now an elder and clerk of session. Friendships made in the congregation are a major part of the life of her family, she says. "Our social lives revolve around it."

Many of Dayspring's members are young people, proud of their church and ready to invite others to share in it. Young families have been attracted by good programs for children, inspiring worship and good music.

"We have grown partly through face-to-face, non-aggressive evangelism" says John Dowds, the Irish-born pastor now in his fourth year of ministry. Growth has come only partly from in-moving Presbyterians. "But where do we go from here? The reality is we are cramped

Pride in their congregation, non-aggressive, face-to-face evangelism and openness to innovation are helping this western congregation to grow

for space, the congregation wants to reach out and our children will soon become young people ... We must build again for the right reasons."

The present building contains the second and third structural alterations since the church opened in 1969. When the sanctuary was completed in 1992, it was anticipated the space would be sufficient through to the end of this century. Now, it is at its maximum capacity. So a congregational task force has been constituted to determine what form future development should take.

A project to accelerate the debt retirement program is underway, hoping to eliminate the present \$120,000 mortgage by the

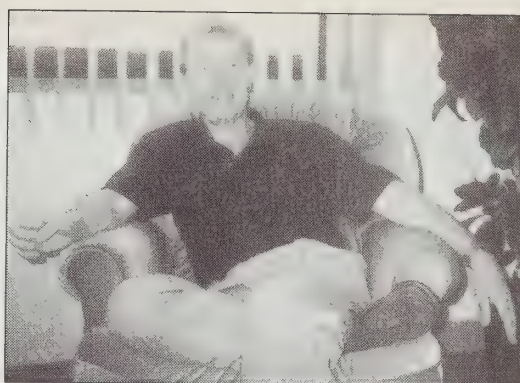
Morag Broad and Sheila Shaw sell golf shirts featuring the logo for Dayspring Church, Edmonton.



year 2000 (unless a major expansion is underway). There is ample property for physical expansion, and suggestions have been made to use some for special housing. Its major use now is for garden plots, providing fresh vegetables for the food bank and for 40 gallons of soup for the city's hungry.

The warm family atmosphere which has attracted many members is obvious in the worship service. Before the service, the elders meet briefly for prayer and discussion of any pastoral concerns that may have arisen during the week. Then, a delegated "worship elder" welcomes congregation and guests, and makes the announcements, supplementing a large poster at the entrance which outlines the coming week's activities.

There is no choir in the traditional sense; but, on two Sundays each month, there are duets, solos or instrumentals. On alternating Sundays, the Dayspring Singers move to the front of the congregation for special anthems or a choral



Rev. John Dowds, minister of Dayspring Church.

benediction. The singers practise regularly, and their contribution and that of guest artists are co-ordinated by music director David Moody.


"The traditional, gowned choir in the loft wouldn't work here," says Dowds. "Our singers are mostly young, preferring to sit with their families during the worship."

The Dayspring welcome was spread during the summer on playgrounds, golf courses and in schools through the wearing of shirts (golf, sweat or T) featuring the Dayspring logo. The congregation

sold almost 200. Pride in their church and the face-to-face evangelism went far beyond the congregational limits.

"We are all open to innovation," says John Dowds. While the congregation is not afraid to take risks, that does not mean all things are acceptable; but "we are open to a variety of ways to worship together."

Two years ago, John Congram, editor of the *Presbyterian Record*, visited the Dayspring congregation.

He noted the excellent communication, effective leadership, dynamic music, the meaningful elders' prayer before worship, the deep caring members have for each other and the "longest coffee time" he had ever experienced. A more recent visitor notes that all those things that make for an effective congregation are still alive and well and growing at Dayspring. 

Ivor Williams is a writer, a member of Westmount Church, London, Ont., and a contributing editor of this magazine.

ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: ECCLESIASTES 3

- i $169 \div (25 \% \text{ of } 52) = \blacklozenge$
- ii $(\blacklozenge \div 2) + (58.5 \div 3) + 1 = \bullet$
- iii $(2/3 \text{ of } \bullet) \times (\blacklozenge - 12.5) = \blacklozenge$
- iv $(\bullet - \blacklozenge - \blacklozenge) \div (\blacklozenge - 8) = \square$
- v $(\square \times \blacklozenge) - (\square \times \square) = \blacksquare$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



ArithmeCode answer from last issue: SOWER

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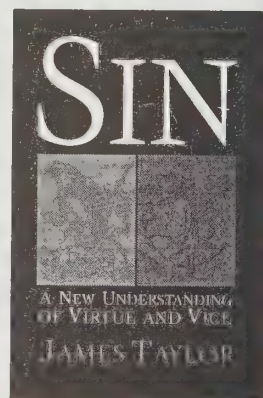
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PCC News

The bells are ringing

After years in the making, involving a cast of thousands, the curtain finally rose on the new *Book of Praise* at a ribbon-cutting ceremony held December 3 at the church offices in North York, Ontario.

The theatrical reference came courtesy of Rev. Keith Boyer, convener of the task force on the revision of *The Book of Praise*, who compared the production of the hymn-book to a three-act play. The drama began with two overtures to the General Assembly in 1989: one regarding inclusive language in *The Book of Praise*; the other, calling for a revision of the hymn-book. The second act was the longest (with a running time of five years) and involved the most performers — Presbyterian congregations and individuals across Canada. It included the formation of the task force and the subsequent testing and selecting of hymns. The play reached its denouement in the third act, although not without some complications. After 18 months in production, copies of the revised *Book of Praise* were ready for distribution. Perhaps showing his age, Boyer recalled the big hit on Broadway in 1956 was *The Bells Are Ringing*, which featured the hit song "The Party's Over." In this case,



Keith Boyer cuts the ribbon to launch the revised *Book of Praise*, while Ian Morrison (far left), Judée Archer Green and Andrew Donaldson look on.

although the work was over, the party was just beginning, he said.

The celebration then took a turn from Broadway to the movies when Don Anderson and Andrew Donaldson, the grateful co-editors of the revised *Book of Praise*, extended thanks to more people than are mentioned in an entire evening of Academy Award speeches. Even at that, they admitted they were using a broad stroke and it was obvious that, from start to finish, there truly was a cast

of thousands involved in the revision.

After Keith Boyer cut the ribbon surrounding new copies of the hymn-book, Don Anderson (keyboard) and Andrew Donaldson (guitar) led the gathering in "Sing a New Song Unto the Lord" (hymn #422). Sung for the occasion in both French and English, the hymn represented not only the unity of two cultures, but also the anticipated unity of The Presbyterian Church in Canada in welcoming its revised *Book of Praise*.

Timothy Njoya visits church offices

It's a long road from Kenya to Knox College, Toronto, and, for Rev. Timothy Njoya, the road has been far from smooth. Njoya, a well-known human rights activist in Kenya and a Presbyterian minister, is currently the E. H. Johnson scholar-in-residence at Knox College.

At a reception held at church offices in December, Njoya said he had come to Canada partly to recover from his latest beating at the hands of Kenyan police. That beating took place during a July 7 protest against the government of Kenyan President Daniel Arap Moi [see News, September 1997 *Record*]. It was not the first time Timothy Njoya had

been left for dead, nor the first time he, in his words, "rose again."

Despite his trials and tribulations, Njoya has maintained his sense of humour. He told his listeners that one of the many things he enjoyed about Canada was witnessing democracy in action. During a visit to Ottawa, for example, he was to have lunch with some prominent parliamentarians, only to find lunch was unavailable that day due to budget cuts. It was wonderful to see government leaders having to abide by their own decisions, he said.



Rev. Timothy Njoya speaks at church offices.

Introducing Stephen Allen

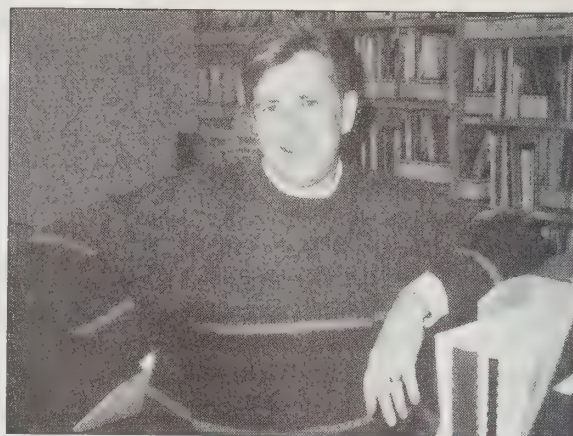
What is an Anglican doing looking after Justice Ministries for The Presbyterian Church in Canada? Stephen Allen, the recently appointed associate secretary for Justice Ministries, replied immediately: he has always been "impressed with ecumenical co-operation." In fact, ecumenical co-operation is evident in his own home. Allen was raised a Roman Catholic, while his wife, Gloria, grew up in an Anabaptist household. Their ecumenical compromise was the Anglican Church.

Stephen Allen's first formal involvement in ecumenical justice ministries began in 1978 when he worked for the Global Community Centre in Kitchener/Waterloo, Ontario, as a program coordinator charged with educating people regarding global justice issues. After leaving the centre in 1983, he worked as Canadian program officer with OXFAM-Canada for 13 years.

While never conceding it was a hurdle

for him, the fact that Allen is on a 10-month contract brings a sense of urgency to his post and to the issues at hand. His first priority, he believes, is to work closely with congregations and presbyteries on justice issues affecting them. He discerns his role as "listening effectively" to the concerns of each community and finding out "who is hurting." He wants to work with individual presbyteries and congregations in planning their responses. He has no intention of imposing an agenda on anyone. "There isn't a sole justice issue that is the top priority in every presbytery," he says. He wants to encourage presbyteries to share their concerns, their visions for change and to pool their resources in order to "create opportunities for response."

Allen is concerned that "life is becoming a series of transactions and, if you are not a part of these transactions, you are left out." He points to the situation in East Timor as an example [see News, November 1997 *Record*]. Instead of protesting the merciless treatment of East Timorese by Indonesia, Canada remains silent for the sake of trade ("transaction") diplomacy. According to Allen,



Stephen Allen, associate secretary for Justice Ministries.

we have elevated the role of monetary transactions over and against "human relationships and meeting each other's needs." Christians must have the "audacity to imagine a more just world," he says, while admitting that imagining this different world will not be easy. The number of justice issues requiring a response is enormous. Nevertheless, the church must respond courageously. Our calling and our task, according to Allen, is to "offer hope to a broken world."

And what does Stephen Allen hope to accomplish by the end of his 10-month contract? He believes that even if only two or three presbyteries improve in responding to justice issues, the Presbyterian Church will be moving in the right direction. (*Bryn MacPhail*)

Women's health advocate Dr. Marion Powell dies

Dr. Marion Powell, who became known as the mother of birth control in Canada, died suddenly at her home in Caledon, Ontario, on December 21 of a massive heart attack. She was 74.

Dr. Powell's distinguished career in improving Canadian women's health included: professor emeritus, Faculty of Medicine, University of Toronto; past medical director for the Bay Centre for Birth Control; Canada's first woman Medical Officer of Health; recipient of the Order of Canada, the Persons Award of Canada, the Gardner Award and the YWCA Women of Distinction Award.

Marion Powell was predeceased by her husband, Rev. Donald Powell, a minister of The Presbyterian Church in Canada, who died only a month before, also of a heart attack. The Powells served as missionaries of the PCC with the Korean Presbyterian Church in Japan.

Presbyterian priorities

What should Canadian Presbyterians be focusing on as a denomination? That question was recently addressed at a gathering of two major committees of General Assembly. More than 60 members of the Life and Mission Agency and the Assembly Council, including staff, met at a retreat centre at Jackson's Point, Ontario, November 23-27, to discuss the implementation of the six priorities previously identified for The Presbyterian Church in Canada. Those priorities are: education for clergy and laity; mission (international, national and justice); evangelism; spirituality; equipping the laity; children's, teen and young adult ministry.

The Assembly Council acknowledges

these priorities will be implemented primarily by local churches and not by the national structure. People at church offices with skills and experience in each of the priority areas will be available to congregations by calling a toll-free number (1-800-619-7301). Church offices will be a source of information for, what the council identifies as, a talented, enthusiastic and deeply faithful laity.

Ian Morrison, general secretary of the Life and Mission Agency, believes "there is a willingness for the church at the grassroots to take ownership of its ministry." He says the grassroots is asking the church to provide resources that allow congregations, presbyteries and synods to do their work.

Other News

Global Justice with your coffee

Give your cup of coffee a second thought." That's what Ten Days for Global Justice is asking consumers to do. This year, the Ten Days education and action program tackles the issue of fair trade by focusing on coffee — the second largest legally traded commodity (after petroleum) and a major employer throughout Latin America, Asia and Africa. Ten Days examines the impact that increasing global trade is having on people in the South, and what consumers can do to make a difference. They have produced a 28-page education guide for groups of all ages wanting to confront some of the difficulties concerning fair trade and coffee. There is also a 16-page worship resource.

Coffee is a difficult crop to grow. One bush produces only a pound of coffee beans a year, and thousands of bushes must be tended to earn as little as \$5 a day. The harvest is at the mercy of the weather and price. Small price fluctuations on the world market can mean the difference between earning enough to survive into the next year or falling into debt. Furthermore, small-scale farmers with five to 10 acres in isolated rural areas do not produce enough to export directly and are consequently forced to sell to mid-level traders at very low prices. Even as consumers are paying premium prices for high-quality specialty coffees, farmers are struggling to afford the basic necessities for their families.

PWS&D partner working to improve life for farmers

Presbyterian World Service and Development's partner, The Fraternity of Evangelical Churches (FIEC), is working in Costa Rica to change the dynamics of trading coffee and other agricultural products. Deeply rooted in poor communities, FIEC has been helping for many years to establish co-operatives where people save money by making bulk purchases at wholesale prices. Recently, FIEC began linking co-operatives to rural farmers growing coffee, rice and beans. Through a long-term equitable relationship, both benefit — consumers pay less and producers earn more. FIEC provides credit for farmers' supplies and guarantees a market for their products. When crops fail, the church helps shoulder the loss and works with farmers to rebuild.



Many hands are involved to growing coffee, but few reap the benefits.

Fair trade places the needs of people above those of profit and price. It calls for wages equal to the labour. By purchasing from co-operatives, providing price guarantees and credit (when required) at reasonable rates, fair trade companies are often able to double the amount paid to the producer. Moreover, the growers, by using organic growing methods and decreasing their dependence on commercial pesticides, are protecting the environment.

Fairly traded coffee and tea are available in most Western European supermarkets. Currently, only two companies in Canada sell fairly traded coffee:

Bridgehead and Just Us! Surveys indicate that 60 to 80 per cent of consumers say they will pay a premium for environmentally friendly and fairly traded products.

This month, 150 community-based Ten Days groups will challenge individuals, groups and congregations to "boycott" fairly traded coffee. Unlike in a boycott, consumers will use their purchasing power to make a "choice for justice" by buying fairly traded products. Consumers will also be asked to sign their names to newspaper ads calling on stores, coffee shops and coffee companies to offer a brand that's fairly traded.

Ten Days for Global Justice began 25 years ago when leaders of the Presbyterian, Anglican, Lutheran, United and Roman Catholic churches spent 10 days travelling across Canada to raise awareness of the problems facing people living in the Third World. Since then, congregations and local ecumenical groups have assigned 10 days every February to challenge their churches and communities to address issues of injustice and poverty, and to question political and economic leaders about their priorities.

Photo courtesy of CIDA

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PRESBYTERIAN RECORD
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NEWS

CBC Radio presents spiritual Tapestry

CBC Radio One's *Tapestry* will explore the spiritual journeys of people, with an emphasis on the Canadian experience. Broadcast on Sundays at 2:08 p.m. (2:38 NT, 3:08 PT, 4:08 MT), *Tapestry* features documentaries from around the country — stories of individuals, as well as major religious and spiritual themes. Some of the programs to be aired include: the politics of Bible translation, the Sabbath, the Pentecostal experience, religion and politics in Alberta.

Tapestry's host, Judy Maddren, is best known as the voice of *World Report*, CBC Radio's flagship newscast of national and international news. She is excited by "the astounding breadth of stories" on *Tapestry* which gives a "human dimension" to the news. "I believe hearing about how people in Canada understand life and their place in it can help me on my own faith journey," she says. (Bryn MacPhail)

Presbyterians apologize to Australian Aboriginals

The former policy of "separating indigenous children from their families and communities was based on sinful racist assumptions about indigenous people and their culture." This acknowledgement came from the 1997 General Assembly of the Presbyterian Church in New South Wales, a regional body of the Presbyterian Church in Australia.

The Assembly also accepted the role of the Presbyterians involved in setting the policy and implementing it. The church said such persons had wanted to help, but they had caused great harm to the children, their families and their communities. Therefore, the church "unreservedly apologizes to all indigenous Australians."

The question of apology was frequently in the Australian news last year because the prime minister refused to make an apology. The Presbyterian Church in New South Wales decided to send the decision to the government, urging the government to offer "a strong and unequivocal apology." (REC NE)

Dutch approve church order for United Protestant Church

Three Dutch denominations took a major step toward union by approving a church order at a combined synod last November. With only 12 per cent of the delegates voting against the proposal, the course for the United Protestant Church in The Netherlands (VPKN) was set. Final union, however, is still some years away and will require approval of each party to the union.

The three churches — The Reformed Churches in The Netherlands (GKN), the Netherlands Reformed Church (NHK) and the Evangelical Lutheran Church in the Kingdom of The Netherlands (ELK) — have been in the process for over a decade. The process is called *Together on the Way (Samen op Weg)*.

Among the controversial points was the name of the new church. Earlier, the churches had decided not to use elements of their own names, such as "Reformed," "Lutheran" or "Evangelical." However, opposition came from a branch of the NHK called the Reformed Alliance. They proposed "United Church of the Reformation" to keep the ties of the new church to the Reformation, rather than simply "Protestant."

Of the three churches, only the NHK has a current article on marriage in its church order. Since both the GKN and the ELK have a more liberal acceptance of marriage and non-marital relationships, the orthodox wing of the NHK feared the sanctity of marriage would be watered down. The synod decided to make a declaration on marriage which would be part of accompanying explanations for the church order. In the declaration, they said, "Marriage ought to be considered holy as a bond of love and faithfulness before God's face, which mirrors the relation between Christ and his Church." However, they added "with pain" that among them there is "no unanimity concerning other life commitments as bonds of love and faithfulness before God's face."

The new church will no longer recognize unbaptized children as members. In the NHK, there was a class of membership called "birth members," meant for the unbaptized children of adult members. Local churches will be allowed to serve Communion to baptized members who have not made profession of faith, thereby clearing the way for children at the Lord's Supper. (REC NE)

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NEWS

News Scan

Synod of Saskatchewan

The annual meeting of the Synod of Saskatchewan took place November 21-22 in Sylvania. Rev. John Ferrier of Knox Church, Weyburn, was elected moderator. Guest speaker Rev. Harry Currie spoke on "What's a Nice Minister Like Me Doing in a Mess Like This?", an examination of the role of leadership in times of change. For the second successive year, the Camp Christopher Maintenance and Development Fund is being augmented by an assessment from congregations. The synod has made an application for a grant from the Presbyterian Residence Fund for needed repairs.

David Gourlie dies in Prague

David Gourlie, a Canadian Presbyterian who served on the national Committee on History for several years, died at his Prague residence in the Czech Republic on November 26. He was 63. An international management consultant and business adviser, he was appointed director of the Czech company IMAC Prague in 1994. He also served as an adviser to the Czech government and to the Church of the Czech Brethren. A memorial service for David Gourlie was held at Knox Church, Ottawa, on December 19.

U.S. church approves largest single investment in EDCS

East Liberty Presbyterian Church in Pittsburgh, Pennsylvania, has approved a \$500,000 investment with the Ecumenical Development Co-operative Society (EDCS), the largest single investment in the society by any congregation in the world. EDCS was formed in the 1970s for the purpose of freeing disadvantaged groups from the cycle of poverty by providing them with credit. Since 1975, the organization has financed enterprises of more than 350 groups in 60 countries on five continents. The Presbyterian Church in Canada was the first denomination to

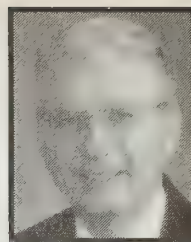
invest funds from its national investment portfolio in EDCS. (*The Presbyterian Outlook*)

Final page turned in James Michener's life

Best-selling author James A. Michener's funeral service was held last October in Westminster Presbyterian Church, Austin, Texas. He was not a member of the congregation, but his late wife attended there. "I think he wanted his funeral here because we can't accommodate a crowd," the church's minister, Laura Medenhall, told reporters before the service. "This was his neighbourhood church... I think he trusted us not to make a big deal." Medenhall drew laughter from the 500 people attending the service when she noted in her sermon that Deuteronomy, the epic story of Moses, was the 90-year-old author's favourite book in the Bible. "I believe James A. Michener could have been the author of Deuteronomy. It's not long enough, but otherwise..." (*The Presbyterian Outlook*)

Culture marked by Calvinism

American culture is so marked by its development in dialogue with Protestantism that even many Roman Catholics in the United States have accepted a Protestant critique of the church, says Archbishop Francis George of Chicago, Illinois. United States citizens are "culturally Calvinist, even those who profess the Roman Catholic faith," the archbishop told the Synod of Bishops for America recently. The fact that Latin Americans have a profoundly Roman Catholic culture, while U.S. culture is deeply Protestant, makes it difficult for them to adjust to life in North America and preserve the religious traditions and piety of their homelands, he said. "A puritan God can give laws adequate for creating a society, but creating a culture in a fully human sense demands more." (*Prairie Messenger*)



This Thing Called Lent

My bone of contention with my minister is this "Lent" thing. To the best of my knowledge, it is a pagan celebration not to be found in Scripture. If we only accept what is in the Scriptures, why do Protestants acknowledge Lent?

As it grew and expanded in the world, the Christian Church encountered many feasts and festivals in its non-Christian environment. In order to gain a hearing, it frequently "baptized" such festive times and changed them from pagan feasts to Christian celebrations in the spirit of the one who says, "See, I am making all things new" (Revelation 21:5).

This is certainly true of Christmas. Jesus was probably born in the spring, not on December 25th. Yet, few of us, except the Jehovah's Witnesses, adamantly oppose the celebration of our Saviour's birth on that day. The symbol of the light of Christ appearing in the midst of the deep darkness of winter is an appropriate way to celebrate God's gift to us. If there are "battles" to be fought today, it is to preserve Christmas as a truly Christian religious celebration.

It seems to me that your difficulty with the observance of Lent may have to do with your rejection of the so-called "Church Year" which begins with Advent and runs through Lent to Easter and to Pentecost. These "seasons" of the "Christian calendar" are rooted in the scriptural witness. From what I understand, they arose, in part, because the Church needed to tell the story of salvation in a world in which the modern means of communicating the gospel were not available. Those "seasons" be-

came part of people's lives. They lived their spiritual lives to the rhythms of these "seasons."

So it is that, in the Season of Advent, we are reminded to prepare for and rejoice in the good news of the birth of our Saviour, and to look beyond that to his Second Coming. The Season of Epiphany tells us that Christ is for the whole world, symbolized by the visit of the Magi, those mysterious Wise Men from the East who came to worship him.

And then comes the Season of Lent: "... since the fourth century after Christ, a season devoted to Christian nurture through discipline and penitence. Lent begins on Ash Wednesday, the 40th weekday before Easter, and concludes at noon on the Saturday of Holy Week. The 40 days are variously identified with the 40 days during which Jesus fasted in the wilderness, the 40 days spent by Moses on Sinai, the 40 hours of Christ's en-

tombment, and the 40 days between the Resurrection and the Ascension. Objections to what may become a mechanical or spiritually blind observance of certain physical disciplines ought not to lessen the possibility of making this period one of genuine spiritual restoration, commitment and re-creation. The negative overtones of gloom and grief occasionally associated with Lent seem inconsistent with the joy and victory of the Easter message" (from *Worship Resources for the Christian Year*, edited by Charles L. Wallis, Harper & Brothers, New York, 1954).

I am glad we are returning to these rhythms in the Church's life. In each of these seasons, with Pentecost following Lent and Easter, we are reminded through Scripture, hymns, prayers and preaching of God's wondrous grace in coming to us in Christ, in being proclaimed to the whole world, in suffering with us and for us, in being raised to life again, and in giving us of himself through the power of the Spirit.

Can I point to one Scripture passage that tells me to observe Lent? No. But despite what you think, the season is rooted and grounded in Scripture.

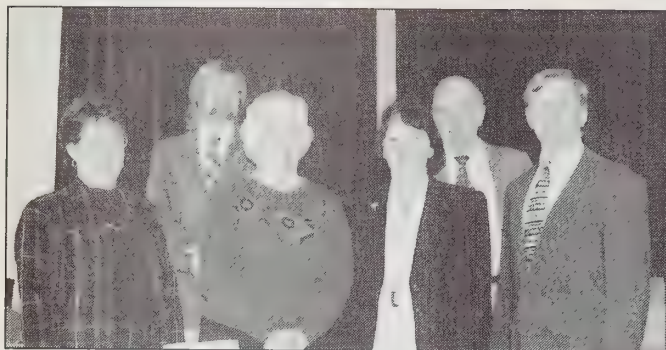
And even if it was formerly a celebration of the coming of spring (Lent derives from the Anglo-Saxon word *lencten*, meaning spring), it is, for me and many others, a period of self-examination and soul-refreshment.

In your two letters, you have singled out "this 'Lent' thing." If you have a problem with Lent, what do you do with Christmas? **R**



Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

PEOPLE & PLACES



DURING HIS TIME as Moderator of the 123rd General Assembly, Rev. John Congram has emphasized the inclusion of children in all aspects of church life. Here he is shown with children of Knox Church, Guelph, Ont., prior to cutting the 153rd anniversary cake.

PICTURED ARE Chuck and Jess Ogilvie who were presented with copies of the new *Book of Praise* at a reception honouring them for their more than 60 years of service to the sanctuary choir of St. Andrew's Church, Calgary.



MIRACLE SUNDAY was held at Whalley Church, Surrey, B.C., Sept. 7. Over \$75,000 was received to help finance an extension and renovation project which includes a meeting room, elevator and accessible washrooms. Pictured (L to R) are: building committee members Betty Goddard, Michael Joe, Margaret Doka, Sandy Gaudette, Milt Weidenhammer and the minister, Rev. Bobby J. Ogdon.



CERTIFICATES MARKING 50 years of association with the congregation of Riverside Church, Windsor, Ont., were presented to (L to R): Cliff Terry, Bob Parker, Dick Carey (clerk of session) and Bob Parker Jr. They are pictured with Rev. Rosemary Doran.



PICTURED AT THE 106th Synod of British Columbia are the newly installed clerk and moderator, Rev. George Peters and Rev. Murray Garvin. Murray is wearing a referee's shirt and whistle presented to him at his installation by the outgoing moderator, Jean Lawrence. The shirt and whistle were presented to Jean by her congregation of West Vancouver Church when she became the synod's first lay moderator in 1994.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

THE CONGREGATION OF St. Andrew's Church, Puce, Ont., held a ground-breaking ceremony on Sept. 21 to mark the beginning of construction of all new facilities. Participants included (L to R): Rev. Chuck Congram, senior minister; Michael Funtig; Verna Patillo; Alex McRae; Peter Milec, convener of the building committee.



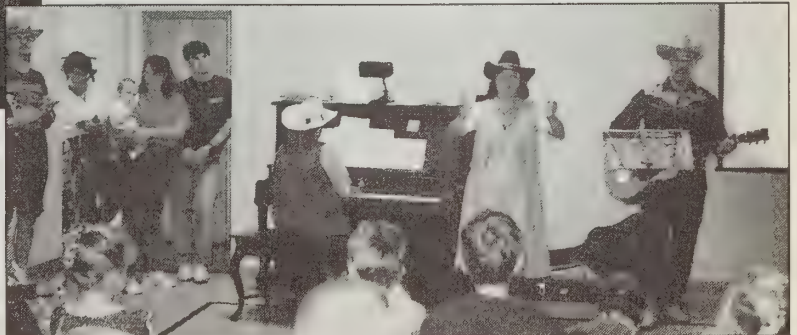
THE CREATIVE HANDS GROUP of St. Andrew's Church, Burk's Falls, Ont., filled 26 home-made bags with personal items for Esprit Place, a women's and family shelter in Parry Sound, Ont. The Ladies Aid group also quilted or tied 11 quilts for the shelter.



MORE THAN 130 MEMBERS of St. Giles Church, Sarnia, Ont., attended a luncheon in honour of Gale Kersey who recently retired as church secretary. Gale first accepted the position in 1964, took an extended maternity leave in 1968, then returned to the job in 1977. She is currently serving as a volunteer book-keeper for the church. She is flanked by Rev. Terry Samuel and Dave Hamilton, convener of the board of managers which hosted the event.



THE CHILDREN OF the Vacation Bible School held last year by Jubilee Church, Stayner, Ont., are pictured being led in song by the minister, Rev. Tim Purvis, and his wife, Lori, with Catherine Walker at the piano. More than 100 children attended each day.



THE BRIDGE CLUB of St. Andrew's Church, Brampton, Ont., presented the congregation with a tree to commemorate the church's 150th anniversary. Pictured, Dorothy Matheson turns the ground around the tree, with a trowel first used in 1881 when the current church building was dedicated, while Rev. Graeme Duncan looks on. The plaque at the tree's base was also unveiled during the celebration.



DURHAM CHURCH, Durham, Ont., was recently honoured for having the best kept grounds of any church in Durham. The award was part of a community clean-up effort in preparation for Durham's participation in the National Communities in Bloom competition. (Durham was named the most beautiful town with a population of 1,500 to 5,000.) Pictured (clockwise from far right) are: John Veerman, who was responsible for the care of the flowers; Gerda Grierson, president of the Ladies Aid; Rev. David Nicholson, interim minister; Norman Marshall, member of the board of managers.



▲ A WATER-COLOUR PRINT was dedicated in memory of Peter Crerar at Waterloo North Church, Waterloo, Ont., last October. Peter was a charter member of the congregation and its first clerk of session. He also served as representative elder, choir member and church school teacher. The painting is by local artist Bert Williams, a member of Kitchener East Church, Kitchener, Ont. Pictured are: Joyce Owen; her son and daughter, Jim and Amy Crerar; and Rev. John Young (in the back).

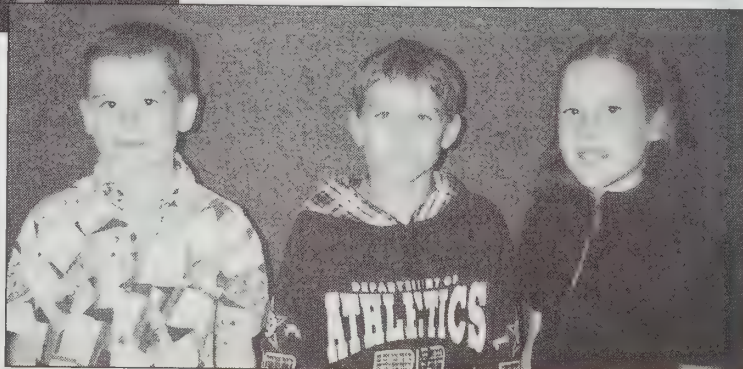


▲ THE CONGREGATION OF Victoria Church, Birch Grove, Cape Breton, N.S., ordained Florence MacPherson as its first woman elder last year. Pictured are: Rev. Ritchie Robinson, interim moderator; Florence MacPherson; Robert Johnson, clerk of session.



▲ THE CONGREGATION OF St. Andrew's Church, Campbellford, Ont., held a special lunch to honour Fern Rutherford on her retirement after more than 33 years as organist. She is pictured with: Neil McCulloch (left), clerk of session; Murray Fischer, choir director; and Rev. Morrison Campbell.

WESTWOOD CHURCH, WINNIPEG, celebrated with the first graduates of a new memorization course developed by the church for children from age three to Grade 8. Pictured (L to R) are Michael, Kristin and Kendra Shaw who have completed all levels of the Children's Ladder to Christian Maturity.



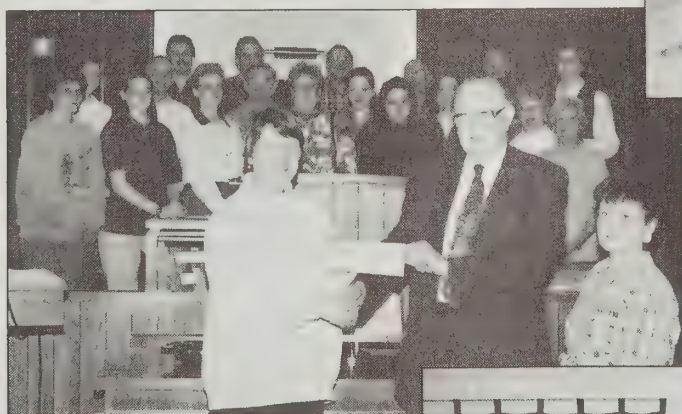
PEOPLE & PLACES

THE CONGREGATION OF Claude Church, Inglewood (Claude), Ont., successfully completed its first Samaritan's Purse "Operation Christmas Child" project last year. Pictured are some of the junior church school children with shoe boxes filled with gifts for children in need.



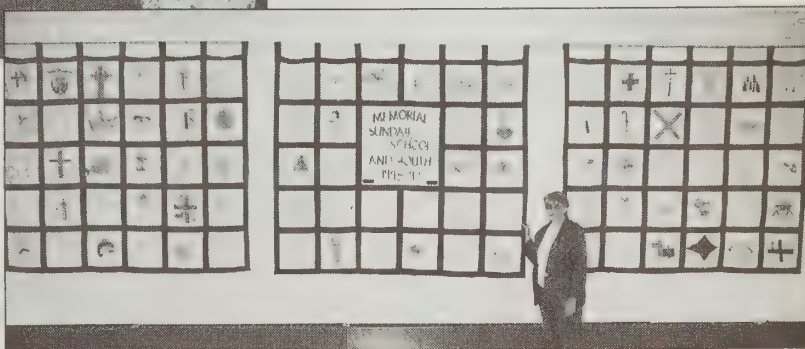
THE 125TH ANNIVERSARY of the arrival of medical missionary Dr. George Leslie Mackay in Taiwan was celebrated by the Presbyterial and Presbytery of Paris, Ont., on Oct. 18. Special guests included members of the Taiwanese congregations in Toronto and former missionaries to Taiwan. Lunch was followed by a visit to the Old Log Church (1832) cemetery and a service of praise at Knox Church, Embro. The highlight of the service was a 30-voice choir from the Taiwanese community. Pictured (L to R) are: Rev. Stephen Chen; Wilma Welsh; Rev. Jamie Sutherland; Rev. John Johnston; Rev. Paul Kang; Anna and Margaret Mackay, granddaughters of George Mackay; and Rev. Paul McLean, guest preacher.

A FAREWELL LUNCHEON was held at Westminster Church, Pierrefonds, Que., for longtime members Bertha and Dick Filmore who recently moved (back) to New Brunswick. Bertha served the congregation as an elder, treasurer of the Women's Fellowship and choir member. Dick was an elder and convener of the board of managers.



THE SANCTUARY CHOIR of Knox Preston Church, Cambridge, Ont., donated \$1,500 to the CAT scan fund-raising project of Cambridge Memorial Hospital. Pictured are: choir president Faye Laird (left); Robert Sanders, chairperson of the Cambridge Memorial Hospital Foundation; choir treasurer Donna MacKay; and members of the choir.

MEMORIAL CHURCH, Rocky Mountain House, Alta., recently dedicated a wall-hanging consisting of squares created by the church school children that were sewn together to create three panels. The wall-hanging was the idea of Betty Cumberland (pictured), a longtime member of the congregation.





Presbyterians in Cyberspace

"In the past, people have logged onto the Internet to acquire information. They log on, search for what they need, find it and log off. This is changing. It is developing communities, and we don't even realize it. God is calling us to see this new community and be present with it as it emerges ..."

— John Crowdis,
Presbyphiles, September 5, 1997

One of the most exciting aspects of growing up at the end of the 20th century is watching new technologies develop around us. Our generation is uniquely situated: most of us use technologies such as the Internet without even thinking about it, keeping in touch with far-flung friends on e-mail, checking out nifty web sites ... We don't always realize we are part of a revolution in thought, attitude and communication.

Most excitingly, the church is part of this revolution. When you type "presbyterian" into the Yahoo search engine, 664 sites come up. I have made friends through e-mail and "talk" pages, and I feel connected to The Presbyterian Church in Canada even though I am studying on the other side of the Atlantic. You are reading this column now because of the Internet — I e-mail it in every month.

If you have the technology through your school or university, take a couple of hours and check out the Presbyterian presence on the Internet. (And if you're still unconvinced, read "10 Reasons Why the Church Should Be on the Internet" at <http://www.presbycan.ca/IOC270297.html#Ten>.)

Sites to check out:

<http://www.presbycan.ca/>

The newly revamped site of The Presby-

terian Church in Canada. It features a weekly front-page article of reasonably good quality. The article usually looks at some aspect of the church on the Internet. This topic may get boring some time, but they haven't run out of possibilities yet. The page also links to a "Daily" page, containing a daily devotional which varies in quality but provides an excellent forum for grassroots people to get involved; prayerline requests; and a couple of "Food for Thought" articles. "Presbytalk," another link from Presbycan, is a discussion forum — any subject, any opinion. The discussion is fairly good, but sometimes degenerates to wrangling over procedural matters rather than debating the big questions. "Concern" opens the page up to the world, containing prayer requests, articles on international issues, petitions and PWS&D notices. Finally, Presbycan has an e-mail directory of Presbyterians across Canada, and an ICQ (I seek you) program to "Chat" to other Presbyterians.

<http://www.presbyterian.ca/>

The web page of the church offices at 50 Wynford Drive. This page isn't as flashy as Presbycan, but it is a good source of information and resources. Everything from lectionary readings, to a service of dedication for hymn-books, to PWS&D notices, to General Assembly information, to church office contacts is on this page ... not to mention tantalizing selections from the *Record*. The page likely won't build much community, but it is a good resource for ministers, elders and people looking for specific information.

<http://www.presbycan.ca/pycweb/>

This is the page of the Presbyterian Youth Council of Manitoba. It started out as a regional page but is quickly becoming a thriving page dealing with national issues. "SaySo," the talk page, is a great

forum for serious discussions about hard-hitting, deeply spiritual questions. More lively a talk page than "Presbytalk," this page is what the Internet should be.

<http://www.presbycan.ca/pccmall/pphiles/>

The "this had better be unofficial" page of The Presbyterian Church in Canada. A very cool page, with snazzy graphics, lots of *X-Files* allusions and a dry Presbyterian sense of fun. The page has suffered a little since John Crowdis took over Presbycan, but it probably remains the most radical, pushing-frontiers venture our church has made on the Internet. "Phile-osophy," the talk forum, will be good once it reaches a critical mass of contributors. The reviews and articles are always thoughtful and relevant, and the page has some interesting links that will land you in places you never expected.

Other Links:

<http://www.pcusa.org/> — The Presbyterian Church (U.S.A.)

<http://www.pcanet.org/> — The Presbyterian Church in America

<http://www.utoronto.ca/knox/> — Knox College page

<http://www.interchg.ubc.ca/standys/> — St. Andrew's College page

<http://pins.simplenet.com/> — Presbyterian international news

<http://www.andrew.cmu.edu/~riley/PLGC.html> — Presbyterians for Lesbian and Gay Concerns

If I've missed something important, do let me know. Searching on the Internet tends to be intriguingly random. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

The Bible and the Outsider by J. Charles Hay (*Inter-Church Committee for Refugees*, 1996, \$5). Reviewed by Lorna van Mossel.

The Bible and the Outsider is timely for Christian people today. All around us, we see prejudicial attitudes toward newcomers and those whose cultures are different from our perception of the norm. We sense a growing selfishness among people, sometimes even in our congregations. We fear people who come into our country and community from other cultures, who bring different customs, different languages or different religions. People feel threatened, afraid of losing what they perceive as their rightful way of life.

Charles Hay points out that the attitude of exclusionism is not new. From the Babylonian captivity down through their history, the people of Israel suffered threats to their faith and to their identity.

Exclusionary policies result from a desire to keep the faith pure. Sadly, religion is often evoked to provide nationalism with an ultimate legitimacy. Hay points out that Jesus challenges those who set up systems which isolate and demonize the outsider. Jesus deliberately associated with those who were excluded — the leper, the prostitute, the handicapped, the tax collector, the outsider. Jesus' parable of the workers in the vineyard (Matthew 20:1-16) strongly endorses how Christians should live.

Hay reminds us we should view our society from the perspective of its victims and seek to reshape society so victims are no longer victimized. This will inevitably bring us into conflict with institutions within our society whose policies and practices hinder this healing process.

Studying this book should make us aware of our responsibilities to refugees and the homeless people of our world. Small group study is highly recommended.

Lorna van Mossel is a member of Calvin Church in Kitchener, Ont. She began assisting refugees in 1979 and was a citizenship court judge for eight years.

Bridges in Spirituality: First Nations Christian Women Tell Their Story by Joyce Carlson and Alf Dumont (*Anglican and United Church*, 1997, \$18.95). Reviewed by Wayne A. Holst.

"So watch yourself about complaining, Sister," Maya Angelou, black American writer quotes her mother. "What you're supposed to do when you don't like a thing is change it. If you can't change it, change the way you think about it. Don't complain" (*Wouldn't Take Nothing for My Journey Now*).

In *Bridges in Spirituality*, Gladys Taylor Cook remembers this: "An important learning from my mother was to turn things around into the positive ... Be positive. Look at things in a different perspective. Hope everything will be all right."

It is apparent, reading the collected wisdom of the five First Nations women presented in this volume, that marginalized people of different races share many profound understandings. All five — Sarah Simon (Dene), Jessie Saulteaux (Nakota), Gladys McCue Taylor (Ojibwa), Gladys Taylor Cook (Dakota) and Vi Smith (Gitksan) — demonstrate the spiritual strength, creativity and compassion of people who have lived long and discerningly through uncertain conditions and conflicting cultural values.

Alf Dumont reminds readers that the stories elders tell may not always make sense at the time and asks us to continue reflecting on them until we understand what is being taught. Joyce Carlson, herself Métis, has honed her ability to listen to the wisdom of the elders through the writing of a number of earlier works such as *Dancing the Dream*.

Each woman speaks in her own voice with all the characteristics and particularities that implies. Each is a unique cultural bridge — linking the traditional spirituality of the native ethos out of which she has come and blending that with the Christian faith she claims. Each has been honoured by her own people, her church and Canadian society-at-large.

Gracing the book's cover is the image of a morning star quilt. The design is from the Dakota tradition. It appears at times of birth, death and other community celebrations. Like creation itself, this image suggests our interconnectedness. All have been given a gift and a place. Our life task is to discover and use both. "Choose what is important to you," says Vi Smith, who links the testimony of all those recognized here. "Work your piece of the whole weaving."

This book offers an important window into the spirituality of a few representing many native women elders from across Canada. Not only will a reading bring inspiration, it will also provide both female and male readers with a better understanding of why Canada's First Nations people survived and will have a future.

Wayne Holst, a Lutheran minister, is a lecturer and research associate at the Arctic Institute of North America at the University of Calgary, where his current work focuses on the comparative spiritualities of indigenous peoples.

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27-28 February 1998

Quilt Show in the Church Hall

Friday (27 February) from 1 p.m. to 8 p.m.
Saturday (28 February) from 10 a.m. to 4 p.m.

28 February 1998

Anniversary Dinner

St. Andrew's Presbyterian Church Hall
(Bald Street, Welland)

6 p.m. Adults - \$15; Children under 10 - \$8

1 March 1998

Anniversary Sunday

10:30 a.m. - Morning Service

7 p.m. - Evening Service

Speaker: Rev. John Congram, Moderator,
The Presbyterian Church in Canada

REVIEWS

Bright Evening Star: Mystery of the Incarnation by Madeleine L'Engel
(Northstone, 1997, \$19.95). Reviewed
by Bert Vancook.

Bright Evening Star is written like a journal. Madeleine L'Engel weaves her own life with stories from the Bible and with her reflections on Jesus' coming to earth. It is easy to lose track, occasionally, of whether she is writing about her own life or about the life of the people of God. And that is the point, for L'Engel believes Jesus' incarnation has so woven God's life into the world it is almost impossible to pull complete and separate threads out of the fabric.

L'Engel writes elegantly. Her artistry makes this book deceptively easy to read. Still, take time to read her reflections and pause to consider the threads of your own life and faith.

L'Engel expresses evangelical truths of Christianity clearly, yet without oversimplifying. The main theme in this book is that, in Jesus and through Jesus, God gave up the use of power as the world understands power. After Jesus' death and resurrection, the struggle of God's people is to offer themselves to God and to God's world with the humility of Jesus. That change in attitude, if understood and acted upon, would be enough to cause a revolution in the way Christians behave.

While *Bright Evening Star* would be a good preparation for Christmas celebrations, it is also fine devotional reading at any time of the year.

Bert Vancook is the minister of Summerside Church, Summerside, P.E.I.

Two Books on AIDS reviewed by Andrew Foster

Love in a Time of AIDS by Gillian Paterson (WCC, 1996, \$16.25).

This is a small, powerful book which focuses with painful clarity on how the vulnerability of women — especially poor women — in many societies, including our own, is a crucial factor in the spread of AIDS. The author talked to

people with AIDS and field workers in many countries, creating a map of the world of AIDS in economical but eloquent words. Some of her statements are chilling: "In a refugee camp ... talk of AIDS is meaningless. There is no future anyway. 'Preventive health care' means keeping yourself and your family alive until tomorrow."

This sense of hopelessness among refugee women is harrowing. They are left with their children and with no resources but their own bodies. "Sex may be regarded as a way of paying for goods. 'HIV kills in three to 10 years; hunger kills in three days. I have three children. Why should we starve if I can get money for immediate use?'" When the refugee camp breaks up, either peacefully or violently — it hardly matters — another small AIDS explosion occurs, and the cycle goes on.

Paterson's theme is that women in poverty and distress are the predominant point of entry of AIDS into a community. Unless this cycle can be broken, no amount of treatment at the point of its emergence into our comfortable western society will stop its devastating progress. A prominent church worker, Paterson is authoritative and confident in her criticism of the position of the church today. She states: "The message coming from the work described in these pages is that HIV/AIDS carries an overwhelming judgment on the churches themselves." She hits close to home, saying: "As Third World women theologians in particular have recently observed, patriarchy in the church mirrors and endorses the capitalist ethic which keeps half the world poor and powerless." And of a matter of fundamental importance to the mission of the church, she says: "Where the church is silent in the face of injustice in the lives of the people, it is not being faithful to God's mission."

Despite the intensity of the writer's words, the reality of AIDS around the world is still far removed from the average person. The closest many come to AIDS is of a community member dying from the disease. Paterson quotes such a person, passing on the infinitely sad but

increasingly familiar refrain: "The church has always had a problem with me because of my homosexuality. It's amazing how they love me now I've got AIDS."

This book is a sound educational resource on the origins and spread of AIDS. If anyone, anywhere, still believes AIDS is a gay men's disease from which the church must turn away because it is spread only through homosexual practices, this book is essential reading.

AIDS and the Sleeping Church by Patricia L. Hoffman (Eerdmans, 1995, \$18.99).

This book does not ask many questions, nor does it offer many explanations; it is simply the diary of a Christian woman who has survived a serious illness and is dedicating her time to the care of people with AIDS. It is a good resource for people involved in AIDS care, people who need to compare their experiences and emotions with those of another who has given companionship to AIDS patients while they die. It is not easy to read about other people's emotions, but this is real life — real death. Hoffman shows that offering undemanding love to someone in need is a simple act of grace that ought to come naturally to Christians. The true subject of the book is, perhaps, not AIDS but love. It gently suggests the church could be a more loving institution than it sometimes appears to people in need.

Andrew Foster is an elder in Central Church, Cambridge, Ont.

In the Lion's Den: The Martyrdom of Christians Today in Totalitarian Regimes, and the Silence of the Western World by Nina Shea (Broadman & Holman, 1997, \$14.50). Reviewed by Eileen Paul.

I did not sleep well last night — I spent yesterday afternoon reading the 126-page paperback *In the Lion's Den*. All Christians, but particularly those in positions of leadership, should read it. It will shock

and disturb and, I hope, prompt action and prayer for persecuted Christians.

Based on eyewitness accounts, the book reports the persecution and martyrdom of Christians in 11 countries. In the foreword, Chuck Colson says: "More Christians have been martyred for their faith in this century alone than in the previous 19 centuries combined. More than followers of any other faith, Christians around the world are suffering brutal persecution. Volume upon volume of irrefutable, documented evidence continues to surface, revealing horrifying atrocities increasingly being committed against those who dare to follow Jesus Christ."

In the introduction, Nina Shea asks the question, "If Christians are being persecuted and even martyred on such a massive scale throughout the world today, why don't we know about it?" As an American, most of her comments are directed toward the U.S. government and American churches for remaining silent; but many of her accusations apply equally to the world Christian community. She says: "For a variety of reasons, Christian churches have averted their eyes from religious persecution abroad since the end of the Cold War. In some cases, churches have lacked information. In other cases, they fear jeopardizing the access of their mission ministries in the oppressor country. Western Christians must take the lead in breaking the silence. If they don't speak out, no one will."

Nina Shea is director of the Puebla Program on Religious Freedom, Freedom House. Freedom House was founded on a non-partisan basis in 1941 by Eleanor Roosevelt and Wendell Wilkie. The Puebla Program on Religious Freedom was established in October 1995.

Eileen Paul is an elder in St. David's Church, Kelowna, B.C.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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DEATHS

HOWICK, REV. A. FRED, 82, died on November 27, 1997.

Fred Howick was born in Toronto. After studying in the United States, he returned to Canada to serve the Presbyterian Church in Fort MacLeod, Alta.; St. John's Church, Winnipeg; Woodbridge, Ont.; University Church, Toronto; St. Andrew's, Streetsville, Ont., until his retirement in 1980. He also served as moderator of the Presbytery of Winnipeg, Synod of Manitoba and Presbytery of Stratford, Ont.

Fred Howick is survived by his wife of 60 years, Madeline (Truin); daughters Margaret Lupton (Embro, Ont.), Elizabeth Wise (Hillsburgh, Ont.), Kathryn Lupton (Embro, Ont.); son John Andrew (Peace River, Alta.); brother Dr. William Howick (Lake-land, Tennessee); sister Ruth Redman (London, Ont.).

BAIRD, JOHN, 85, elder, First, Collingwood, Ont., Nov. 27.

BROOME, LEETA, 89, longtime member, trustee and elder for 27 years at St. Andrew's Presbyterian Church, Beeton, Ont., died Nov. 25.

CHARMAN, SYDNEY J., 81, elder, Sunday school superintendent, wood craftsman and refinisher, Knox Church, Burlington, Ont., Dec. 14.

CLARK, MADGE, 91, elder for 22 years, St. Andrew's Church, Dresden, Ont., Dec. 14.

DENSTEDT, LLOYD, 81, elder 30 years, Burns, Milverton, Ont., June 25.

HARVEY, ROBERT, 52, elder, First, Collingwood, Ont., Nov. 28.

LAMBERT, EVA, member of Knox Preston Presbyterian Church, Cambridge, Ont., died Oct. 27.

McLACHLAN, DON, elder and longtime member of St. Stephen's Presbyterian Church in Ottawa, died Nov. 13.

McNABB, GORDON, lifetime member, elder emeritus, trustee, board member, Knox, Cannington, Ont.

MILLER, ALVIN, 85, longtime member, elder, Knox Presbyterian Church, White-wood, Sask., died Oct. 23, Calgary.

NEAVES, GORDON VICTOR, 82, elder for 37 years, St. Andrew's Church, Dresden, Ont., Nov. 13.

O'HARA, DOROTHY ANN, age 65, member of St. Paul's, Victoria Harbour, Ont., Nov. 10.

TEMPLEMAN, ROBERT, faithful member for 61 years, elder for 50 years, choir member and organist for many years, Alexandra, Brantford, Ont., Oct. 12.

WAGLER, SAM, 69, elder 22 years, Burns, Milverton, Ont., May 26.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Charlottetown, P.E.I., St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Eastern Charlotte pastoral charge, N.B. (St. George; Pennfield). Rev. John Allison, PO Box 413, Sackville, N.B. E0A 3C0.

Marine Drive Kirks, N.S. (Glennel; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Mira pastoral charge, N.S. (Mira Ferry, Union; Marion Bridge, St. Columba). Rev. Murdock J. MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Newcastle (Miramichi), N.B., St. James. Rev. Geoff Howard, RR 1, Harcourt, N.B. E0A 1T0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Rev. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

West River, N.S., Durham; Green Hill, Salem; Salt Springs, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Synod of Quebec and Eastern Ontario

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Lachine, Que., St. Andrew's. Rev. Glynis

Williams, 1410 Guy St. #25, Montreal, Que. H3H 2L7.

Montreal, Knox, Crescent, Kensington and First (assistant minister). Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Ottawa, St. Timothy's. Rev. Stephen Hayes, 120 Lisgar St., Ottawa, Ont. K2P 0C2.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Belleville, St. Columba. Rev. A.D. MacLeod, Box 1124, Trenton, Ont. K8V 5R9.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.

Kitchener, Calvin (interim). Rev. Bill Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

TRANSITIONS

Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.

Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Coldstream. Rev. William Ingram, 4 Morningside Ave., Toronto, Ont. M6S 1C2.

Toronto, Glebe. Rev. Karen Hincke, 63 Fenelon Dr., North York, Ont. M3A 3K4.

Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Vaughan, St. Paul's (half-time). Rev. Gordon A. Beaton, 32 Mosley St., Aurora, Ont. L4G 1G9.

Synod of Southwestern Ontario

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.

Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.

Paisley, Westminster; Glammis, St. Paul's. Rev. Alan Barr, General Delivery, Bluevale, Ont. N0G 1G0.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

Welland, Knox. Rev. Frank De Vries, 4511 Ivy Gardens Cres., Beamsville, Ont. L0R 1B5.

Synod of Manitoba and Northwestern Ontario

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Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

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Prince Rupert, First. Rev. Rod Ferguson, 1500 Edmonton St., Prince George, B.C. V2M 1X4; Rev. Ina Golaiy, Box 392, Kitimat, B.C. V8C 2G8.

Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

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Would your friends like to come?

A Child's Way

A page to share with the children you love

Written by
Karen Timbers,
Gail McHardy-Leitch,
London, Ontario

PRAYER

Read together the following Bible passage from Matthew 6:8b-13.

The Lord's Prayer is a prayer Jesus taught to his followers.

God knows what you need before you ask.

Pray then in this way:

Our Father in heaven,
hallowed be your name.
Your kingdom come.
Your will be done,
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and forever. Amen.

- When do you pray?
- Jesus prayed by himself and with others. Why do you think God wants us to do both?
- God is our friend. God listens to our feelings and thoughts when we pray. Why doesn't God give us everything we want?

Make a Prayer Cube

Buy a Styrofoam cube at a craft store. Glue coloured paper on each side. Write a table grace on each side of the cube. Decorate the cube with stickers.

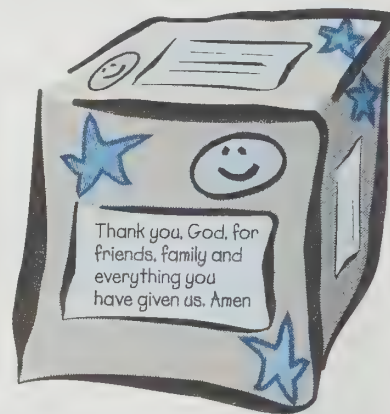
Here are a couple of prayers to get you started. Write four more prayers for the other sides of the cube. Include a favourite family grace, a sung grace, or an original prayer. Use the cube at mealtimes. You could also make a bedtime prayer cube.

Every day is a gift from God.

I thank you for _____.

[Each person at the table repeats the above lines and fills in the blank.]

Thank you, God, for friends,
family and everything you have
given us. Amen.



A note to adults reading this page:

Children learn how to pray when the adults in their lives model prayer for them. All of us need to share our thoughts and feelings with God. The following two books are available at the WMS Book Room or a local bookstore will order them for you. They are excellent resources for families with young children: *Thank You for This Food* and *Now I Lay Me Down to Sleep*, both written by Debbie Trafton O'Neal and illustrated by Nancy Munger.

Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love. Contact us at: Elmwood Avenue Presbyterian Church, 111 Elmwood Ave., London, Ont. N6C 1J4.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

Aid

Martin E. Marty

Psalm 18:1-6

The “when” of prayer has much to do with the “what” and “how” of praying. Temporary escapees from winter cold or residents where it is always clear can feel calm when they look out the window at the palm trees. In the north, on the morning after snow, the view of the sun through the frost-laced window pleases. The breakfaster who gazes out feels at home in the world. Praise, not a desperate cry, is then the natural voice.

Let the hurricane bend the palms on another day or let snow thawed into streams send foreboding floods toward homes, and people will experience a different situation of “when.” A few mortals never have to experience dire

Destructive torrents overtook me ...; then in anguish of heart I cried to the Lord

weather situations and can only imagine them. But no mortals go through life without having to deal with figurative torrents or avalanches of adversity in their hearts and souls.

The CAT scan reports on cells gone wrong. A loved one suffers Alzheimer’s disease and forgets to remember. Most suffering is quiet, so it comes in less vivid torrents. Recallings of a dead loved

one, though often unbidden, bring stabs to the spirit. Or a job turns insecure, as does a once apparently serene marital relationship. One takes consequent actions but, first, in all such storms, we are bidden to cry out, to give voice to fears. Not showing cowardice but creative dependence, we who cry know that God the hearer welcomes our voices — and begins to help.

Prayer:

Give me a gift for praise, so that I will enjoy a relationship that readies me for the cry for help when it must come, perhaps today. Amen.

Mark 4:35-41 **R**



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for the love
of God*

*because
God's love
has been
poured into
our hearts*

That's why I mark my offering envelope for *Presbyterians Sharing . . .*



PRESBYTERIAN Record

March 1998

Disconnected
from a wired
world



The prophet is appointed to oppose the king, and even more: history.

— Martin Buber

Where Resident Aliens Live

Because we grew up in mainline Protestantism, we know that project well. American mainline Protestants hoped to be so nice, hoped to remake the gospel into something so self-evident and obvious, that the world would think that it was already Christian without having to die and be reborn. Fortunately, now that that project seems to be in its death throes, on the basis of membership statistics alone, many are now ready to let go of that deceit and embrace their new status as sojourners.

— from *Where Resident Aliens Live: Exercises for Christian Practice* by Stanley Hauerwas and William H. Willimon

Post-Modern Despair

Those whose lives are perilously fraught with post-modern despair — and with devastating pain-killers of all sorts to drown it — need a genuine and vital community with an alternative process of life formation in order to survive and thrive. The processes by which churches educate young people for faith and life must take more seriously the profound pain of the culture surrounding the Church.

— Marva Dawn, *Is It a Lost Cause?*



Adding On or Starting Over

The notion that the Christian faith is something we have to make room for, or add on to our already busy lives, is gravely mistaken. Jesus cannot be added on to a person's life and then fit into a few open spots in a tight schedule. Jesus becomes that person's life. "It is no longer I who live, but Christ who lives in me," said Paul.... When we are given "second birth," we begin to see things the other way around: we don't invite Jesus into our lives; he invites us into his life and work — we are incorporated into his life and mission to the world. We don't try to fit church and Christian action in among all the other activities of our lives; we have to decide how all our other activities can or cannot fit into our new lives as Christians.

— William Van Gelder

Calvin Views Luther

Although he never met the great German Reformer Martin Luther, John Calvin esteemed him highly. To his friend Heinrich Bullinger, Calvin wrote: "Even if he [Luther] were to call me a devil, I should still regard him as an outstanding servant of God."

Church members are like cars. They start missing before they quit.

— James Simpson

Is It Equal?

The UN and its funds and programs — UNICEF, UNDP, UNFPA and WFP — have \$4.6 billion a year to spend on economic and social development, which is used to assist countries in such areas as population policies, children, agriculture, food distribution, etc. This is the equivalent of 80 cents per human being. In 1995, the world's governments spent about \$850 billion in military expenditures — the equivalent of \$155 per human being.

— *The Ploughshares Monitor*

Coming Round

In a poem about Jonah entitled "Coming Round," Thomas John Carlisle pictures Jonah brooding because God won't accept his prejudices.

*And Jonah stalked to his shaded seat
and waited for God to come round
to his way of thinking.
And God is still waiting
for a host of Jonahs to come round
to His way of loving.*

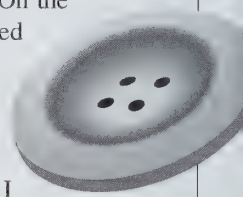
— quoted by James Simpson

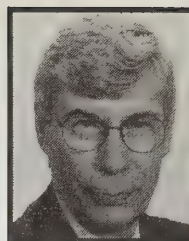
Stopping on Time

Years ago, a preacher in Charlotte was known primarily for always finishing his worship service at exactly noon. Then, one Sunday, the impossible happened: he preached until 12:30. On the way out, one elder angrily asked, "What happened to you?"

The preacher looked sheepish and answered: "For years, I have put a candy mint into my mouth just as we began and sucked on it through the service. It was always gone at exactly noon. That way, I never had to look at the clock. But this Sunday, it didn't go away, and I finally discovered I had put a button into my mouth."

— Marj Carpenter





Spiritual Callisthenics

The Christian attitude which embraces me so firmly in church on Sunday mornings has a tendency, if not frequently refreshed, to loosen its grip as the week wears on. By Tuesday, or even earlier, I can find myself in a most unchristian frame of mind.

Therefore, I am well-advised to examine my spiritual footings daily, usually in the morning, with some appropriate reading, meditation and a basic prayer for knowledge of God's will for me and the power to carry it out. I have long since concluded that, like my body and my mind, my soul needs regular exercise if it is to stand a chance of being healthy.

I am sustained in these spiritual callisthenics by reading the Bible — the *King James Version* for its poetry, the *New English Bible* for its clarity — the book I would choose if I were to be allowed only one for the rest of my life. I ignored it for years and now cannot imagine being without it.

I also read books by those who have wrestled with, and have made progress with, great moral and religious questions.

Two older books have been useful. William James's *The Varieties of Religious Experience* may be tough sledding but, in small doses, it is thought-provoking. Elements of Emmet Fox's *The Sermon on the Mount* are useful; for example, the idea that, since thought inevitably prompts action, we must first try to *think* of others as we would have them think of us. And he reminds us that following God's will is not punitive. How could anything that fills us with joy be considered punishment?

Harold Kushner's books, particularly *Who Needs God?*, and Scott Peck's *The Road Less Travelled* and other works have also helped.


Henri Nouwen's *The Return of the Prodigal Son*, given to me by Barry Forsyth, the minister of St. Paul's Presbyterian Church here on Amherst Island, has affected me deeply. As the result of a misspent youth, I have no difficulty identifying with the prodigal son. And as a reformed being, I find in myself distressing tendencies to be critical and judgmental like the obedient older son who resented the welcome given his errant younger brother. Most important, perhaps, I can see, as Nouwen recommends, that I must now strive to be more like the father, a source of unconditional love.

Lately, I have been reading Malcolm Muggeridge, a former Fabian and cuttngly articulate journalist, who found Roman Catholicism in retirement. His memoirs, *Chronicles of Wasted Time*, and a collection of talks, conversations and essays called *Jesus Rediscovered*, have struck responsive chords. I share Muggeridge's remorse, his black despair about our journalism and the decaying western society it serves; and I understand his

relief in reaching the light outside "the little dark cell our egos make."

"I knew from a very early age, how I cannot tell," this son of a socialist wrote in his memoirs, "that the New Testament

contained the key of how to live ... Not just in my father's sense that Jesus himself was a good man, and his moral precepts greatly to be admired ... [but] understanding that Jesus could not be turned into just a finer version of Wilberforce or William Morris or Robert Owen, into a paid-up member of the Labour Party, and potential Life Peer, without diminishing him to the point that Christianity became too trivial to be taken seriously. He was God or he was nothing."

Despite his career as a journalist, "St. Mugg," as his colleagues called him, was an instrument of God's peace in the end. 

Resources to sustain Christian living

Peter Trueman lives on Amherst Island in Ontario and is a free-lance writer and broadcaster. He is the author of *Smoke and Mirrors*, a book about his experiences in television news, and the host, co-writer and managing editor of the *Great Canadian Parks* series now showing on the Discovery Channel and TV Ontario.

Volume CXXII, No. 3
March 1998
ISSN 0032-7573

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Design and Production
Tim Faller Design Inc.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: \$15
Every Home Plan (80% families subscribe): \$9
Group Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

Acceptance of advertising does not imply
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Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
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Phone: (416) 441-1111
Fax: (416) 441-2825
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FROM THE MODERATOR

John
Congram



The Past: Benefits and Burdens

At the conclusion of each General Assembly, a motion is passed that a commission composed of the Moderator and clerks be appointed to deal with omitted or unfinished business. One of the items left over from the last Assembly was the establishment of a committee to help the church celebrate the new millennium and the 125th anniversary of The Presbyterian Church in Canada. A steering committee of 12 people from across Canada, with Rev. Walter McLean as convener, has been ap-

pointed. The members hope to meet and provide the Assembly Council with an initial report near the end of March. I sense that, in the church generally, there is more interest and excitement about celebrating the millennium than the denomination's anniversary. However, the committee will see that both are done between 1999 and 2001.

Gifts given in the past can become burdens in the present

Some of you will remember the wonderful events held to celebrate the church's 100th birthday. The committee then had four years to plan. This committee will have only two years. As the committee has not yet an office or an

address, I invite you to send your ideas for the celebration to me and I will give them to the committee. I know many congregations have already begun plans to celebrate.

In January, I spoke in Cambridge, Ontario, at a service that involved the three congregations of Central, Knox's and St. Giles. Central and Knox's have a tradition of holding this joint service every year. Both have large, beautiful facilities. They stand facing each other across the city square. As in many cases, the reasons for building two Presbyterian churches in such close proximity have long since vanished. Either church could accommodate the parishioners of both congregations. Both churches were built by people of strong convictions and faith who believed they were leaving a valuable legacy of wood and stone to succeeding generations. They did not envisage a time when their gift would become a burden due to smaller memberships and increased costs of upkeep, especially fuel.

I spoke to them about discerning God's will and responding to it. To an outsider, what they should do might seem obvious; but, for those trying to make the decisions, it is not. The problem of too many large buildings that drain off too much of the congregations' resources is one that bedevils the church in many parts of Canada. It is a challenge our ancestors did not realize they were bequeathing to us.

Both Knox's and Central have many lively and committed members. Pray for them and for other congregations in similar situations that they may find ways to work together and use their resources in the most effective manner to serve the kingdom.

John Congram

Moderator's Itinerary

March 8
St. Mark's, Don Mills, Ontario
March 11
Knox College, Toronto
March 16-17
Heads of Churches meeting
March 22
60th Anniversary, Melrose, Toronto
March 29
Anniversary, St. John's, Milliken, Ontario
March 31
Presbytery of
Waterloo-Wellington, Ontario
April 5
St. Andrew's, Wingham, Ontario

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Photo: Phil Norton

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Dickey for Editor

Once again, Tom Dickey has written a great "For the Record" column (December). I think room should be found for him to have a monthly column. He seems able to "tell it like it is" in such a way that all can understand and, perhaps, see with clearer vision what it is we try to do at 50 Wynford Drive.

Thanks from one of the labourers in the vineyard.

Joan Esdale,
Toronto

Your editorial in the December *Record* seems to follow a pattern you employed before. First, razor-sharp wit wrapped in a cynical realism, followed by a few remorseful words about how everyone is swell after all. I find this an interesting rhetorical technique (c.f., "But Brutus is an honourable man").

With all this editorial writing, your status as a "temporary" fill-in editorialist is acquiring the same sense as Bud Selig's status as the "temporary" commissioner of Major League Baseball. The time is ripe for a *coup*! Seize the whole enchilada now while you can, I say.

Stephen Dickey,
Atlanta, Georgia

Tom Dickey's editorial was terrific — funny and sharp.

It was nice to read something about the staff at 50 Wynford that doesn't bash the people here. I think the majority of church workers across the country care deeply about what they are doing.

Everyone deserves criticism at times; but, sometimes, the tone of what we hear is disheartening.

It gave me a lift. Thanks.
Grace-ann McIntyre,
Toronto

No Pot-Shots, Please!

As a United Church minister who happily subscribes to both the *Presbyterian Record* and *The United Church Observer*, my eyebrows naturally went up a notch when John Vaudry (Letters, December) took one of your columnists to task by reminding her that the *Record* is not a receptacle for the kind of theologically irresponsible, impious material one finds in the *Observer*. Oh dear.

My own impression of the two journals is that, while one can be too loose at

times and the other too tight, both are clearly celebrating the gospel and struggling with the implications of discipleship. For either to take pot-shots at the other is as ludicrous as it is inappropriate.

John McTavish,
Huntsville, Ont.

We publish as many letters as possible.

All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

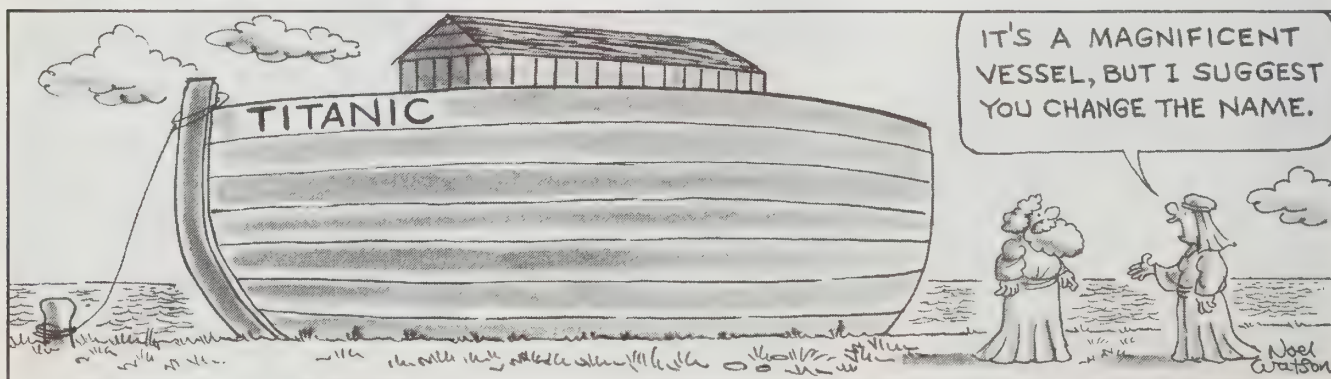
Editor's note: *The Record* provides correspondents with great latitude in expressing their opinions. Readers should not assume these are the views of either the magazine or *The Presbyterian Church in Canada*.

Thanks From Quebec

The moderator and members of the Presbytery of Montreal thank those who sent messages of comfort and concern to the presbytery as we lived through, and started to recover from, the recent ice storm. Although most members of our congregations are back in their homes, some in areas south of the St. Lawrence River are still in shelters or without hydro services.

WATSON'S WORLD

Noel Watson



It will take many weeks before our lives are back to normal. It is wonderful to know we will be able to help those who have suffered most because of generous donations from PWS&D (Presbyterian World Service and Development), the Presbytery of Pictou and many other sources. Letters of thanks will be sent in due course, but this letter is an initial acknowledgement of our appreciation to those who responded so generously to our distress.

*Moir R. Barclay-Fernie, Clerk,
Presbytery of Montreal*

Ban Landmines

Thank you for the news brief in the January *Record* regarding the call for an international ban on landmines. The Presbyterian Church in Canada (PCC) has been supporting work on the international ban through its membership in Mines Action Canada, part of the International Campaign to Ban Landmines (ICBL) which was co-recipient of the Nobel Peace Prize last year. PCC also supports the work of Co-operation Canada in Mozambique which includes orthopaedic assistance to amputees and mines awareness programs. These include toys to teach school-age children and information sessions carried out across the country. Also, a mines awareness song, produced and aired on Radio Mozambique, became a number one hit!

Let us continue to support the work with victims of landmines and toward a global ban on the production and use of landmines. There are still many countries not yet ready to sign the treaty.

*Guy Smagghe,
Presbyterian World Service and
Development, Toronto*

Through the Eyes of a Mason

The December *Record* contained an article on Freemasonry written by a non-Mason. What follows is a brief description written by a Mason.

Freemasonry is an organization whose purpose is the service of God and the happiness of mankind.

Freemasonry seeks to include only

those who are worthy of membership. Members are chosen, not taken on their own request.

Freemasonry is for those who express belief in a Supreme Being. No faith is excluded.

The secrets of Freemasonry are only to prevent anyone from being admitted to a Lodge who should not be there — that is, anyone who has not joined the Order.

Freemasonry is not meant to take the place of a church in anyone's life. Freemasons are expected to be church supporters. Freemasonry is a philosophy, not a religion. It teaches its members to serve God, to live upright lives, to promote the brotherhood of man, and to be happy in communicating happiness to others.

Freemasonry is not a service club or a charitable organization. It does, however, support good works financially, without attracting attention.

Freemasonry is not a sour and forbidding institution. Its members enjoy fun in their fellowship. It combines strict morality with licensed pleasures.

Freemasonry uses common workmen's tools as symbols to represent the virtues it promotes.

Anyone can be proud to belong to the Order.

*Clifford Coultres,
Belgrave, Ont.*

The Encounter Continues

I am writing in response to Cameron Brett's article "My Encounter With the Unitarians" in the January 1998 *Record*. I am the Unitarian student intern who had lunch with Mr. Brett and who acted as the service leader when he came to preach on the Out of the Cold program at the First Unitarian Congregation of Toronto. The article provides a provocative if incomplete reflection of our conversation.

One of his assumptions, however, is emphatically incorrect. He assumed we requested a copy of his sermon manuscript in advance so that we might "excise" things from it. In fact, any such censorship is not in keeping with hun-

Doorman

isn't the fanciest title anyone could have. But that's what I am. I stand at the front door of the Hall. I make sure threatening people don't come inside, and I make sure everyone is greeted and comfortable. Sometimes, I wonder if the Lord ever comes to visit during my shift — in the guise of one of these homeless people. I'll never know, I guess. But, for me, everyone is Jesus just the same.

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LETTERS

dreds of years of Unitarian history nor with current practice. Freedom of the pulpit is one of the most highly respected facets of our liberal religious faith.

As is customary with all guest speakers, I attempted to familiarize Mr. Brett with the congregation he would be addressing. Had his manuscript contained an abundance of traditional Christian theological language, which it did not, I might have explained my fear that such language would render his message inaccessible to our largely non-Christian congregation. I was interested in maximizing the impact of his sermon on those of us still unfamiliar with Toronto's Out of the Cold program, not in watering down the faith-based ground of his obviously deep commitment to it. What actually happened was that, by reading his manuscript, I was able to select opening and closing words, a meditation and a story that resonated with his sermon.

As I told Mr. Brett, what impressed me most about our lunch-time conversation was not our theological differences, but the remarkable amount of common ground we shared when it came to work for justice and compassion in human relations, especially in the Out of the Cold program. I hope he might also remember that from his "encounter with the Unitarians."

*Sheri M. Prud'homme,
First Unitarian Congregation
of Toronto*

While Cameron Brett ("My Encounter With the Unitarians," January *Record*) does not appear to support the "worship service policy and guidelines" of the Unitarians, he nevertheless "looks forward" to preaching to his Unitarian "friends."

I see nothing wrong with having Unitarians as friends; after all, they are human beings created by God. But how can he, in good conscience, worship with people who do not profess Jesus as Lord? And how can his session and/or presbytery allow him to do so?

*Robert McKay,
Miramichi, N.B.*

Differing Views

John Vaudry of Ingham, Ont., has hit the nail on the head in his letter (December *Record*) when he expresses considerable and justifiable concern about the publication of articles by Kathy Cawsey in the *Record*. He rightly points out that these articles reflect significant departures from "the parameters of the theology and ethics of the Reformed faith as defined by the official standards of our church."

Change for the sake of change is unfortunately still alive and well in our society. Cawsey and others would do well to heed the warning of Professor Kenneth Kitchen that "Novelty is never the judge of truth." As for the *Record*, it should be more positive in supporting the faithful of The Presbyterian Church in Canada by providing material that is enriching and sustaining in an age of uncertainty.

The point at issue is not censorship. There are other public forums, freely available to all, where those who are discontented with the traditional values of the Presbyterian Church can engage in the tedious business of trying to water them down.

*Donovan Williams,
Calgary*

John Vaudry's and D. Wilson's letters (December *Record*) attack Kathy Cawsey's articles and insist she should write only what the church approves of. They unwittingly make a good case for why a denominational magazine is better off if it is not owned and operated by the denomination itself. Doctrinal positions are not cast in stone and Scripture can often be interpreted in more than one way. These two writers do not speak for me!

*G. Down,
Scarborough*

Care for Accuracy

I had hoped the *Record*, although not by any means a scientific publication, would have some care for accuracy. The new millennium (the latest buzz word) will not begin until 1 January 2001. Surely, you did not celebrate your first birthday

(how long is your memory?) until *after* your first year ("Let's Hope We'll All Be Ready," January *Record*).

*Harry Fraser,
Willowdale, Ont.*

Share It With the Whole Church

"The Caring Community" (January *Record*) should be copied and distributed by every congregation. Because of pride, we often fail to admit our needs and, thus, miss the healing and loving touch of the church. It should be a part of the service to pray for each person by name who needs support.

*Ed MacDonald,
Ault Island, Ont.*

The "Haves" and the "Have-Nots"

Among the inspiring articles in the December *Record*, "A Christian Response to Child Poverty" is a recitation of "social activist" blabber. The tiresome pontification that "haves" and "have-nots" co-existing in our society is a priori unjust, that "haves" must have cumulated their wealth through unlaboured gains, and that "have-nots" arrive at their situation due to faults of the society is a type of doctrine rooted in ideology or plain naïvety.

Most Christians lie between the "haves" and "have-nots." Their extra contributions through taxation and donations to charities demonstrate a degree of caring. Did any of them say "Homelessness is a sign of God's disapproval"? Did Christ say "not having" prevents the little children coming to him? The author of the article, like most activists, twists the truth for political propaganda!

In Canada, we are really either "have-mores" or "have-lesses." Some people's idea of poverty is other people's high living standard, a fact this writer chooses to ignore. To Christians in most other countries, the doctrine of deficit spending to eliminate poverty as a Christian response would be unintelligible.

By the way, seniors in Canada pay tax on all their incomes at the same progressive schedule as everyone else. Many

of them can easily become "have-nots" if they do not budget and economize carefully.

*Gordon Chen,
Mississauga*

Castro's Cuba

Rejoice and be glad, after 28 years, the people of Cuba celebrated the birth of the Saviour, Jesus Christ. Castro's Communist, atheist dictatorship banned Christmas in 1969. People of Cuba who openly celebrated Christmas were thrown into the island's prison camps. Now, to gain favour with the Pope, and maybe God, Castro permitted Christmas to return to Cuba, at least for one season. It is interesting to note the Roman Catholic Church did not accept the atheism of Communist Cuba. This explains why many of their church workers and priests are in Castro's camps and torture cells.

Our church has paid little attention to this. When I was a commissioner to three General Assemblies, the International Affairs Committee was mostly concerned about agrarian reform or anti-Americanism.

My wish is that the money wasted in this way be put to a more profitable use in missions. I wonder if this is what Jesus had in mind in the Parable of the Talents when the talent was taken from the one who did not use it and given to the one who would profit his Lord.

*Roy Kirkpatrick,
Brampton, Ont.*

*Welcome to
Eastminster Church
Edmonton
a new member of
the Record's
Every Home Plan*



Caught in the System

I hate flying into American airports on international flights. In Europe and in Canada, you're allowed to go directly to a transit lounge if you are passing through, transferring to another international flight. But in the United States, there's an implicit assumption that, if you've landed in American territory, you must intend to stay. So even passengers in transit have to fill out forms as if they were visitors importing goods into the country. They have to go through customs and immigration as if they were settlers.

Even if the plane you're catching is at the next gate, at the next boarding lounge in the airport terminal, you have to go through the whole system. Even if you only have minutes in which to catch that next flight.

The customs and immigration officers themselves are often friendly and helpful. As individuals, American people are among the most gregarious in the world. But their systems are not. And there is an unconscious arrogance to their immigration system that irritates me every time I encounter it.

Coming back from Central America last winter, we had to pass through Miami. Miami is not one of my favourite cities at any time. Tourists are fair game.



For anyone. For people who run hotels and souvenir shops and car rental agencies. And for disgruntled citizens with hand-guns. Unfortunately, tourists are not treated as a protected species on hand-gun licences. Fortunately, we didn't have to leave the airport.

Still, it was our daughter Sharon's first exposure to "the system."

We rode a mini-subway train that shuttled us from terminal to terminal. We walked what felt like miles along purple-carpeted corridors. We went up this escalator and down that one. We kept following the signs that said "Customs, this way."

Sharon kept asking: "Why can't we just go to the departure lounge? Why are we going here?"

"We do know what we're doing," we kept telling her. "This is just the way it is in American airports."

"But why?" she kept asking. At times of stress, 30-year-olds seem to regress to three-year-old patterns, sometimes.

"Because that's the way it is."

"Why?"

Parents also regress. "Just shut up and keep walking," we told her.

Eventually, we got to customs. We said we had nothing to declare and were not staying. The customs officer smiled and passed us through. We claimed our suitcases, hauled them around to the next check-in counter, checked them the rest of the way to our Canadian destination, walked through more miles of corridors, passed through the security check once more and, eventually, got back to the proper boarding lounge for our flight back to Canada. The whole unnecessary exercise took almost an hour. But that's the system. You can't fight it. Not unless

you're willing to get into a lot of trouble.

Jesus must have felt a bit like Sharon. Once the system got hold of him, there was no way out. The progress was inexorable. Whether he had done wrong or not — and I, of course, see his trials as a travesty of justice — he had become a captive of a system.

Once the system got hold of Jesus, there was no way out

It is possible some members of the Sanhedrin may have harboured some doubts about his guilt. Pilate likely thought the whole affair was unnecessary.

But once the system started rolling, setting him free would have been an admission of error. The high priests would have had egg on their faces. They would have revealed themselves fallible. And no institution likes doing that.

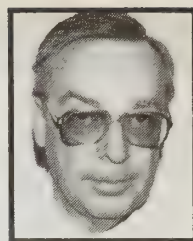
As I write this, the Red Cross is still desperately defending its actions in the tainted blood scandal. Everyone connected with the devastation of the Atlantic cod fishery is still blaming everyone else, from the Spaniards to the seals. Systems, once in motion, grind on inexorably.

Like us, Jesus must have walked miles of corridors that endless night after his arrest — from the temple, to Pilate's court, to Herod's palace, to Pilate, to the soldiers barracks, through the city, to Golgotha, the "place of the skull." But there, of course, any similarity to our experience ends. We got out safely; he didn't.

Yet, as he walked from one court to another, I imagine he may have said to his captors: "Why bother? We all know how this is going to end."

And they probably said to him: "Shut up and keep walking. That's just the way it is." ■

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Broccoli, Chocolate and Temptation

Luke 4:1-13; James 1:12-16

Temptation is how the readings for Lent begin and temptation is something we understand. Dealing with the power of temptation is the first order of business as we open the door to the season called Lent.

Jesus was tempted. And the more human (humane) we are, the stronger we feel the pull of temptation. Those who give in easily to temptation do not know its power. Only those who oppose temptation know its strength. If we think evil is not appealing, we are foolish; it would not be a temptation if it did not appeal to us.

The genuinely good know more than the not-so-good about the power of temptation. I suppose that is why C. S. Lewis observed that temptation is not a penalty for being human but the glory of being human. Think about that! Only the one who triumphed after 40 days and 40 nights plus a lifetime of temptation knows its power and appeal.

"Blessed is anyone who endures temptation," James says (1:12).

While our wills can be solicited to do good or seduced for evil, is it not true we seem to be born with a taste for chocolate rather than broccoli? Do you suppose this is another way of saying "original sin"?

"Better shun the bait than struggle in the snare," suggested John Dryden. "Learn to say no; it will be of more use to you than to be able to read Latin," preached Charles Spurgeon. To say no means that, if you are on a diet, it is better to stock your shelves with broccoli than with chocolate. To draw out the metaphor a little, it is better to think about the benefits of broccoli rather than to dwell on chocolate's fleeting and demanding taste.

It is easy for us to shun and, therefore, feel superior to the temptations that do not apply to us. It is also easy to shun the temptations that are not appealing at our particular time in life. But we should not feel superior to those whose temptations are different from ours since we have either been there or will be there. T. S. Eliot's play *Murder in the Cathedral* perceptively illustrates that age and situation change the nature but not the power of temptation. As others have observed, when we flee evil, we generally leave a forward-angled address.

In the Lord's Prayer, we ask that we not be led into temptation but, rather, delivered from evil (Luke 11:4). Maybe we ask that we not treat our lives like a game of Russian roulette.

We ask that we be kept on our



moral toes. We ask that we do not fall into the trap of shoddy ethics, unjustifiable means and questionable ends. We pray we will not swim beyond our depth and promise we'll keep an eye on the shore. Is that how we pray these words?

Because the imagination is often stronger than the will, we need to remember that obsessive negative, evil or destructive thoughts are not overcome by dwelling on them but by being filled with that which is good and wholesome and true. Jesus was filled with the Spirit as

the 40 days began. (How many times in the Bible was 40 the symbolic period of testing and temptation?) Being filled with the Spirit of God before facing difficult days is a little like making sure we have a good meal before visiting the chocolate factory.

Too often, we conclude the way of chocolate is preferable to broccoli

The Holy Spirit is evident throughout Luke and that second volume of Luke we call Acts. Jesus is conceived by the Holy Spirit. The Spirit appears at his baptism; is present during his temptation; with his power, Jesus teaches and heals (Luke 4:16ff). The Holy Spirit,

Jesus' gift from the Father to the disciples (Luke 24:49; Acts 1:8), directs the church throughout The Acts of the Apostles.

Not easy! The way of the temptation was painful for Jesus who was offered short-cuts to the Kingdom. Give them bread. Make an impression on them. Get them to be loyal to you. Do it all in the name of God and you can win the world. Sound familiar? To give in would only cost his integrity — but for a worthy cause. Sound familiar? We still receive the same offers and too often conclude that the way of chocolate is preferable to broccoli.

Are we not still tempted in the wilderness? Are we not still bewildered? Can you still hear the voices that promise chocolate instead of broccoli? The temptation to abandon God and choose an easier way still occurs in the wilderness of the human mind. As psychiatrists know, wild animals still lurk and alien gods still reside in the wilderness of our humanity. Jesus was tempted, and so are we. **R**

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.

Profits and Prophets

by Bert Hielema

I have always found Amos a fascinating figure. He lived in a time when life was good for the rich and not so good for the poor. Just like today. Then, God sent Amos as a prophet.

But what *are* prophets? They are people of wisdom who see a truth everyone else seems to miss. Prophets tell people how God's justice must relate to their everyday lives.

The word "profits" has no direct relation to the word "prophets." They're homonyms, but that's all. Yet, I see a strong connection between the two words. Take Mexico, for example, where many Canadian and American companies have relocated for two reasons: cheap labour and lax laws. As a result, heavy metal and toxic substances are being dumped in the country, creating what the American Medical Association calls a breeding ground of infectious diseases. The reason: profits. But they are false profits because they do not reflect the cost of cutting down forests, polluting waterways and eroding the soil. In a world profoundly threatened by environmental problems, and deeply scarred by poverty, we need prophets. Prophets like Amos.

Amos had a warning for those who trampled on the poor. "For I know how many are your transgressions, and how great are your sins — you who afflict the righteous, who take a bribe, and push aside the needy in the gate" (Amos 5:12). His message is still relevant. But, today, it is big business that sets the rules of the game.

As a retired businessman, I recognize not all profit is wrong. But we must reconsider the way we live, the way we

buy, the way we set our priorities. Surely, it is a sin to destroy the capacity of the earth to support life for the sake of short-term profit, so that we in the waning weeks of the 20th century can maintain our exorbitant life-styles.

What we often forget is that, today, we live in a different world. Every time we buy fruit in the supermarket or purchase clothing, we engage in international trade. The biblical call to live justly with the land now extends to all the earth. If we are to love God fully, we must search for wisdom for living in his world.

Today, when wisdom is lost in knowledge and knowledge is lost in information, wisdom is hard to find. I think it means knowing how to steer our way through life so shalom is the result. Shalom is all-embracing and includes our intellectual activity, reflection and worship. It means going about our daily tasks in such a way that we live in harmony with others and with creation.

Yet, we have condoned a global "wisdom" that seems single-mindedly obsessed with profit at any cost. It is destroying God's world, ignoring indigenous cultures and imposing a cheap and transient value system on the world. All for the sake of profit — moneys in the coffers of the global giants who, through continuous mergers and acquisitions, become ever more powerful.

The result is not a biblical blessing but a diabolical curse. In the words of Amos's contemporary, Hosea: "There-

fore the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing" (Hosea 4:3).

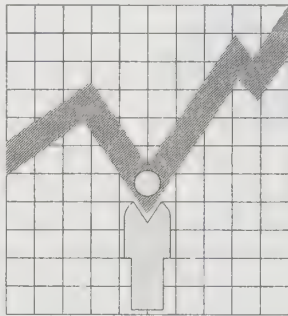
The church has a message to bring, a message that is the same today as when Amos was a prophet in Israel. The church is called to be a beacon of light in a pagan world. Christians must be examples of responsible stewards — not ego-centred, but eco-centred. To love God but not his creation is to love Bach but hate his music, or to admire Shakespeare but find his plays worthless. It

is no wonder the world has little regard for the church. Our basic message is inconsistent with our actions. Personal salvation and the salvation of creation are two sides of the same coin. If we expect to live in the "new creation," then that new life must start now. That means living a life-style of eternity where there is no want, no waste, no pollution. A life-style radically different.

It is prophets, not profits, who direct our minds, thoughts and imaginations to the ultimate destination — the new earth under a new heaven. Amos ends this way:

The mountains shall drip sweet wine and the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them upon their land, and they shall never again be plucked up out of the land that I have given them, says the Lord your God. R

Personal salvation and the salvation of creation are two sides of the same coin



Bert Hielema is moderator of the Presbytery of Kingston, Ont.

My dear editor:

You will remember (if only because you keep back copies and can look it up) that The Rev. Dr. J. Paddyngton Bayer, of St. George-North Park Presbyterian, has recently discovered the wonderful world of liturgy. The suspicious among my presbytery colleagues were inclined to the opinion that his belated interest had more to do with aborted attempts to create and heed a call to nomination for Moderator of the General Assembly and with a desire, proceeding from the rather subdued groundswell of support, to update and burnish his "image" than with a fascination for forms of worship.

Setting aside the natural scepticism of presbyters, I must confess that J.P.'s "image" has not, for some time, been much more *au courant* than an engraving of *The Vicar Rides to the Hounds* from a 1911 *London Illustrated Weekly*.

Notwithstanding all of the above, J.P. (as I learned from "sources close to") proceeded to propose, plan and develop a special service to be held on Sunday evening, February 15th, in honour of St. Valentine, Christian martyr(s) — see below — whose feast day on the 14th had, in our era of renewed interest in the spiritual, enjoyed a new lease on life to the accompaniment of hundreds of thousands of purchases of boxes of chocolates and *risqué* feminine nightwear.

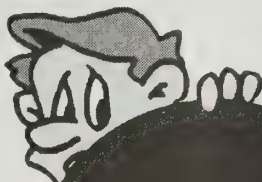
"Love is central to the Christian message, so why not?" was J.P.'s rejoinder to the reluctant on his worship and music committee. J.P. did his research, with the help of a hagiography (a collection of mini-"biographies" of the saints) he borrowed from Father Stemkowski of St. Dolarosa and All Miseries. But it wasn't as helpful as he had hoped.

There were *two* possible St. Valentines or Valentinuses — both beheaded (not a festive touch) — and definite tie-ins to pagan fertility rites of spring. A modern context was necessary.

He had heard that, in the '90s, dating is a dodgy thing. Why there is so much whining about it today he couldn't imagine. Back in the '50s, it certainly hadn't been easy for him either. He thanked

God for the undemanding Mrs. Bayer and Ewart College, in that order, and then worked up the courage to ask his decidedly feminine and still single associate, The Rev. Millicent MacPherson (or MilliMac, as he wished she wasn't more generally known) if this were true.

He wished he hadn't. What he heard provoked a shutting of his venetian



**St. George-North Park
offers a liturgical celebration
for St. Valentine's Day**

blinds and a lie-down with *Songs of Faith* by the Norman Luboff Choir on his personal entertainment centre. When she volunteered "to help," he was in a weakened state and readily agreed.

Leslie and his partner, Lance, were immediately co-opted into providing the "professional input" needed to bring off such an evening "worship event." He had known Leslie and Lance as partners in a catering business and, more important, as regular worship attenders — "young entrepreneurs with their heads screwed on right," he had thought them — and readily agreed to their offer of help.

They fulfilled all expectations ... well, maybe all, except J.P.'s. A husband and wife team was booked. They performed a liturgical dance to a text from the Song of Solomon and much to J.P.'s surprised horror. He was taking notes from a back pew and, to his astonishment, no one walked out. A few shifted uncomfortably in their pews; a few (besides J.P.) looked thunderstruck, but no one walked out!

A jazz trio — saxophone, bass and piano — played an improvisation based on the prologue to John's Gospel, "And the Word Was Made Flesh," which seemed, either minimally or completely, inoffensive to the congregants.

Millicent preached. J.P. wasn't at all happy with her scriptural references which included — he had, in his youth, looked up each one of them — every "naughty" and AA (Adult Accompaniment) text he wished had never made it into the

canon: Ezekiel 23:11-21 being the foremost, but Leviticus 12, Isaiah 36:12, the opening verses to I Kings (thankfully including the fourth) and others.

It was a blessing, he thought, most were from the *Old Testament* (wherein the writers are expected to give offence now and then) and that she generally referred to them only by chapter and verse, without quoting. It was enough that her sermon was based on a decidedly non-allegorical interpretation of the Song of Songs and that she actually used the word he had avoided in 40 years of preaching — "S_X." Her point seemed to be that "We need to take the flesh seriously, and it need not be 'carnal.'"

He had just about got over the spate of telephone calls taking offence at some of MilliMac's scriptural references. (There had been an unprecedented demand for copies of her sermon.) His rejoinder "If you knew they were naughty, why did you look them up?" worked most of the time.

Then, someone told him Leslie and Lance were partners in more than a business sense.

Yours in the flesh (too much of it),

Peter Plymley II

The Scatter

by Tom Dickey

God “spreads snow like a blanket and scatters frost.” Those words from Psalm 147 accompany the January photo in this year’s Presbyterian Church calendar. It is a picture of crystalline beauty. The sun shining on a frosted orchard, the trees casting their shadows on a blanket of untrampled snow. It is a world charged with the grandeur of God.

But the ice that came to Eastern Canada on January 5 did much more than scatter frost.

It sent millions of people into cold and darkness. It toppled Star Wars-like transmission towers and played havoc with aged hardwood forests. It created a picture more suited to the words of Samuel Coleridge than those of the psalmist:

*The ice was here, the ice was there,
The ice was all around:
It cracked and growled, and roared
and howled,
Like noises in a swound.*

(“The Ancient Mariner”)

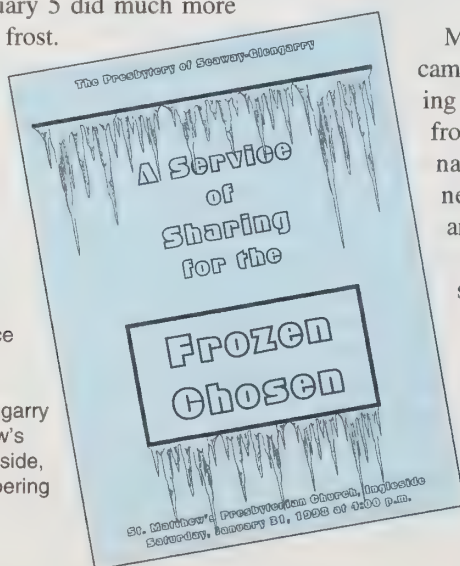
Millions of Canadians became like ancient mariners relying on the stars. Disconnected from their wired worlds, they navigated through the darkness by gasoline, firewood and candle-wax.

No, this was not the occasional brief power loss remembered from childhood, when Dad would curse (or, rather, a reasonable facsimile of curse) the flashlight that never seemed to work when needed, while Mom quietly got out the



candles. Moments such as those were adventures of the highest order. This storm was no adventure. It was a mind-numbing, body-wearing test of endurance that pushed nerves to the breaking point.

I thought of my mother often over the first week of the storm. She spent three days without power, reading her cherished newspaper by day, missing her beloved television at night. During our daily telephone conversations, she would bring me up-to-date on life in her world: how she walked two kilometres to a store which let customers shop four at a time by flashlight; how a tin of canned pasta eaten cold tasted like a banquet. She assured me continually she was fine.



From a service held by the Presbytery of Seaway-Glengarry at St. Matthew's Church, Ingleside, Ont., remembering the ice storm.

Photo by Phil Norton

ured Frost



"There are so many worse off than me," she would say. And she was right. Her power came back on the fourth day. For others, it would take weeks.

It was not only the telephone poles and trees that felt the weight of the ice, but the shoulders of all the people affected. They were weighed down by grief (at least 27 deaths have been attributed to the storm), personal loss and extraordinary fatigue. The pensioners who had to throw out a week's supply of frugally purchased groceries. The farmers who had to squint through tears while they destroyed their livestock. The hardwood and sugar maple growers who felt the cracking of tree limbs as their own.

And the big picture is staggering. The Conference Board of Canada estimates the storm will result in a short-term loss of \$1.6 billion to the Canadian economy. Quebec alone will suffer a loss of \$1.4 billion. Farmers will lose roughly \$25 million — \$14 million in Quebec and \$11 million in Ontario.

As disheartening as it may be, natural disasters also have a way of revealing humankind's baser instincts. The ice storm was no exception. Some people told of the "friendly" neighbourhood store doubling the price of milk and bread. Soldiers assigned to help with relief work had to be given the power to arrest looters in Montreal. Meanwhile,

❖ I'll never be able to look at another natural disaster on TV with the same compassionate detachment. ❖

— John Crowdis

police in Quebec and Ontario found themselves faced with a new activity, one they dubbed "generator crime." The third week into the storm, thieves on the outskirts of Montreal drove off with a truck carrying 110 gasoline-powered generators. Officially worth \$250,000, the load was priceless in Quebec. In Ontario, provincial police recorded at least 68 cases of generator theft.

But humankind is also wonderfully resilient. Equipped with perseverance, humour and God's grace, the saints (or, at least, near saintly) outnumber the sinners. The ice storm brought help from across the country. The Internet crackled with storm updates, offers of assistance and correspondence. And the people without heat and light waited. Their stories were countless.

It Helps When Your Brother Is a Truck Driver

At 5 p.m. on January 9, an 18-wheeler pulled up in front of First Church, Brockville, Ontario. Inside the 16-metre trailer were almost 23,000 kilograms of emergency supplies for the Brockville

and Cornwall areas. Inside the tractor were Rev. Ryk Brown, minister of Aldershot Church, Burlington, Ontario, and his brother Greg, the driver. Their arrival marked the culmination of days of effort by Aldershot Church and Chalmers Church, London, and hours of organizing by Ryk, Rev. John Bannerman of Chalmers, Rev. David Jones of First Church and Rev. John Crowdis of St. John's Church, Cornwall.

"I've lived through two tornadoes," says Ryk, talking about the devastation they encountered. "It looked just like a tornado had hit — but only the trees. The buildings were left standing. That's the only way I can describe it."

There were many similar missions of mercy, in vehicles of various sizes. Rev. John Giurin, minister of the Norval/Union charge in Norval, Ontario, and clerk of session Phil Brennan used a cube van to deliver approximately 60 boxes of supplies to the eastern Ontario communities of Gananoque and North Augusta. The congregation of Trinity Church, Kanata, Ontario, delivered a "very large" station wagon loaded to the brim with soup, hot food, muffins and bread to a community centre in New-

❖ Hell is a place of ice and cold. ❖

— *Barry Van Dusen*

boro, Ontario. John Crowdis and his pet rabbit set out from Cornwall in his small import to bring needed items to a friend in Montreal, but never made it. His car hit some ice and rolled over on the side of the highway. (Although they came within a hare's breath of serious injury, we're pleased to report both John and the rabbit escaped unharmed.)

Shelter From Life's Storms

For five days, members of the congregation of Trinity Church in Amherstview, Ontario, east of Kingston, provided around-the-clock staffing at a shelter. That shelter was Trinity. The church soon became a clearing house for calls from the community offering food or accommodation. The response was so great, offers of food had to be turned down and no one had to spend the night tossing and turning

on the army cots set up in the sanctuary. The congregation also delivered coffee and soup to people determined to remain in their unheated homes, donated firewood, operated sump pumps, cleaned water-damaged basements, trimmed trees and provided transportation.

"It has been said that God does not send the bad times, but God can redeem them," says Barry Van Dusen, minister of Trinity Church. "What an opportunity we have been given to see and to be a part of such caring and such love for one another."

A World Turned Upside-Down

When the ice came to Chateauguay, Quebec, Lynne Donovan, the minister of Maplewood Church, found her thoughts returning to the Mohawk Crisis of 1990. At that time, she had been part of a mobilized clergy: organizing prayer vigils, talking to the media, delivering food (on the sly) to the reserve, leading and caring. But when the lights went out in her home two months ago, "paralysis set in." Her first thoughts were for her nine-month-old son playing on the floor at her feet. As the hours went by, Lynne's only goal was to find a place of warmth for him.



Photo by Phil Norton

Presbyterian World Service and Development has been working closely with the presbyteries in the storm-battered regions. All funds collected by PWS&D will be directed to the response efforts being co-ordinated by those presbyteries. Money has come in from several congregations (including some who remember a watery disaster in their own part of the country — First Church, Portage la Prairie, St. Andrew's, Brandon, and Lenore Church, Lenore, Manitoba). Donations can be sent to: Presbyterian World Service and Development, 50 Wynford Drive, North York, Ontario M3C 1J7.

Several members of the congregation called her to come over but, one by one, these places of comfort also became cold and dark. They found themselves following the heat. In the end, she camped out at a member's home for 11 days.

Lynne found not only her world turned upside-down, but her identity as a leader and care-giver as well. No matter how hard she tried, she could not retrieve her professional role. "I had to accept that the tables had turned and I had to open my arms to receive, not to give," she admits. "I think my experience gave me a better understanding of what Jesus meant when he talked about the need to receive the Kingdom of God like a little child."

I-I-I-I-I Do-Do-Do-Do-Do

When Daniel Duckworth and Shirley Zarbi began making wedding plans last summer, they decided they wanted to be married on the anniversary of their first kiss — January 10. So on January 10, 1998, despite the ice storm of the century, they gathered with family and friends in the candlelit and chilly sanctuary of Briarwood Church, Beaconsfield, Quebec, to exchange vows. The guests wore boots and coats. The minister, Andrew Johnston, shortened his service to three minutes and assured the couple that if their love was strong enough to drive them to matrimony under such trying conditions, their marriage would certainly be a lasting one.

"It was something neither one of us



David Wilson, Brockville, Ont., cooks meals on an outdoor barbecue during the ice storm.

will ever forget," said the groom, a claim made by most newlyweds. In Shirley and Daniel's case, however, the claim carries extra weight. With their own car stuck in the driveway, the bride's parents had to chauffeur Shirley to the wedding in her van, which was low on gas. Things grew even more complicated when they discovered the only gas station available had a 45-minute wait. Shirley's mother solved the problem by telling everyone

ahead of them she had a bride in the car who was late for her wedding. They soon found themselves at the front of the line. Then there was the reception. All the carefully prepared food had spoiled, calling for improvisation and a quick shopping trip. And the reception had to be moved from a community centre to the couple's home, where a wood stove kept the crammed guests warm.

"It's true we didn't get to have a big fairy-tale wedding, with a big head table and music," says Daniel. "But it was magic just the same." A moment of bright magic in a dark world. (From an article in the *Montreal Gazette*)

❖ 'I was sick
and you took care
of me. I was frozen
and you brought me
blankets and
Coleman stoves.'
To me, that is what
the Body of Christ
is all about. ❖

— Ryk Brown

Start Me Up

Even those "paragons of virtue," the Rolling Stones, played a role, however indirect, in bringing relief to the storm's victims. Two catering trucks on their way to a Stones concert in Montreal found they were unable to get any farther than Vankleek Hill, Ontario. When the storm forced the cancellation of the concert, the catering crew stayed to help out. And so it was, that area residents found themselves dining on stuffed peppers and cabbage rolls — what Rob Martin, the minister of Knox, Vankleek Hill, and St. Paul's, Hawkesbury, called "really amazing meals." ❑

Lay Ministry

by Kathy Cawsey

“Laypersons with much faith and life experience find joy and fulfilment ministering to those who are separated from ordinary life in nursing homes, residences and hospitals. They are the ones who are blessed, for they give of themselves.”

— Dirk Evans, Chaplaincy Network

One of the perils of being a young person who is highly involved in the church is dodging the question “Are you going to be a minister?” A couple of years ago, when I wrote a lot for the *Record*, attended General Assembly and participated in the think-tank, I ducked the question regularly. “I’m thinking about it,” I would reply; or, more truthfully, “I would like the ministering part of it but I couldn’t handle the politics.”

I always felt guilty for not wanting to be a minister. What I didn’t realize at the time, however, was that I was *already* a minister. I ministered through writing, teaching church school and midweek youth groups, and serving on church committees. I wasn’t ordained; I was a lay minister.

Lay ministers are not always recognized officially in the church. But, more and more, congregations are coming to depend on them — for leadership, special events and running the day-to-day operations of the church. Many clergy realize they cannot do everything on their own — and that’s where lay ministers come in.

A Lay Pastor’s Commitment

- | | |
|----------------------|---|
| P – Pray | Pray for the people weekly or daily. |
| A – Available | Be available for them at all times, within reason. |
| C – Contact | Make regular contacts for a significant conversation or expression of care. |
| E – Example | Be a Christian example. |

— supplied by Gordon Kouwenberg, minister of St. Andrew’s and St. Stephen’s Church, North Vancouver

Lay ministry ranges from official, paid, full- or part-time positions to occasional pulpit supply or committee work. Whatever the case, lay ministers are essential to congregations and clergy both.

Here are the stories of some lay ministers in our church.

Sandi Churchill: Matching Gifts to Ministries

Sandi Churchill’s ministry is facilitating ministry for other people. She is employed as the director of volunteer ministries at Varsity Acres Church in Calgary. This part-time position involves matching the gifts of members of the congregation with jobs that need doing in the church, then organizing those people so their ministry can be effective.

“My primary function is to help members and adherents identify their gifts and talents, then assist them in finding meaningful ways to live out their ministry at Varsity Acres,” Sandi says. She organizes the 12 standing committees of the Varsity Acres session, whose membership rotates one-third yearly. This way, new blood and new ideas are

constantly infusing the church.

Sandi’s job also involves appreciation. She supports, encourages and, most important, appreciates the volunteers at the church. With thank-yous and special events such as Volunteer Ministry Recognition Sunday, the volunteers’ contributions are acknowledged so they do not feel taken for granted.

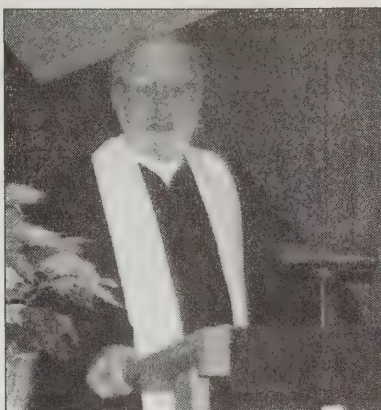
“Lay ministry is so fundamental to our understanding of Christian life that Sandi’s position is totally dedicated to it,” says Jean Morris, the ordained minister at Varsity Acres. “Seventy per cent of our membership is involved in the church’s ministry beyond Sunday worship.”

Jerry Clayborne: Bringing Stability to a Congregation

Despite never being ordained, Jerry Clayborne is more of a "real" minister than some ordained clergy of the Presbyterian Church. For the past 10 years, he has preached regularly at Roxborough Park Church in Hamilton, Ontario, conducting almost 50 services per year.

When he began preaching at Roxborough, Jerry was responsible only for conducting the service every week. His role soon expanded to pastoral care — visiting the sick, conducting funerals and assisting at weddings. His only previous training had been as an occasional preacher at Christmas Eve and Easter sunrise services for the youth group, and as an occasional preacher during summer vacations or for pulpit exchange.

"I brought some kind of stability to a congregation that



Jerry Clayborne in the pulpit where he has preached for the past 10 years.

had none," Jerry says. During his years at Roxborough, the congregation has expanded to include young children and families. The congregation has also improved and renovated the building.

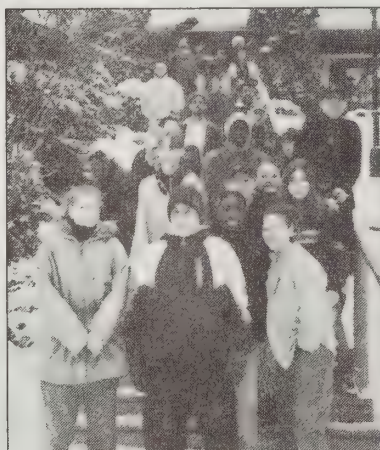
Five years ago, Jerry lost his full-time job. In his 50s now, he decided to become ordained — realizing a dream of 35 years. That same year, Knox College imposed a B-average standard for admission; so Jerry enrolled at McMaster Divinity College in Hamilton. Without an income, however, he is uncertain about his future.

"The Holy Spirit has given me guidance and strength to do what I have done to this point in my life," Jerry says. "I am sure that same power of God will direct my future."

Don MacVicar: Returning Love to the Inner City

As Don MacVicar was growing up in the inner city of Hamilton, Ontario, local churches and their programs often gave his family a helping hand. Now, as outreach director for the inner city of Hamilton for the churches of St. David's and St. John/St. Andrew, Don has the opportunity to return the favour to others.

The inner-city program ministers to families and children struggling with poverty, broken homes, alcoholism and abuse. Despite working full time at Dofasco, Don organizes and coordinates all the activities for the program as well as administering training and leadership development for volun-



Twenty-seven young people were able to attend the annual winter retreat.

teers. More than 225 children are involved in the weekly programs, and more attend summer camping programs.

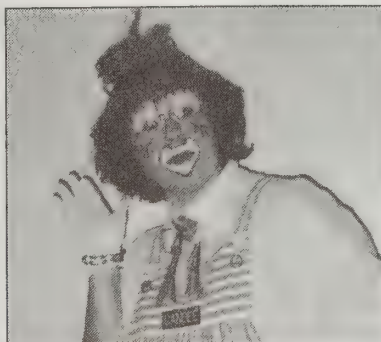
The inner-city program aims to meet both the spiritual and physical needs of families. Physical needs are met through donations of clothing, food, furniture and craft materials from local churches and individuals. Spiritual needs are met through devotionals and teaching the gospel.

More than anything else, though, Don's ministry is providing love and security for children in the inner city.

Beth Mattinson: Clowning Around Brings Joy

Beth Mattinson's ministry is a little out of the mainstream. She's a clown.

"I believe true clowns minister everywhere they go — whether it's on the street at a parade, in a hospital or nursing home, at a community event, or in a church," she says. Since moving to the Annapolis Valley in Nova Scotia, and being a part of Kings Church in New Minas, she ministers through gospel clowning mainly in churches and nursing homes.



Candee Clown

"It isn't simply entertainment and it's not preaching in a costume," Beth explains. "It is a way of touching souls — making someone see the brighter side of life, making them smile and forget their troubles, even for a few moments."

Best of all, like any true layperson, Beth doesn't only help the people to whom she ministers. Through her clown ministry, she has also grown in her faith and in her ability to communicate it.

Wendi Prinse, Debra Elliott, Margaret Hill, Sonja Reid: Reaching Out Through a Christian Pre-School

Noah's Ark Pre-School at Cooke's Church in Chilliwack, British Columbia, is in its third year of existence. Founded to provide a Christian environment for young children, Noah's Ark ministers to children physically, socially, mentally, emotionally and spiritually.

"We firmly believe you can't start telling about God's love too early in life," says Wendi Prinse, a layperson who was involved in the development of Noah's Ark. The school combines regular pre-school activities with Bible stories, prayers and grace before meals.



Children at Noah's Ark Pre-School.

The pre-school ministry has become a ministry of outreach. More than 50 per cent of the children who attend do not have any church affiliation. The committee members also established the Rainbow Fund to subsidize families who otherwise could not afford pre-school for their children.

Although encouraged by the minister at Cooke's Church, Noah's Ark Pre-School was developed and managed entirely by lay ministers.

Kevin and Mary Patrick: Helping Youth Test Their Wings

For over 20 years, Kevin and Mary Patrick have ministered to young people — co-ordinating the junior and senior high youth groups at St. Giles Kingsway Church in Etobicoke, Ontario. But their ministry extends to making weekly contact with each youth, organizing special events, and choosing curriculum and teachers for youth in Sunday church school.

The junior high meets on Thursday evenings from 7 to 8:30. The Patricks aim to build and develop the young

people's faith through games, sports, singing and Bible study. At senior high, held on Friday evenings from 7 to 10:30, the youth have the opportunity to challenge their own faith and to test their wings.

The groups have participated in the World Vision 30-Hour Famine, prepared food for the Scott Mission and the local food bank, and contributed to the family worship service.

Rea-belle Christiani: Extending the Role of Lay Ministers

After 15 years as an elementary school teacher, and over 20 years as a mother of four, Rea-belle Christiani became the director of adult education and congregational fellowship at Melville Church in Scarborough, Ontario. This part-time, paid position included leadership training and church school supervision as her time allowed, but her primary ministry was to adults.

Rea-belle began by organizing a weekly "Time Out" for parents with pre-school children. More than 35 parents attended, leaving their children in care provided by volunteers from the congregation. She expanded to a monthly women's "Night Out," a seniors group, several Bible study groups, and social events. She also organized day outings, such as trips to the Shaw Festival or to Stratford, and bus tours to Quebec, Missouri, Pennsylvania and other parts of Canada and the United States.

Perhaps the most telling part of Rea-belle's effectiveness as a lay minister, however, lies in the fact that many of the programs she began continued after she resigned to take a



Rea-belle Christiani.

more voluntary role. Her ministry has extended to other members of the congregation who are becoming lay ministers in their own right.

Wallace Whyte, recently retired minister from Melville, sums up the value of lay ministry to a congregation: "I have learned too late to free and delegate the laity to take leadership roles in the congregation.... [This frees the minister's] time for preparing sermons, visiting new families and where there are needs, counselling couples planning marriage and requesting baptism of children. In

my opinion, the congregation is the healthier for this arrangement." ■

Thank you to everyone who wrote with stories about lay ministry. Unfortunately, we could not use all of them, but we tried to choose stories that are representative.

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University, England.

DREIDLS for Christmas

by Joseph C. McLelland

Ghost of Christmas Just Past: as dutiful and proud grandparents, we attend school Christmas pageants where a new generation stumbles on stage to sing and play recorders to the noisy throng, while parents elbow to preserve the scene on camcorder. What I've noticed in recent years is that "our" traditional carols now alternate with "Happy, Happy Hanukkah!" and "Dreidl, Dreidl, Dreidl." In fact, this past Christmas, some schools included recognition of the Hindu festival of lights, Diwali, as well as the Muslim month of Ramadan that began January 1. (I won't mention the "pagan" rites of Druid and Wiccan also observed in some Montreal locations.) Of special interest is Kwanzaa, the new celebration of African-American origin. Designed to offset the commercialism of Christmas, Kwanzaa's seven symbols include a seven-branched candlestick, the unity cup and simple handmade gifts.

"Religious pluralism" has arrived. It's not a question of media coverage or scholarly theory; it's the simple fact of our daily life, shared with people of other faiths, most of which converge on the winter solstice for special festivities. Our children are growing up with this fact of life, and the Church must reckon with its impact in its teaching and belief.

Our seminary teachers used to warn us about the dangers of "syncretism"; that is, of merging religions. Our major case study was the temptation ancient Israel faced with the Canaanite and, later, Babylonian religions. It was simple: Israelite religion was true; others must be forms of idolatry. Today, we know it's not so simple, despite the evident truth implied

in accepting the Bible as divinely revealed. The question turns on whether God has other ways of revelation, other sheep in different pastures. We're still struggling with that one: how to reconcile Christian faith with the faith of others, including Kwanzaa's *imani*.

This is a sensitive topic on which readers have expressed strong and conflicting views. But it's become a decisive issue, particularly now that public and private schools are again debating whether and how "religion" can be taught. To deny the academic study of religion is to deny a great and necessary dimension of the human story. Christianity will suffer equally if we cannot find ways to understand the faith that guides most of the human species. In the public arena, one cannot begin with prejudice, assuming the Christian faith is the only true one. We must be ready to "give reasons for our hope" in the midst of other reasons for different forms of hope.

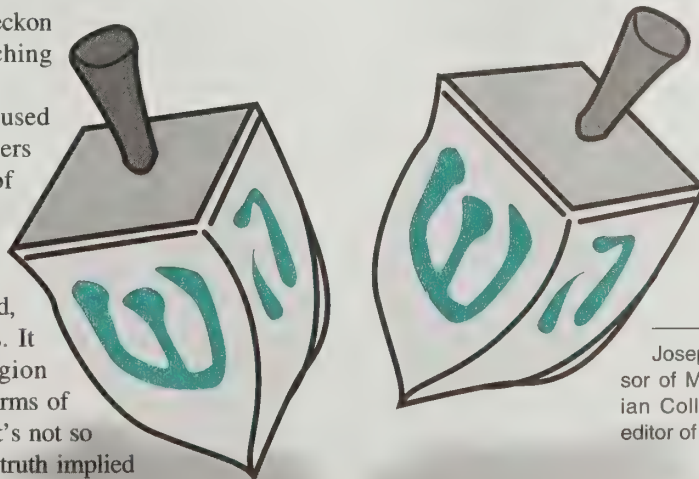
**We must
be ready to
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Christmas is now the focus of religious pluralism, gathering around its celebration of Light Returning several different ways of having faith and expressing it. So far, I've seen little evidence the new tolerance of school pageants is anything but good for my grandchildren. They face a world of complexity and mobility undreamed of in my youth. They require not only broader knowledge but also ways of maintaining Christian faith without resorting to its former privileged position or yielding to a renewed fundamentalism.

One theory brings together the three religions stemming from Abraham — Judaism, Christianity and Islam — under God's promises to Ishmael and Isaac (Genesis 17:20-21). These "People of the Book" have similar understandings of divine revelation and authority. Perhaps the older covenant with Noah reflects a more universal grace with all earth's creatures (Genesis 9:17). Noah's new world, washed and rainbow'd, prepares every being for divine care. The Christian gospel builds on both covenants: its Good News cannot be less than theirs.

May the Ghost of Christmas Future bless us every one with its spirit of wonder at the breadth of God's love. **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



Faces of Faith



Doug Fee graduated from the University of Alberta (B.Ed.) in 1967 and was a teacher and vice-principal in Innisfail, Alberta, 1967-1977. He then became the employee relations manager for Johns Manville in Innisfail and Fort Saskatchewan 1977-1988. During these years, he also served as a town councillor of Innisfail and mayor (1976-1988), chair of

the Parkland Senior Citizens Foundation, director and then president of the Alberta Urban Municipalities Association. He was a Member of Parliament 1988-1993. Since then, he has been the general manager of the Canadian Angus Association in Calgary.

Fee was baptized and confirmed in Killam Presbyterian Church, Killam, Alberta, and ordained an elder in St. Andrew's, Innisfail, in 1976. He now attends Westminster Church in Calgary. He and Kathleen have been married 30 years and have two sons, Bill and Russell.

What is your earliest memory of church life?

A collage of memories from the small church in Killam: sitting quietly with Dad and my grandparents — Mom in the choir, the birthday box at Sunday school and great picnics at Hardisty.

What is your favourite hymn?

"Amazing Grace" — always lifts my spirit.

What musical piece has most inspired you?

"Ode to Joy" by Ludwig van Beethoven

What is your favourite biblical book, and why?

Ecclesiastes — timeless wisdom that provides so much to think about in such a short book.

What book (outside of the Bible) has most influenced you?

There are many, but Dad had a book I read as a teenager about Peter Marshall called *A Man Called Peter*.

Where do you find inspiration to sustain your faith?

From people around me. We've always been blessed with good friends and, during two difficult periods of our life, two excellent ministers were there: Sydney Chang in Innisfail and Kirk Summers in Calgary.

Who has played a major role in your faith journey?

Many people but, most significantly, my two grandmothers — two women who were very different yet each was sustained by a strong faith.

If you could invite anyone (past or present) to a dinner party, who would you invite?

William Wilberforce — his faith, determination and strength of character are inspiring.

What is your biggest regret?

Not having spent more time with some special people who are no longer with us.

What has been your greatest joy in life?

Watching our kids.

What was your most embarrassing moment in church?

Being told I had a "good monotone."

What do you find most irritating about The Presbyterian Church in Canada?

I do not understand the willingness of some of our churches to disseminate the written position of the World Council of Churches when these views often differ from the majority of Presbyterians.

What one change in the church would make it substantially better?

More outreach and involvement in our communities.

If you could live a second time, who would you like to be?

Some days, I'd like to be secretary general of the United Nations and encourage peace talks around the globe. On other days, I'd like to be a monk and spend time in private meditation.

Why are you a Presbyterian?

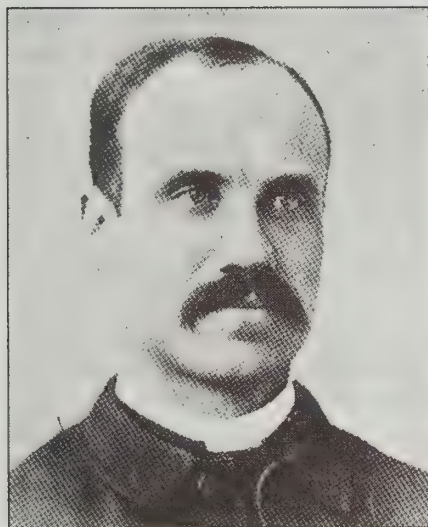
It was a path pointed to me by my parents and it has given me a church where I have always found support and wonderful people.

Write your own epitaph.

He looked for something beautiful every place he went and in everyone he met.

Putting the “C” in C Core: The Canadians Who Went to Korea

by Young-sik Yoo



William J. McKenzie

William J. McKenzie graduated in 1891 from Pine Hill Seminary in Halifax. He immediately took charge of the Presbyterian congregation in Stewiacke, Nova Scotia, (today, St. Andrew's United Church). He served there for two years before leaving for Korea, where he died in the remote village of Sorae less than two years after his arrival. Despite his short tenure, his work inspired both his Korean and Maritime congregations. A plaque honouring his memory hangs on the wall of St. Andrew's.

After his death, the villagers of Sorae sent out an earnest plea, a Korean version of the Macedonian Call, to the Canadian church for another minister. A heated debate over whether or not to support a new mission to Korea divided Maritime Christians. A financial crisis

faced the congregations, a crisis so severe that McKenzie's posthumous bequest of \$2,285 for a Korean mission could not guarantee it would happen. In the end, the pro-Korean mission faction won, as noted in the Acts and Proceedings of 1897: "Believing that the time has come for another forward movement by our Church in Foreign Mission work, and [it is felt] that for many [other] reasons[,] this movement should be in the direction of Korea."

Thus, in 1898, the Eastern Division of the Board of Foreign Missions formally authorized a trio of Maritimers — the Reverends Robert Grierson, MD, Duncan M. McRae and William F. Foote — to go to Korea. Prior to their departure, Foote and Grierson married, making the group the Canadian Five. This cadre left Halifax on July 20, and arrived in Seoul on September 8, after 51 arduous days of travel.

Upon arrival, the group established itself as the Canadian Mission Council, whose first concern was where to establish a base of operations. A strong inclination to set up shop in Sorae was overridden by the fact the village was "not a suitable place" given its small size.

After careful consideration, the Canadians established their base in the newly opened port of Wonsan, located in the northeastern section of the peninsula. Arriving in Wonsan, they immediately began reconnoitering the area and pursuing outreach projects. On walk-about, they stopped at each village and town to hold evangelistic meetings. They followed up these initial visits by opening village

The Presbyterian Church in Korea is one of the strongest Presbyterian churches in the world. One hundred years ago, The Presbyterian Church in Canada established its first official mission in Korea

schools and providing medical care for the sick. Missionaries often had to perform basic surgery on the floor of a patient's home because Korean homes did not use tables at that time.

The work-load became so heavy the original five requested additional support. Early in the 1900s, nine more Canadians joined the mission: Louise McCully, Edith Sutherland, Katherine McMillan, Luther Young, Alexander Ross, Jennie Robb, Catherine Mair, Mary Rogers and Elizabeth McCully.

In 1910, Korea became a Japanese colony. Harsh Japanese rule caused widespread emigration. Koreans fled to Manchuria and the region around Vladivostok in Russia. The Canadian missionaries sent out by the Eastern Division of the Board of Foreign Missions expanded their field of operations to aid

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these émigrés as well as those who remained behind. Again, their heavy workload increased and, once again, more missionaries were requested.

To meet this need, Canadian Presbyterian missionaries requested and received aid from the Western Division Board of Foreign Missions. This helped the two mission divisions which oversaw the foreign mission work to unite officially. Two years after this merger, the number of Canadian missionaries serving in Korea had risen to 26, 11 of whom were women. The presence of so many women missionaries helped the Canadian church's new policy of reaching out to Korean women to succeed.

Canadian women made at least two significant contributions to the welfare of their Korean counterparts. In 1903, Louise McCully founded the first theological institution for Korean women: Wonsan's Martha Wilson Theological School. McCully and other Canadian missionary women contributed to the organization of the Women's Missionary Society in Wonsan during the early 1900s. This WMS movement served as an incentive for the formation of an all-Korean WMS in 1920 — although a missionary, Louise McCully, served as its first president.

The administration of both church business and theological education for Koreans was generally overseen by a group of conservative missionaries — the descendants of the old Covenanters. They held that the Calvinist values of their

forebears should be the standard form of instruction for Korean Christians. The introduction in the late 1920s and early 1930s of such radical topics as critical analysis of the Bible, political theology and liberation theology challenged these views. Liberal-minded Canadian missionaries such as William Scott, Donald McDonald and Edward Fraser believed Korean Christians were ill-served by the indoctrination they had received from "old-fashioned" missionaries.

With the establishment of The United Church of Canada in 1925, the care of the Canadian mission fell under the United Church. The following year, Scott won out over the ultraconservatives when he became chairman of the Canadian Mission Board in Korea. More important, two Canadian-educated Korean theologians — Kwan-sik Kim, who had studied at Knox, Toronto, and Princeton, New Jersey, and Hui-ryom Cho, who studied in Halifax — returned to Korea and helped advance the more liberal aspects of Canadian mission work.

Mission work came to a sudden halt in 1941 with Japan's declaration of war against the Allied powers. Under Japanese pressure, Canadian missionaries were forced to shut down their institutions in Korea and Manchuria, and leave the country. Although Canadian missionaries would return to Korea after the Second World War, the establishment of a Communist regime in North Korea prevented them from reopening their former missions.

When the Korean War broke out in 1950, Canadian missionaries who previously served in North Korea returned and established aid stations in the south. Although they provided relief to all Koreans, they were especially attentive to Korean Christian refugees with whom they had worked and who were now fleeing their homes in North Korea. Despite this bias, both during and after the war, Canadians aided in the rebuilding of South Korea's infrastructure.

Besides providing spiritual guidance, Canadian missionaries contributed in the areas of medicine, education, public health and agriculture. They also contributed to the development of a progressive theology by merging western theological methodology and new western activist trends with traditional Korean values. In this way, they helped Korean Christians and Korea itself become what it is today.

During the Cold War, Korean refugees found support through contacting former missionaries who had returned to Canada. Ex-missionaries actively sponsored their former students to settle in Canada. They also helped new immigrants form their own churches in Canada. In the early 1960s, these former missionaries became a bridge between Korea and Canada.

During the past decade, more than 30 Korean-speaking students graduated from Knox College in Toronto. Today, 23 Korean congregations are part of The Presbyterian Church in Canada. In 1997, 19 of them became part of two Korean-speaking (Han-Ca) presbyteries.

Marking the centennial year of Canadian-Korean relations allows us to express gratitude to Canadians who dedicated their lives to ministry in Korea. It also provides an opportunity to thank God for enabling Canadians and Koreans to share 100 years of fellowship, outreach and proclaiming the gospel together. This centennial jubilee will commemorate the past, celebrate our spiritual unity, and witness to our future co-operation in Christ. May our next 100 years be as uplifting. **R**

Young-sik Yoo, a minister of The Presbyterian Church in Canada, teaches Korean religion and culture at the University of Toronto.

Faithfulness in All Seasons

The winter winds blew hard
 And the cold snow covered the branches.
 The tree had every reason to fall over,
 To die in desperation.
 But it stood firm and immovable.
 It swayed and bent
 But did not break.
 It shivered and wept
 But did not give up.
 For you were there
 Holding firm its roots.
 Your spirit ran through its frozen sap
 Nourishing it from inside.

At times you sent the sun
 To give moments of warm comfort,
 A sign of what was to come.

Oh Lord,
 At last the spring has come
 And the leaves on that tree are bursting forth
 With laughter and energy
 And life!
 It rejoices in the warm sunshine.
 It sings as the squirrels run to hide in its branches,
 And in a motherly way
 It provides a home for birds to build their nests.

Children play,
 Running around that tree,
 And adults sit beneath its shade
 In the hot sun.
 Young men gather some of the tree's blossoms
 To make sweet offerings of affection
 To their lovers.

The tree is rejoicing,
 Not because of what it has made itself,
 But because of what you have caused it to become —
 A useful vessel in its season.

When autumn comes again
 And the leaves on the tree
 Transform into bright colours
 For a final chorus of life —
 The finale for that year —
 And then fall to the ground
 As a warm covering
 To nourish the earth
 In the forthcoming winter,
 The tree will sadly watch its beauty fade.

The winter wind blows
 And the laughter is gone
 For a season.
 But the tree stands firm
 In the dark, cold, dry wind.
 It holds on to your strength
 In the blustering winter storms,
 Remembering the summer that has past,
 And the spring that is coming
 And your faithfulness
 In all seasons.

— Arlene (Randall) Onuoha



Hymn of the Month

by Judee A. Green

It is easy to forget that the hymns we sing in English were not necessarily originally written in English. Many of the early Christian hymns were written in Latin, the language of the church. Later, others were written in various tongues. Two well-known Christmas favourites fall into these categories: "O Come, All Ye Faithful" (*Adeste, Fidelis*) and "Silent Night" (*Stille Nacht*). Some English hymns were written in the dialect of their day. In 1739, Charles Wesley wrote the familiar Christmas hymn "Hark How All the Welkin Rings!" which we now know as "Hark the Herald Angels Sing." This was the result of the editing work of George Whitefield in 1753.

The Lenten hymn "If I Have Been the Source of Pain" is a prayer for forgiveness. It began as an English hymn written by C. Maude Battersby and edited by Charles H. Gabriel around 1911 (see text below left). The text was translated into Spanish by Sara M. de Hall, then Janet W. May translated the Spanish back into English. This gave a fresh understanding of the original poem (see text below right).

The tune *Camacua* was written by Pablo Sosa of Chivilcoy, Argentina, the son of a Methodist minister. He studied theology and music and is an internationally known composer, author and the translator of many hymns. An avid promoter of Latin American religious folk songs, he is an authority of Hispanic music and worship. At a workshop on global music conducted by Pablo Sosa in Toronto several years ago, he encouraged us to sing in English and Spanish, and to sing with enthusiasm.

May this hymn be our prayer for sins of commission, when we cause pain and speak cruel words, and our prayer for sins of omission, when we refuse to use our strength for others and leave suffering unrelieved. May we be free from the temptation to run away from the demands of the gospel. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

If I Have Been the Source of Pain (#199)

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way,
Dear Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself shall suffer through the strain,
Dear Lord, forgive!

If I have been perverse or hard, or cold,
If I have longed for shelter in Thy fold,
When Thou hast given me some fort to hold,
Dear Lord, forgive!

Forgive the sins I have confessed to Thee;
Forgive the secret sins I do not see;
O guide me, love me and my keeper be,
Amen, Amen.

Si fui motivo de dolor, oh Dios,
si por mi causa el débil tropezó,
si en tus caminos yo no quise andar,
¡perdón, oh Dios!

Si vana y fútil mi palabra fue,
si al que sufría en su dolor dejé,
no me condenes, tú, por mi maldad,
¡perdón, oh Dios!

Si por la vida quise andar en paz,
tranquilo, libre y sin luchar por ti
cuando anhelas verme en la lid,
¡perdón, oh Dios!

Escucha, oh Dios, mi humilde confesión
y líbrame de tentación sutil;
preserva siempre mi alma en tu redil.
Amén, amén.

If I have been the source of pain, O God,
if to the weak I have refused my strength,
if in rebellion I have strayed away,
forgive me, God.

If I have spoken words of cruelty,
if I have left some suffering unrelieved,
condemn not my insensitivity,
forgive me, God.

If I've insisted on a peaceful life,
far from the struggles that the gospel brings,
when you prefer to guide me to the strife,
forgive me, God.

Receive, O God, this ardent word of prayer,
and free me from temptation's subtle snare;
with tender patience, lead me to your care.
Amen, amen.

— C. Maude Battersby

— translation, Sara M. de Hall

— translation, Janet W. May



UPROOTED PEOPLE

As Canadians, few of us have experienced anything like what we see in this photograph. Although some of us have fled war or persecution, the number of refugees admitted to Canada is fairly low. Most refugees stay in the developing world seeking refuge in a nearby country.



Rwandan refugees returning from Zaire in November 1996
Photo: Richard Fee, PWS&D

Rwanda is just one example of mass migration of a people out of their country or to another region of their country. In this case, some of the refugees have returned home. In other cases, families leave everything they have and everyone they know forever.

Less dramatic examples of migration abound. Workers in Central America relocate to the *maquilladoras* (free trade zones) in order to secure work. Filipino women move to Hong Kong, Europe, and North America to work as nannies and send money home to help support their families. Students from developing countries move to Europe and North America to attend university and never go back because of a lack of professional opportunities for them at home.

Most of us in Canada find it difficult to imagine what it is like to be forced to leave our home or our country. But we do have our own experiences of uprootedness. Young people in Newfoundland leave their families and homes in search of job prospects in Central or Western Canada. Two-career couples live in different cities and commute to see each

other on the weekends. Teens live on the street because it is a better or safer option than living with their parents or their guardians. Families relocate due to corporate reorganization or downsizing. Senior citizens sell most of their belongings and move to nursing homes or in with their children because they can no longer

look after themselves. College and university graduates move to Japan, Korea, or Taiwan to teach English because they can't find a job in Canada.

These stories of uprooted people are not entirely new. Some of the causes of migration have changed, but migration itself is as old as the Bible. God called Abraham and Sarah to leave their home and travel to Canaan. Joseph ended up in Egypt when his brothers sold him into slavery. Later those same brothers travelled to Egypt in search of food during the seven-year famine. Joseph and Mary fled Bethlehem soon after Jesus' birth out of fear that Herod would kill their son.

What has changed since biblical times is the sheer number of people the world over who are forced from their homes or countries or who are drawn to move because of opportunities in another town, region, or country. This issue of *PWS Developments* examines the extent and some of the causes of uprootedness and offers examples of ways we can walk with the uprooted on their journey.

Who are the uprooted?

Sources: The State of the World's Refugees and
UNHCR Country Profiles - Canada

Refugee:* A person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear is unwilling to avail himself of the protection of that country.

*Although this is the UN definition of a refugee some organizations, including the World Council of Churches, expand it to include those who flee "systemic economic deprivation" or "war-related circumstances".

Internally displaced person: Someone who meets the definition of refugee but who has not crossed one of his or her country's international borders (e.g. Kurdish people living in camps in Northern Iraq).

Immigrant: Someone who chooses to leave his or her country and move to another country.

Migrant worker: Someone who moves in search of work, often leaving a family behind (e.g. Caribbean and Latin American men who spend summers picking fruit in Canadian orchards).

⇒ 22.7 million refugees and people in refugee-like situations are currently assisted by the UN High Commissioner for Refugees

⇒ up to 25 million additional people may have been forced to abandon their homes

⇒ 9 countries host more than 100,000 refugees and 3 countries host more than 1 million refugees (Iran 2.0, Pakistan 1.2, Germany 1.26)

⇒ 21 countries have produced more than 100,000 refugees — the 3 largest refugee-producing countries are: Afghanistan 2.7 million, Liberia 778,000, Bosnia and Herzegovina 673,000

⇒ Africa has the highest number of refugees (4.3 million) and returnees (1.7 million)

⇒ 35 civil wars or communal conflicts currently rage worldwide

⇒ in 1996 more than 26,000 claims were referred to Canada's Immigration and Refugee Board — 21,800 claims were considered, 9,540 accepted, 7,040 rejected and 5,220 withdrawn or abandoned resulting in a recognition rate of 58% down from 70% in 1995

⇒ most refugees to Canada are from Sri Lanka, Iran, India, and Somalia

Walking with the Uprooted

Uprooted people are struggling to be actors and shapers of their lives. They are not faceless numbers out there. They are our brothers and sisters. We worship, work, live, struggle, cry, laugh, celebrate with them. We need to [take time] to close our eyes and open our hearts to again see their faces, to feel their suffering, their struggle and, most of all, their courage determination and dignity.

World Council of Churches,
Global Ecumenical Network
for Uprooted People,
March 1997

By working with and supporting PWS&D, Canadian Presbyterians are opening their eyes and hearts to the uprooted and offering them help in Canada and abroad. The following stories offer examples of how PWS&D is responding to uprooted people whether they are refugees outside their own country or people who are uprooted within their country.

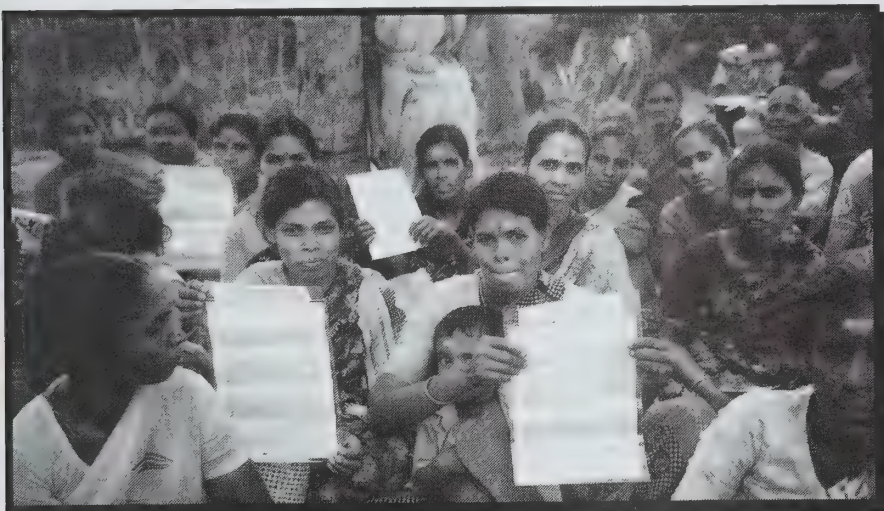
In April and May 1994, the world witnessed six weeks of massacre in Rwanda. The magnitude and viciousness of the deaths was almost beyond comprehension. The unrest and killings led to mass migration out of Rwanda to neighbouring countries such as Uganda, Tanzania and Zaire. In November 1996, about a half million Rwandans living in refugee camps in Zaire made the journey back to Rwanda. They left Zaire out of fear for their safety in the camps and out of a desire to return to their homeland.

In partnership with the World Council of Churches and the Canadian Foodgrains Bank, PWS&D has supported the Rwandan people throughout their journey — as they fled their homeland, in the refugee camps, during the return to Rwanda, and as they rebuild their homes and communities.

(continued on next page)

Children's laughter rises up the misty valley of the Moei River. At a small school they play and learn, forgetting for the moment the troops that burned their rice fields, killed many of their friends and families, and drove them from their homes. These children are a few of the 100,000 Karen refugees living on the Thai side of the Burma-Thailand border

First Presbyterian Church, Thunder Bay, has sponsored over 40 Burmese refugees, helping them to create a home in a new country. But the members of First Church wanted to do more to help those who remain in the refugee camps or in Burma itself. So they wrote the Canadian government asking it to take a stand on Burma's rule of oppression and to pressure reluctant Thailand to grant exit visas to Canadian-accepted refugees. First Church also established a relationship with the school in the Thai refugee camp. With the help of matched funds from PWS&D through the Congregational Initiatives Program, First Church is supporting the school and offering hope to those who remain in the refugee camps in Thailand.



Members of the Women's Association with their land titles
Photo: Madurai Non-Formal Education Centre

The women from the slums of Madurai smile and hold up the newly-acquired titles to their land. Many rural people in India move to the city in search of a better life for themselves and their families. Once there, they find squatter communities — people living on unused land with no water, electricity, sewage or roads.

With the help of the Madurai Non-Formal Education Centre, one of PWS&D's development partners, women have organized themselves into associations. Together, they have successfully lobbied the government to give them title to the land on which they live. This means that they are entitled to government services such as water, electricity, sewage and roads. By knowing their legal rights and working together to convince the government to give them title to the land, these women are taking an active role in building a better life for themselves and their families.

In their own words

(These stories were told to World Council of Churches staff and printed in *A Moment to Choose*)

"I can't bear this life of hiding any more . . . they say I am not a refugee . . . but I know I will be imprisoned, tortured, killed if I return . . . they ask for proof? . . . I worry about my wife and children back home . . . is there anyone who cares?"

Asylum seeker - Britain

"My dream is to go back to my land . . . we used to grow our own food . . . we want to start our lives again . . . we want to look after our children ourselves."

Afghan refugee

"When westerners come to our countries to work, they are called 'expatriate experts.' When we come to their countries with our diplomas, we become 'migrant workers.'"

Colombian lawyer and former judge exiled in Rome

"I cry every night when I go to bed . . . no woman should be forced with such a choice . . . Parents don't know how lucky they are to be able to kiss and hug their children every day . . . My employers don't even know that I am a mother . . ."

Domestic worker - Hong Kong

"I returned to my village after 17 years. There was nothing left. The stream we used to play in as children was dry. The lake was dry. There were no trees left. There were no homes left."

Eritrean exile

"Before, [my husband] would do all the ploughing . . . I am used to it now but there is no time to rest . . . he will probably work in South Africa until his strength is exhausted . . . We want our children to have an education . . ."

Woman - Lesotho

FOR FURTHER STUDY AND ACTION

The variety and complexity of factors that cause people to be uprooted can be overwhelming. From political persecution to economic globalization and from environmental disaster to civil war, it is easy to feel that there is nothing we can do. But the examples of First Church, Thunder Bay and the Madurai Non-Formal Education Centre show us that a small group of committed people can make a difference. The following are some steps, both big and small, that you can take to walk with the uprooted in their journey.

☒ Learn more about the issue

- Look for the UNHCR's *The State of the World's Refugees* at your library. A summary of the report and more general information about UNHCR is available on the internet at: <http://www.unhcr.ch/>
- Order the WCC publication *A Moment to Choose: Risking to be with Uprooted People* from: World Council of Churches, Refugee and Migration Service, 150, route de Ferney, P.O. Box 2100, 1211 Geneva 2, Switzerland, email: hm@wcc-coe.org or pt@wcc-coe.org

☒ Focus on the uprooted in your worship service or bible study

- Use the worship resource from this newsletter
- Use PWS&D's Lenten liturgies and resources, which focus on uprooted people
- Purchase "The Bible and the Outsider" a booklet on the subject of refugees by Dr. Charles Hay from the Inter-Church Committee for Refugees

☒ Plan a mission night on uprooted people

Our church's national office has videos on refugees. PWS&D staff can offer suggestions on other activities you might include in your event

☒ Write the government about Canada's increasingly restrictive refugee policies

Our church belongs to two coalitions that can help you learn more about refugee policy: The Inter-church Committee for Refugees: 129 St. Clair Ave. W., Toronto ON M4V 1N5 tel (416) 921-9967 e-mail: iccr@web.net and the Canadian Council for Refugees: 6839 Drolet, #302, Montréal, QC H2S 2T1 tel (514) 277-7223 e-mail: ccr@web.apc.org

Worship Resource

From: "A Wee Worship Book" (Wild Goose Worship Group, 1987/9)
© WGRG. Iona Community, Peace Institute, Govan, Glasgow, Scotland, g513uu. tel 0141-445-4561

Candleholder:

Listen, I stand at the door and knock.
If anyone hears my voice and opens the door,
I will come into the house.
I will eat with those who live there,
and they shall eat with me

Leader: Come, Lord Jesus, be our guest;
stay with us, for the day is ending.
Bring to our house your poverty.

All: For then shall we be rich.

Leader: Bring to our house your pain.

All: That, sharing it,
we may also share your joy.

Leader: Bring to our house
your understanding of us.

All: That we may be freed
to learn more of you.

Leader: Bring to our house all those who hurry
or hurple* behind you. (*limp)

All: That we may meet you
as the saviour of all.

Leader: With friend, with stranger,
With neighbour
and the well-known ones,
Be among us this night.

All: For the door of our house we open,
and the doors of our hearts
we leave ajar.

☒ Recognize and welcome strangers

☒ Speak to someone who has been uprooted about his or her experience

☒ Consider sponsoring a refugee

- PWS&D can give you information on how your church can get involved in refugee sponsorship
- You could also contact First Church, Thunder Bay; MacNab, Hamilton; or First Church, Edmonton who have all sponsored refugees

☒ Volunteer at a community centre for refugees and immigrants

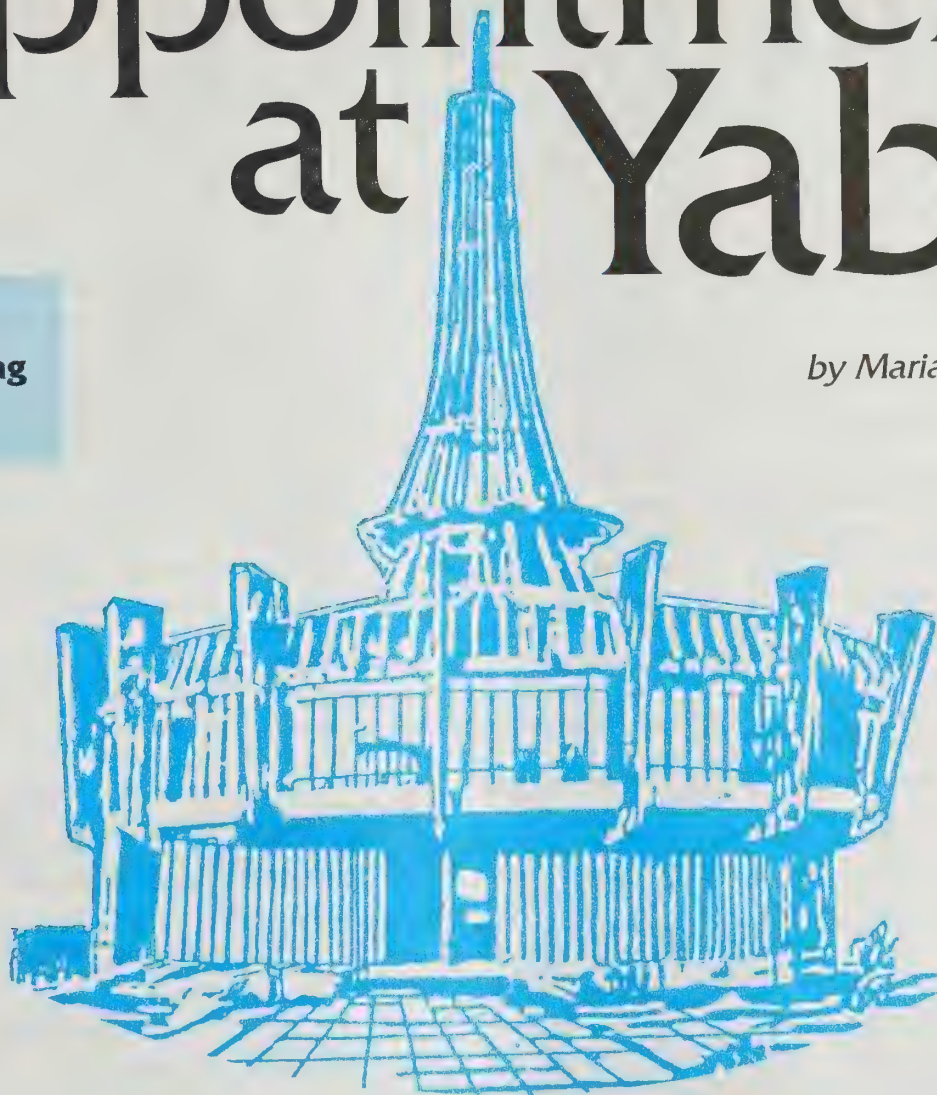
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Appointment at Yaba

Teaching
and learning
in Nigeria

by Mariano Di Gangi



In 1996, The Presbyterian Church of Nigeria celebrated its 150th anniversary. The size of that denomination's communicant membership is edging up to ours. Recently, I met many of our Nigerian brothers and sisters at Yaba Presbyterian Church in Lagos. Prominently featured on one wall is a large banner that reads: "When Jesus says 'Yes,' you don't say 'No.'" Sound advice.

Once pastored by Canadian Presbyterian ministers Russell Hall and John Johnston, the congregation is now led by Rev. Agbai Eme Chuku. On this typical Sunday morning, more than 2,000 gathered for worship in a spectacular circular structure. [The late Murray Ross,

missionary-architect, supervised its construction in the late '60s.] Three choirs and an assortment of instruments led the lively singing — not many psalms, but plenty of hymns and spiritual songs.

Pastor Chuku introduced me and I brought words of fellowship and encouragement. During the worship service, which usually extends over three hours, several offerings were received. After the first one, people were invited to present a thank-offering in glad response to some blessing experienced in the past week. Hundreds left their seats and, with a "sanctified shuffle," made their way down the centre aisle with warm smiles recalling the Scripture about God loving a cheerful giver.

On this Sunday, elders were elected. In a booming voice, Pastor Chuku reviewed what the New Testament says regarding the eldership. He underlined the need for a godly life-style, fidelity to one's spouse, setting an admirable parental example and showing sensitivity in dealing with problems. The ideal presbyter should be helpful, self-controlled and supportive of the teaching elder in his ministry of God's word. Not domineering, but demonstrating a Christ-like character. Looking to the returning Chief Shepherd for approval.

The service over, the minister departed for the General Assembly and I continued on at Yaba Church for an extraordinary interdenominational conference involving

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almost 900 pastors and church workers. Several such gatherings, sponsored by SIM (Sudan Interior Mission), were planned for strategically located Nigerian centres by Jim Mason of Knox Church, Toronto. My assignment was to present pastoral ministry as outlined by Paul in Acts 20:17-38 and to encourage expository preaching. My colleague from Dallas, Texas, stressed the need of moving beyond initial commitment (decision) to discipleship, in keeping with our Lord's mandate in Matthew 28:18-20.

Getting across Lagos to Yaba Church each day was an adventure. Traffic alternates between spurts, as though every driver were out to qualify for the Indy 500, and then sputters to a stop at the city's crowded intersections. The weather is hot and humid, so conferees were periodically urged by an enthusiastic song-leader to "Get on your feet, clap your hands, open your eyes, wake up your minds and shake your bodies!" At the close of the conference, each participant was given a mini-library of some 40 basic books — a gift equivalent to a

year's salary for most of the pastors, evangelists and church workers. They eagerly unwrapped their books shouting "Glory! Hallelujah!" or silently shedding tears of joy.

Waiting for my midnight flight to Frankfurt and then a Toronto connection, I reflected on all these things. Nigeria is not a tourist mecca. It is plagued with crime after dark, particularly in urban areas. Multinational corporations generate pollution as well as paycheques. Dissidents face prison, and some go to the gallows. The country has a high birthrate and deep poverty. Nevertheless, like much of Africa south of the Sahara, it is experiencing amazing church growth. While I waited to board my flight, I wondered: what would happen if our preoccupation with form were to be touched by their fervour, and our 20th-century technology were more firmly guided by their first-century faith? **B**

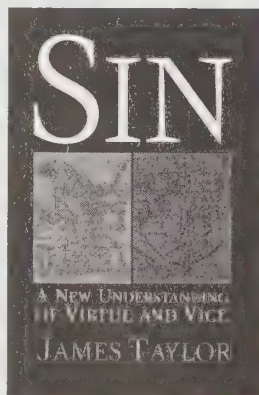
Mariano Di Gangi is the minister of mission at Knox Church, Toronto, and professor emeritus of Ontario Theological Seminary.

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The Family of God

by Mary Lee Moynan

One Sunday last summer, something happened to revolutionize my feelings about going to church. Until then, going to church was more of a habit, inculcated in me as a child by my parents.

While on vacation, we attended a worship service in a town with a population of 712. The church had been around for over 100 years and, at first glance, so had most of its parishioners. The minister, on the other hand, looked brand new. When he talked, he reminded me that many are called but few are chosen. On this day, he proved he was hand-picked.

His sermon began: "I have a problem and I don't know how to deal with it." Then, he lost his voice. Some smiled encouragingly. Others shuffled their feet. He cleared his throat. "Someone slipped a letter under my door," he said. "The letter," he continued, "is anonymous." "But," he added, "the person who wrote that letter is here today because it says so on the second page."

By this time, we were all intrigued. We each sat there with our own thoughts. Was the letter accusing someone of having an affair or mishandling funds or accusing someone of abuse?

The pastor gripped the lectern, lifted his bent head and spoke barely above a whisper. The person who wrote that letter wanted to commit suicide. The writer had two questions: Would God allow a person who died by suicide entry into heaven? Why should that person go on living?

The minister said he couldn't find anything in the Bible one way or the other in response to the first question. He then begged the person to come and see him. How many people have had to

Caring for each other as if life depended on it

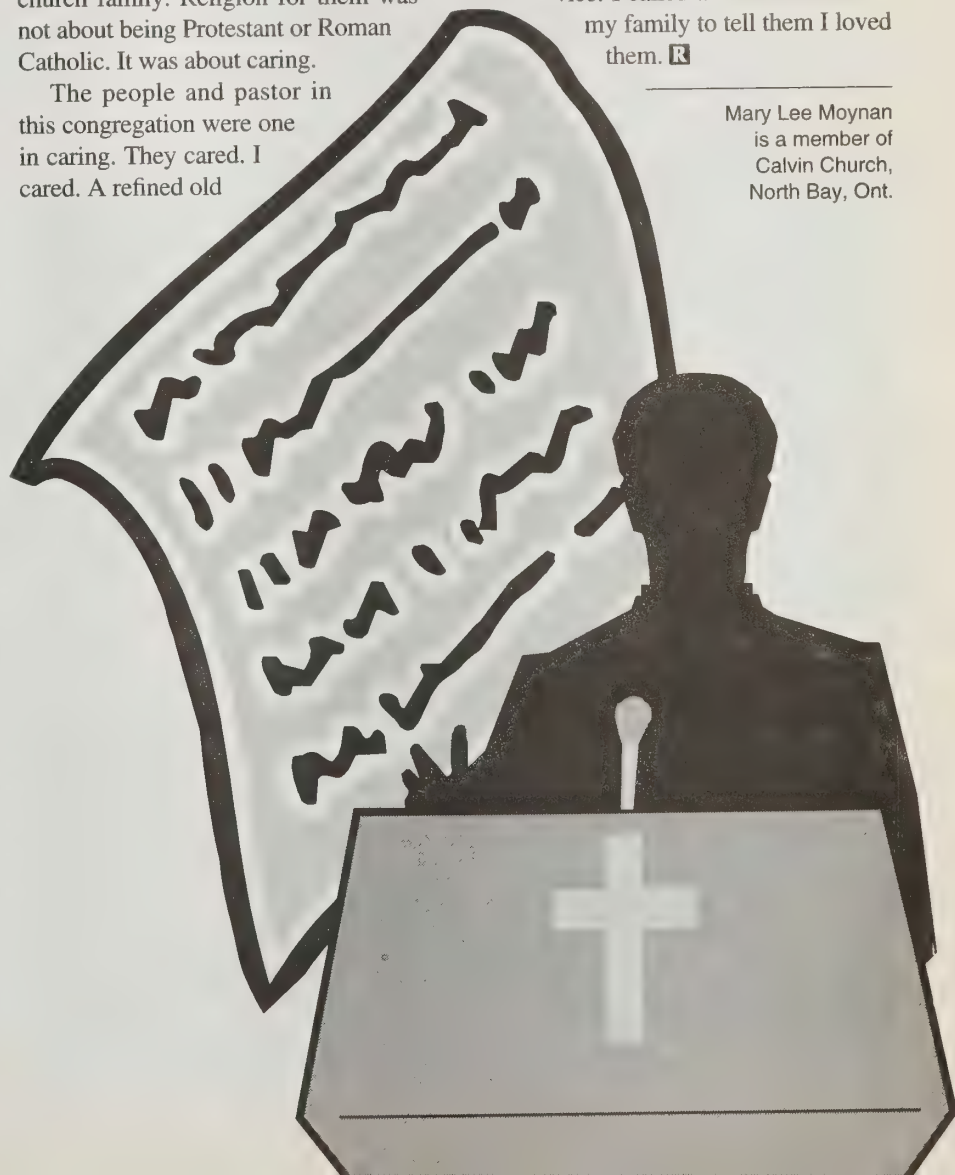
preach a sermon as if a life depended on it? He concluded by asking all of us to think about what reasons we would give to an individual to help the person want to keep on living. At that moment, I knew what my

parents meant when they spoke about the church family. Religion for them was not about being Protestant or Roman Catholic. It was about caring. The people and pastor in this congregation were one in caring. They cared. I cared. A refined old

gentleman on my right wiped away tears that had gathered under his glasses. The young mechanic on my left turned to his Bible and moved his lips while he silently read a passage. The mother in front of me put her arm around her teenager's waist and drew her gently to her side.

I still don't know what to say to the person who wrote that letter. But I know the first thing I did when I left the service. I called all the members of my family to tell them I loved them. **R**

Mary Lee Moynan is a member of Calvin Church, North Bay, Ont.



God's Snowbirds to Africa

by Nan McKenzie Kosowan

Strawberry and asparagus farmers David and Miriam Barrie of Cambridge, Ontario, (now retired in Kincardine, Ontario) got off the plane in Southern Malawi in 1990, certain why they were there. But it was with eyes of faith that they first looked at 280 acres of barren land in Naming'azi as the thriving farm teaching centre it would become. There, Malawians would learn modern agricultural methods taught by David on three-month mission tours each winter from 1990 to 1996.

The land, owned by the Blantyre Synod of the Presbyterian Church in Malawi, would revert to the government unless it became productive. In 1986, not long before this crisis arose, the Barries faced a crisis of their own. After reviewing their life priorities following a serious car accident, they applied to International Ministries of The Presbyterian Church in Canada (PCC) to serve overseas as agricultural missionaries.

"Something always in the back of our minds was now a present challenge," says David. "Simply farmers, with no special training, we hoped our skills

could be used somewhere, somehow." The PCC, partners with the Blantyre Synod on the Naming'azi land development project, agreed with the Barries that strawberries and asparagus did not fit the agricultural needs of this resource poor nation. Malawi is the fifth poorest country in the world with 11 million people in a country the size of Newfoundland.

The church assigned the Barries to the task of helping Malawians, most of whom are farmers by necessity, improve the staple crop of maize used in the common Malawian "Nsima" pancake meal. Though facing extreme pressures due to lack of information and financial resources, Malawians share with Canadian farmers the same challenges posed by flooding, erosion, drought and pests. "Meeting them on the grounds of their own culture, the aim is to improve their agricultural practices with the simple basics of farming Canadians have

learned, such as handling drought and erosion with straw and mulch strewn over the soil, and using compost instead of fertilizer for which they have no funds. We teach a few farmers, then send them back to their villages to teach others," explains David.

Stationed at a youth and conference centre on the land, the Barries became familiar with the synod's successful programs of evangelism, literacy and music. But the new agricultural program had no office. "Just me

and my pick-up truck, wherever I was floating!" grins David, pointing out that, in this country with few electronics, communication usually means going to see someone.

With no tropical agricultural training, he learned on the job, applying his understanding of farming principles to information gathered from the experiences of many Malawians. He enjoyed this partnership. With no fences or other

*With patience
and expertise,
a retired
couple makes
a difference
in Malawi*



The Barries and leaders from six villages bordering on land owned by Livingstonia Synod of Northern Malawi. The seven women leaders are farmers and the four men are chiefs.

boundary markers, David consulted frequently on many matters with the chiefs of the 15 villages surrounding the Naming'azi property. Farmers from each village came for five days of teaching, often asking David for on-location advice on new farming ways experienced at the demonstration farm.

Back in Canada between tours, David and Miriam planned the next winter's projects in Malawi. They held fund raisers for special projects such as drilling a well or building a school. "On our return, we knew what we'd like to do. We consulted with the people there and got into projects fast. Three months go by too quickly when there are good things to make happen. All too soon, it's time to get back on the plane for home!"

David hired Anderson Kawendo, 35, a graduate of a local agricultural college. David worked with him for six consecutive tours of duty and left him in charge of the Blantyre Synod project when their assignment was completed. "The job he has done makes us look good!" laughs David, who frequently contacts the farm for updates and to answer questions.

Another impressive young man, Sangster Nkhandwe, worked with David last winter on a land development feasibility study of the 60-acre property in Lusangazi, owned by the Livingstonia Synod of the Presbyterian Church, partners in Northern Malawi. Individuals like Anderson and Sangster reflect the potential of Malawians to help themselves.

Miriam assisted in the management of the youth and conference centre, accommodating Malawian and expatriate visitors as well as teaching English to groups of Malawian women who came. "David and I realized that, although we were learning about Malawian culture as we lived among them, they were also

learning about ours. Given the position of women in that culture, it was probably a bit shocking for them to see David dry dishes or bring clothes in from the line; but we weren't trying to be anything but what we are."

Their Malawian cook's daughter faced being sold into marriage after her father's death because she had no funds to continue her education. With the Barries' support, she is now excelling in her studies and focusing on a nursing career.

A woman's position in Malawi is very different from that of a Canadian woman, explains Miriam. She is grateful for the cultural preparation that initial missionary orientation gave them. The country's farmers are women. As the main work-force of the nation's principle industry, women carry water, prepare ground, plant seed and harvest crops as well as serving as the primary caregivers for their families. Mining jobs in South Africa, Zimbabwe and Zambia where the men used to work are gone. There are few jobs in town. Though some men work in the fields, the weight



At their Kincardine, Ont., summer spot, David and Miriam Barrie, in Malawi shirts, compare a two-piece hoe, the Malawian farmer's main tool (on the right) with the familiar Canadian hoe.

of economic responsibility is borne by women.

Traditions die hard, says David, re-emphasizing their mandate to help by working in partnership with the people, not by revamping their culture. David had to remind himself of this early in their first year when he held an information meeting about soybeans for farmers. The (women) farmers interested in receiving a supply of soybeans were invited forward to sign up. Though prepared for cultural differences, it was a difficult moment for the Barries "when we, who had come to their country as equals," witnessed Malawian women drop to their knees and crawl toward David, the man in authority. David swallowed hard, smiled and took the name of each kneeling woman, dismissing his reaction to pull each one to her feet.

Respect is an important factor in women's behaviour, says Miriam, who wants to include a particular gracious custom in her own personal traditions. "If I were a Malawian coming into a gathering, I would approach every per-

son in that room and shake hands, greeting him or her. Westerners don't take the time to do that, being more apt to walk into a room, give everyone a high sign and start talking to someone nearby. People can learn from their gracious customs," says Miriam.

Though Canadians retire younger these days, they often fail to recognize that their expertise could be valuable on the mission field, David believes. "I felt I was there to set up that demonstration farm, and it would happen only because I was there. That motivated me, giving me the energy I might not have had at home to keep tramping over fields in the heat," says David who is 66. "Truthfully, it can be physically challenging but, as long as we have health and strength, we'll take our three-month annual mission trip. There's no doubt God supplies the energy you need in situations where you're helping others," agree the Barries.

The acceptance of David's land use feasibility study by the Livingstonia Synod and the PCC's approval of the invitation to return marked the beginning

of the report's implementation in January and the renewal of good friendships begun in Lusangazi more than a year ago.

Son Andrew Barrie, associate minister of Koinonia Christian Fellowship in Bloomingdale, Ontario, visiting with his parents for the first 10 days of their present trip to Malawi, saw the legacy left at Naming'azi training and demonstration farm. "The people themselves have had ownership of the project from the beginning. Dad and Mom didn't come as superheroes to set up a program of their own. They offered leadership. The first two trips were spent mainly gathering information, meeting the people, seeing what was going on and building a vision with them for what could be done. Not only did it happen, it grew from there after they left. Key to the same success in the Lusangazi project is sitting down with church leaders, asking what they want to see happen and offering knowledge to help bring it about." ■

Nan McKenzie Kosowan is a free-lance writer living in Kitchener, Ont.



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Christmas Under the Stars

Allyson and Kirk MacLeod

Outside and near a palace. It seems a fitting place to announce the arrival of the King. And, so, the fledgling Presbyterian congregation in Keswick, Ontario, without a church and unable to persuade the town to open one of its buildings, held its first-ever Christmas Eve service in the parking lot of its temporary home — the Georgina Ice Palace.

"Parkas and Praise in the Parking Lot," the theme for the service, was clearly visible on invitations hand-delivered to houses in the neighbourhood. It was a well-chosen theme. As they went about setting up the PA system and coffee urns in -14-degree weather, members of the congregation wondered who, if anyone, would come upon such a mid-night (about 9 p.m.) clear and cold. The church had only begun worship services three months earlier. Many of the regular attendees would be out of town for the holidays. The organizers were counting on two frozen hands the number of people they expected would show up.

But people did come — adults and children, swaddled in winter clothing, walked to the parking lot. About 8:45, cars began to arrive, and organizers joked about holding a drive-through service. Gradually, however, the drivers and passengers left the comfort of their cars. At first, it was the free hot chocolate that lured them; but, by the time the first carol began, everyone had joined in.

Maybe it was the Christmas spirit that moved (figuratively and literally) so many people. Maybe it was the thought of singing familiar carols or listening to comforting words. Maybe it was the newspaper ads, the announcements on the local flip channel and the invitations. Or, perhaps, it was the hot chocolate. Whatever the reasons, more than 75 hardy souls gathered in a barren parking

lot to celebrate the birth of a baby.

Suddenly, it felt less cold. Suddenly, it felt almost providential the town had not provided an indoor space. People who might not have done so elsewhere joined in worshipping the Christ Child — people who might have been uncomfortable in a church building or who only had time for a condensed service.


Sure, many of them were not at the worship service the following Sunday. Many may not be seen again all winter. But next Christmas Eve, should the Spirit move them again, they'll know where to find the congregation of Keswick Presbyterian Church — under the stars! **R**

Allyson and Kirk MacLeod are co-ministers of Keswick Church, Keswick, and St. Andrew's Church, Sutton West, Ont.

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Carols, candles and hot chocolate on Christmas Eve in Keswick, Ont.

PCC News

Presbyterians keep sharing ...

Contributions from congregations to Presbyterians Sharing... reached their highest level ever in 1997. According to Annemarie Klassen, Life and Mission associate secretary responsible for stewardship, the final count reached \$8,490,341, an increase of \$57,528 over 1996. Klassen says the contributions represent great faith and commitment to the ministry and mission of The Presbyterian Church in Canada at a time when many North American churches are suffering sharp drops in support for their national and international work.



Those who have gone forth

A large gathering of friends and graduates of the former Ewart College, Toronto, were on hand November 13, 1997, to celebrate the 100th anniversary of the institution's founding.

Volunteers springing to action in church construction

The congregation of Dayspring Church is getting ready to construct its first church — a 675-square-metre building with a large sanctuary and meeting space in the heart of new development in north London, Ontario. What makes the project unusual is the fact it will be built almost entirely with volunteer labour.

Using the format of a Habitat for Humanity project as a guide, Dayspring is inviting Presbyterians throughout the region to take part. Every aspect of the construction, except the pouring of the foundation, will be accomplished with volunteer labour. Skilled tradespeople will serve as crew leaders and unskilled labourers will receive training and supervision. There are also many other volunteer opportunities, including health support, safety, security and food preparation. The congregation believes using volunteers will not only substantially reduce costs, but will provide a living mission in the community and bring Presbyterians together in a spirit of unity and action.

Lindsay Moir, a member of Dayspring's building committee, points out this kind of volunteer event is nothing new for Presbyterians. "In fact, most churches built before the Second World War used almost all volunteer labour.... We're simply recapturing something that worked well in the past."

The project has drawn interest from as far away as Ottawa, where three busloads of young people are being organized to come and do the landscaping. And it's not only Presbyterians who are responding. A nearby Roman Catholic parish and a Pentecostal church have also offered to send volunteers.

The foundation is to be poured in early April, and the construction is planned for a three-week period beginning on May 19. In the meantime, Dayspring has been promoting the project within the community with information packages, open houses and invitations to take part.

"Our major aim is to give Presbyterians something they can take real ownership in and to help the community see

that this building is there for their benefit," says Terry Hastings, minister of Dayspring. "This is not simply a mission project of Dayspring; this is a mission of the entire Presbytery of London, and even of The Presbyterian Church in Canada."

Out of Africa

After 20 years of working with the Presbyterian Church of Nigeria, Rev. Donald MacKay has returned to



Canada to assume duties (beginning this month) as regional staff-person for the Synod of the Atlantic Provinces. MacKay

taught at Trinity College, Umuahia, Imo State, Nigeria. A reception was held in his honour at church offices on January 28.

Conference on North Korean famine held at church offices

A two-day conference on the famine in North Korea, convened by the Canadian Foodgrains Bank and arranged by Presbyterian World Service and Development (PWS&D), was held at church offices January 5-6. Representatives of the 13 partner organizations of the Canadian Foodgrains Bank met to discuss and plan ways to continue to provide aid to the people of North Korea as they enter their fourth year of massive food shortages.

Richard Fee, director of PWS&D, a partner of the Canadian Foodgrains Bank, says Canadians need to be aware of North Korea's "critical structural problems." "This is going to be a long crisis," he warns. Fee also says Canadian Presbyterians need to rediscover their links with North Korea that go back 150

years, when the first Christian missionaries to that part of the world came from The Presbyterian Church in Canada.

More than 28,000 metric tonnes of food valued at \$9.3 million have been provided to date, ranking the Canadian Foodgrains Bank as the largest provider of food aid to North Korea among all responders in Canada and the second-largest provider among all international non-governmental organizations in the world.

The conference was considered a major success. The church members of the Canadian Foodgrains Bank have committed themselves to further food aid and, according to Fee, the support of the Canadian government is almost guaranteed. A shipment valued at more than \$4 million is planned for this month.

Whole Way House to search for whole healing

The opening meeting for Whole Way House, a network intended to provide help in physical and spiritual healing, was held at Knox Church, Camlachie, Ontario, on January 17. Although in its formative stage, Whole Way House is intended to provide an opportunity to share stories and provide resources for those seeking healing.

According to Jeremy Ashton, minister of Knox, Camlachie, and St. Andrew's, Wyoming, the scope for Whole Way House is broad. "We have our feet in the church and beyond," he says. Alternative as well as traditional means of healing will be shared in an attempt to provide liberation from old ways of diagnosis and labelling.



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Other News

Random shooting underlines violent climate in Guatemala

Presbyterians in Guatemala believe a gunshot fired into the home of the widow of a murdered pastor was accidental, not deliberate. The shot grazed the arm of eight-year-old Mildred Saquic, the daughter of Maria Francesca Saquic Ventura and the late Manuel Saquic, a Presbyterian pastor whose 1995 torture and death are thought to have been a reprisal for his human rights work and his witnessing of a civil patrol's abduction of another murdered Presbyterian, Pascal Serech, a member of the Kaqchiquel Presbytery's Human Rights Committee. The incident occurred November 26, 1997, when shooting began outside the Saquic household.

Saquic's widow has been repeatedly harassed — as have members of her extended family — for pressing for the arrest and prosecution of her husband's accused killer. She and her children have been forced to live in hiding, away from former neighbours and relatives.

"Though there's no certainty, we believe this was random fire," said Kaqchiquel Presbytery moderator Margarita Similox, who was threatened by a death squad two years ago for pressing both the Saquic and Serech cases in criminal court. "Random fire is common in our country now. After the peace treaty, there's been a big increase in delinquency." For those whose lives have been threatened, it is hard to tell when a gunshot is random. Maria Saquic told Ken Kim, a mission worker of The Presbyterian Church in Canada in Guatemala, that she thinks the shot was not meant as a direct attack on her family. The bullet came through the ceiling.

Tracey Ulltveit-Moe, Amnesty International's London-based Guatemala researcher, says human rights advocates are especially wary about the safety of vocal defenders of human rights in Guatemala. "One can presume that people who might have been responsible [for murders like Saquic's] are still around. And it is in their interest to try to

suppress in any way they can information linking them to killings, disappearances and other kinds of violations." Amnesty International issued an urgent appeal December 2 calling for protest

letters to Guatemalan government officials about the November 26 gunfire.

Maria Saquic was a special guest to the 1996 General Assembly held in Charlottetown. (*PCUSA News*)

News Scan

Canadian Presbyterian among monitors of Kenyan elections

Rev. Catherine Chalin, a Presbyterian minister from Toronto, was one of two Canadians sponsored by the Inter-Church Coalition on Africa to serve as monitors for the December 29 general elections in the East African country of Kenya. More than 29 parties and 10 presidential candidates contested the second-ever, multiparty elections to be held in the country. Amid claims of election rigging and violence, incumbent President Daniel arap Moi and his KANU party emerged as winners.

Korean Christian Church in Japan elects woman Moderator

The 44th General Assembly of The Korean Christian Church in Japan, which met late last year in Fukuoka, adopted a revision of the denomination's constitution to open a wider gate for women. The Assembly proved it was serious by electing Rev. Kyung Hae Joong, a woman minister, as Moderator.

Presbyterian named executive director of House of Friendship

Deborah Schlichter, a member of Knox Church, Waterloo, Ontario, has been named executive director of House of Friendship, a community outreach program in Kitchener, Ontario, serving over 30,000 people annually through a variety of community programs, residential and rehabilitation programs,

and support services. Schlichter has worked with House of Friendship since 1983. She was born in Kitchener but grew up in Taiwan where her parents, Jack and Betty Geddes, are missionaries.

Former Moderator dies

Rev. J. Lewis McLean, who was elected Moderator of the General Assembly in 1954, died in Victoria on January 11 at the age of 92. Throughout his life, McLean maintained a commitment to national and international ministry, serving for many years on the General Board of Missions, and as vice-president of the Canadian Council of Churches. (See obituary in Transitions section.)

Howdy, partner!

The city of Dallas, Texas, conjures up images of cowboys, cattle, a once-famous soap opera and the infamous 1993 Kennedy assassination. In a few years, the city, the seventh-largest in the United States, will also be home to the \$25-million US Cathedral of Hope. The cathedral is being planned by the Universal Fellowship of Metropolitan Community Churches, a group serving gay, lesbian, bisexual and transgendered Christians and their supporters.

Canadian Council of Churches on the move

After many years at 40 St. Clair Avenue East in Toronto, the Canadian Council of Churches has moved to 3250 Bloor Street West, where the organization is subletting space from The United Church of Canada offices.

Evangelical and Roman Catholic leaders Issue statement on justification

Efforts to draw evangelicals and Roman Catholics together have led to a common statement about justification, called "The Gift of Salvation." The statement came from a group of individuals in the United States who first called for Evangelical and Roman Catholic co-operation in a 1994 statement. Known as Evangelicals and Catholics Together (ECT), the group is convened by Charles Colson and John Richard Neuhaus.

After declaring that God is creator and redeemer, the statement notes "the work of redemption has been accomplished by Christ's atoning sacrifice on the cross." This doctrine is central to the scriptural account of salvation, the statement says. "We agree that justification is not earned by any good works or merits

of our own; it is entirely God's gift ... In justification, God, on the basis of Christ's righteousness alone, declares us to be no longer his rebellious enemies but his forgiven friends, and by virtue of his declaration it is so." To avoid a simplistic view of faith, the ECT added a quote from John Calvin: "We are justified by faith alone, but the faith that justifies us is not alone."

The group acknowledged there are many problems unresolved by the statement such as baptismal regeneration, the normative status of justification in relation to all Christian doctrine, diverse understandings of merit and reward, and the possibility of salvation for those who have not been evangelized. ECT plans to continue its discussions. (REC NE)

U.S. Salvation Army raises over \$1 billion in '96

The Salvation Army raised a whopping \$1 billion US in 1996 — up more than \$250 million from 1995 — which put it at the head of the list for the fifth straight year in *The Chronicle of Philanthropy's* top 400 charities in the United States. Overall, Americans donated \$25.9 billion to the nation's 400 largest charities, the Washington-based *Chronicle* reports.

The American Red Cross placed second, raising \$479.9 million, followed by the American Cancer Society, which took in \$426.7 million, and Emory University in Atlanta, Georgia, which jumped 50 places to fourth place by raising \$415.4 million. Rounding out the top ten were Catholic Charities, Second Harvest, the YMCA of the USA, Habitat for

Humanity International, Boys and Girls Clubs of America and Stanford University. To be included on the list of 400, charities had to raise — from individuals, foundations and corporations — at least \$17.2 million.

According to the report, the thriving economy in the United States helped a number of big charities, especially cultural groups, colleges and universities. But social service organizations such as Catholic Charities and the Christian Appalachian Project said they failed to raise enough to outpace inflation. Some social services officials said they feared the good economic times had made donors at all income levels lose sight of the persistent needs of the poor. (Christian Century)

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You Descant Please Everyone

Before it was published, you wrote enthusiastically in favour of the new *Book of Praise*. What is your view now that you have seen it?

I was indeed happy to hear we were going to have a new *Book of Praise* and am glad we now have it.

As with any human project, nothing is perfect, and the new *Book of Praise* clearly is not. There were a number of problems associated with the printing. Some copies were bound upside-down. Seven of the 300 copies our congregation received were water-damaged. This shows a lack of quality control at the printer's end. That will be sorted out as the copies are replaced and the printer takes more care.

Some from the congregation comment that the book is on the heavy side and the print is not as clear as in the (now) old *Book of Praise*. The book is also thicker and, so, we had to enlarge our pew-racks. It took one of our members, a qualified tradesperson, about 12 hours of sometimes back-breaking work to squeeze himself between the pews and enlarge the racks. Twelve hours or more of labour (depending on the number of pews) may be too expensive for some congregations. They may need to forgo the use of the racks and simply put a stack of books at the ends of each pew.

We have decided the congregation needs some education in musical notations, such as the "repeat" sign which is frequently used. Furthermore, some folk have found some of the text inserted between the music difficult to follow. A prime example is #370 "Hallelujah! Sing to Jesus," a great hymn, but it is easy to

get textually muddled up while singing it. Some have pointed out spelling errors in hymns such as #231, verse 4, where the line, "that were an offering far to small" is clearly in error. The truncated version of the Apostles' Creed (#539) had to be rectified with an errata sticker that can be placed over the original, a process that has worked well. It would seem, however, there was some problem with proof-reading. And, of course, there are some folk who are unhappy with textual changes in some of the hymns. I have found myself tripped up there as

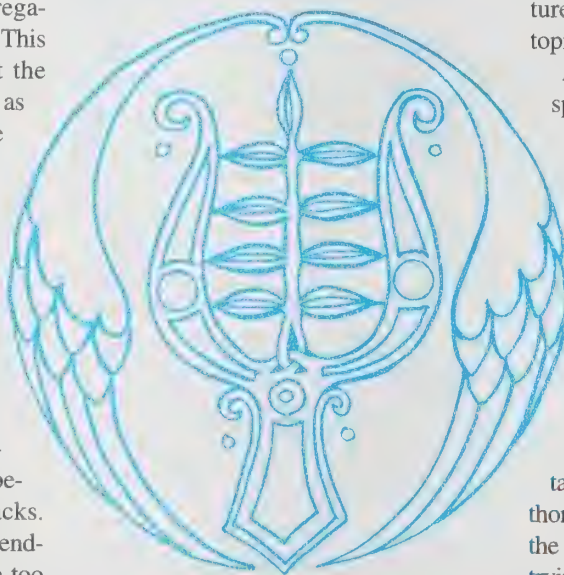
when the choir sings the descant. I am happy some of the old gospel songs are included, as well as new hymns that have become favourites. We have been singing them for many years but always had to print them in the bulletin (yes, we bought copyrights!). And we have been learning hymns thus far unknown to us but a delight with which to praise God, such as #466 "Praise the Lord With the Sound of the Trumpet" (a toe-tapping one!) or #453 "O Sing to Our God."

I also like the biblical references, a handy tool for clergy and worship leaders trying to match hymns to the Scripture readings for the day. The index of topics is useful as well.

At one point, I wondered about the space taken up in printing some hymns in languages other than English. I reconsidered when someone in the congregation said to me at the door, "Hey, I was glad to see that hymn in my native tongue."

Sure, there are some old favourite hymns I miss. And, yes, I get frustrated at times because it takes me more time to select hymns for Sunday worship. I recognize, however, that it will probably take a year or so for me to become as thoroughly familiar with this book as with the old *Book of Praise*. But, then, I'm still trying to figure out my computer!

Do I recommend the new *Book of Praise*? Yes, warts and all. Some of the problems cited above will be sorted out in the second edition. As for me, every week I look forward to discovering what is available for us to sing and with which to "make a joyful noise unto the Lord." **R**



well, lustily singing the "old" words from memory and not paying attention to the text. But many of these changes were necessary to fit today's realities.

So, the consensus, as I have heard it, is that the hymn-book is not as "user-friendly" as it could have been.

On the positive side of things, our organist and choir director is delighted with the number of descants included. I see faces in the congregation light up

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.



Lasting Warmth for a Fragile World

Rows of transmission towers toppled like dominoes. Century-old branches snapped like twigs. Immense icicles impaled roofs of cars. Because of a fluke, a trick of fortune. A pocket of cold air trapped under a rush of warm, wet air from the Caribbean brought ice — terrible, beautiful ice.

As I write this, thousands of people are still without power in Quebec and eastern Ontario. The Presbyterian Web page is full of appeals for supplies, money and prayers. E-mails from home give me regular updates. Before I left Canada, pictures of destruction and devastation dominated the evening news. Even the British had heard about the problems in Central and Eastern Canada, and I am often asked whether the crisis is over.

Throughout, I was amazed — I think everyone was — how quickly an affluent, industrialized civilization could be hurled back several decades. Worse, even a hundred years ago, they would have known how to survive in -20 degree weather without power. But, now, no power means no heat, often no running water, no refrigeration. No heat means frozen pipes and carbon monoxide poisoning from burning fossil fuels indoors. No running water means filth and disease. No refrigeration means deprivation and food poisoning. Our comfortable, everyday lives are balanced precariously on our innumerable technologies which can topple as easily as dominoes or power skyscrapers under ice.

It makes us realize how fragile our existence is. Cocooned in our technologies and amenities, we dupe ourselves into believing we are in control of our lives and surroundings. We forget — until ice-coated branches start snapping — how much we are still at the mercy of the weather, the environment, the planet. Our own mortality. Our God.

Five hundred years ago, people believed a strong fear of death was healthy and necessary for a Christian. Now, we hide death away in hospitals and morgues. We try to stave it off with anti-wrinkle cream and low-cholesterol diets. We don't talk about death much — what it feels like to die, what it feels like to lose a loved one, what we should do when we face death ourselves. We don't like to admit that dying scares most of us.

In the Middle Ages, however, one's fear of death — *timor mortis* — was encouraged and cultivated. People graphically imagined, in minute detail, the suffering of Christ and what it meant to leave an eternal existence for a mortal, finite one. They deliberately meditated on what it felt like to be dead, buried under six feet of earth, feeling their body slowly decaying as the worms ate their flesh. One charming poem reads:

*When the turf is your tower
And your pit is your bower
Worms shall have your skin and your
white throat
For their own use.
What does all the world's bliss
Help you then?*

Acknowledging their own death, it was believed, made them realize how transitory and useless the material pleasures of this world are. Instead of concentrating on amassing worldly goods, they should focus on God and on going to heaven. *Timor mortis* was a catalyst for

the turning of one's soul to heaven and away from worldly things.

I don't know why natural disasters like the one in Central and Eastern Canada happen. Their very randomness is their most terrifying aspect. Nevertheless, they do make us realize how un-

important our material wealth and luxuries are. Food, light, warmth — we don't need much beyond these basics. And when they are gone, all the CDs, Rolex watches, surround-sound stereo systems and Toyota Lexuses in the world cannot help us.

Lent is the season for voluntary self-deprivation. This Lent, some people in Central and Eastern Canada will be undergoing a deprivation far from voluntary, still feeling the after-effects of the ice storm.

This Lent, this Good Friday, those of us who didn't experience the ice storm need to think about our own fears of death,

and what that means for our lives and the choices we make. We live fragile, delicately balanced lives which can be destroyed in a senseless, random second. And so we need to find something eternal that won't disappear in a flash of bad weather.

Call this God. ☐

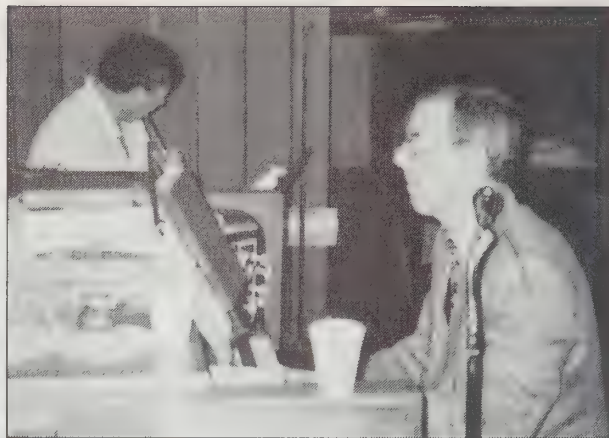
Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

**Ice storms
force us to
realize how
fragile life is**

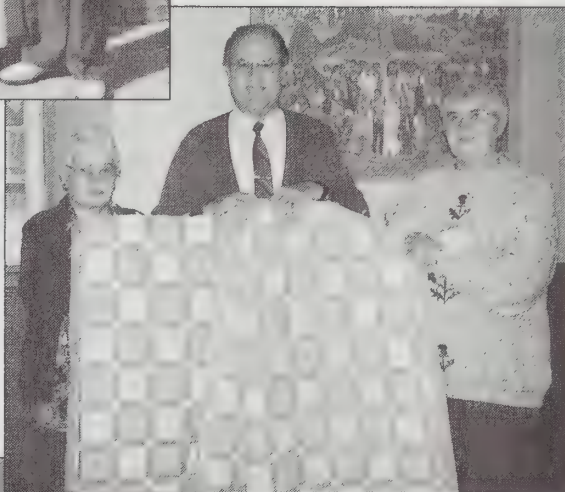




▲ NEW DOORS WERE DEDICATED in memory of Harry Ploeg, former elder and church school superintendent, at Zion Church, Sunnidale Corners, Ont. Purchased with memorial donations, the doors are part of recent improvements to the church which also include a repainting of the interior and an upgrading of the heating and air circulation system. Money was also raised through car trunk sales and bake sales. Pictured at the dedication are: Carrie Ploeg, wife of the late Harry Ploeg; John DeGorter, convener of the board of managers; Rev. Tim Purvis; clerk of session Robert Bates.



▲ A NINE-HOUR "HYMN-A-THON" took place at St. Mark's Church, North York, Ont., Nov. 24, when flutist Dale Campbell and organist George Heldt played all 834 tunes in the revised *Book of Praise* straight through, with only a seven-minute break for lunch. Many members of the congregation visited the sanctuary during the nine hours and showed their support by pledging over \$1,500 to the St. Mark's Support Services Group which serves 20 physically challenged tenants.

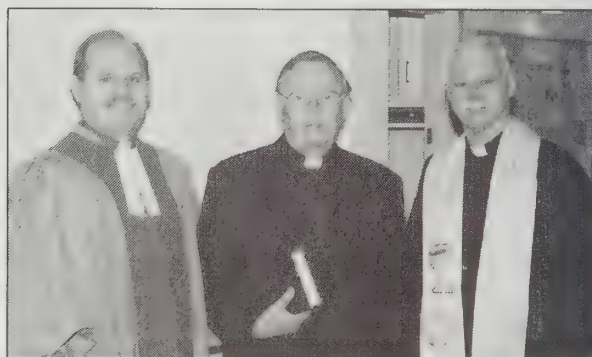


▲ THE NIMBLE THIMBLES group of Knox Church, Welland, Ont., recently donated two quilts to the Crieff Hills Community retreat and conference centre for use in one of the centre's bedrooms. Joyce MacLeod (left) and Betty Crogie are pictured with Rev. Bob Spencer, director of Crieff Hills.

THE CONGREGATION OF Knox Church, Craighurst, Ont., recognized Frances Hodgson, a long-standing member of the congregation, who has served Knox and other Presbyterian churches as an organist for over 50 years.



PICTURED AT the 20th anniversary of Trinity Church, Kanata, Ont., are (L to R): current minister Rev. Shaun Seaman and former ministers Rev. Ralph Kendall and Rev. Mac Shields.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

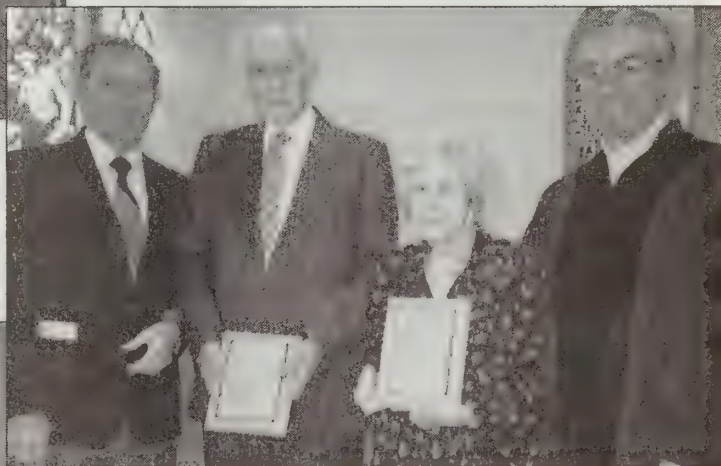
THE CONGREGATION OF Knox Church, St. Catharines, Ont., held a successful fund raiser in the form of a cruise to help "Sink the Deficit." As the *S. S. Princess Knox* sailed from port to port, passengers were treated to guest appearances by Hal Roach, Harry Belafonte, The 3 Tenors, and many others. Pictured (L to R) is the crew of the Love Boat: Paul Marquis (Captain Steubing), Charles Stewart (ship's doc), Murray Lowderman (Sam, the photographer), Marg Dieleman (Loni, the greeter), Gary Rosenberger (the purser), Len Dieleman (Don Ho, the bartender) and Minzina Lowderman (Julie, the cruise director).



THE CROSSROADS YOUTH GROUP of First Church, Prince Rupert, B.C., held a one-day famine last November to raise awareness and relief funds for the famine in North Korea. The group raised more than \$1,500, which was given to Presbyterian World Service and Development.



ANNIVERSARY CELEBRATIONS at Mt. Pleasant Church, Mt. Pleasant, Ont., provided an opportunity to recognize two elders with over 50 years of service to the congregation. Pictured (L to R) are: clerk of session Bert Dungavell; John Redditt; Doris Smeaton, who accepted on behalf of her late husband, Andrew Smeaton; Rev. Warren McKinnon.



THE WMS OF MacNab Street Church, Hamilton, Ont., collected money, blankets, diapers, sleepers and pneumonia vests (knit by members of the congregation) for Blantyre Hospital in Malawi. Pictured are Betty MacGowan (left) and WMS president Margaret Bailey.



THE CONGREGATION OF Westminster Church, Sault Ste. Marie, Ont., held a picnic in September and a reception after a worship service in October to honour Rev. Wilfred Moncrieff and his wife, Jane, on his retirement from the active ministry. He served Westminster for nine years.

PEOPLE & PLACES

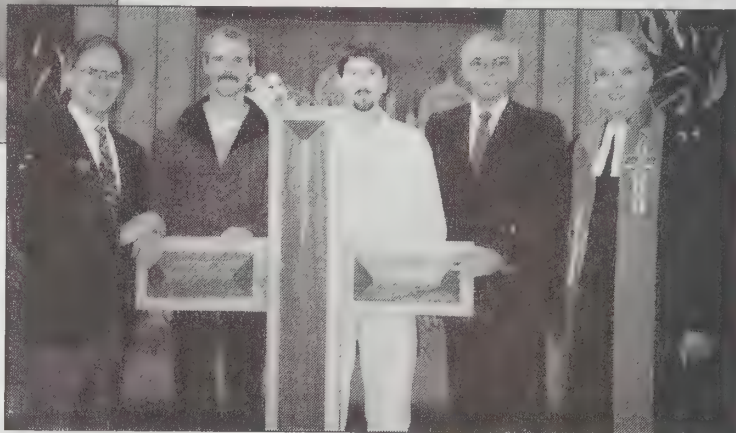
THE CONGREGATION OF St. James Church, Hanwell, N.B., dedicated a new Allen digital organ on the first Sunday in Advent. The organ fund was originally set up with seed money from Summerside Church, Summerside, P.E.I. Pictured after the service are (L to R): Rev. Basil Lowery, minister of St. James; Emily Haswell, church organist; Cynthia Stewart, guest organist from St. David's United Church, Rothesay, N.B.; Dr. Robert Scott, chair of the organ committee.



PICTURED ARE Jamie DeJong of Bright's Grove, Ont., the first recipient of the Joyce C. Smith Memorial Bursary, and Rev. Terry Samuel, minister of St. Giles Church, Samia, Ont., who made the presentation on Christmas Eve. The \$500 award is to be given annually to a resident of Lambton County who is pursuing advanced music education. Jamie is a fourth-year student at McGill University, Montreal, studying voice.



ALL SEVEN MINISTERS who have served St. Paul's Church, Mission, B.C., were present for the 50th anniversary of its founding. Pictured (L to R) are: Rev. Don Carsen (interim moderator 1986-87), Rev. Murdo Pollock (1947-61), Rev. Oliver Nugent (supply preacher 1986-87), Hamish Harvey (1967-77), Rev. Robin Ross (1987-present), Rev. Desmond Howard (1962-67). Not pictured is Rev. Bob Calder (1977-86). The occasion was marked by extra joy as a memorial donation received two weeks before the anniversary allowed the 80-member congregation to pay off the remaining \$13,000 debt from a building project completed in 1992.



LAST THANKSGIVING WEEKEND, the outdoor cross was stolen from Richmond Church, Richmond, B.C. At the request of the congregation's minister, Rev. Tony Plomp, who is a part-time chaplain at New Haven Correctional Centre, the institution crafted and donated a new cross which was dedicated on Nov. 9. Pictured (L to R) are: Tucker Goodwin, charter member of Richmond Church; Rob, New Haven resident; Don Cairns, New Haven woodshop supervisor; Al Riou, New Haven director; Rev. Tony Plomp.

PICTURED CUTTING THE CAKE celebrating the 40th anniversary of Clarkson Road Church, Mississauga, Ont., are (L to R): current minister Rev. Mary Campbell and former ministers Rev. Elbert Dutcher, Rev. Trevor Lewis and Rev. Malcolm Summers.

PEOPLE & PLACES

TWO HUNDRED FRIENDS, family members and local dignitaries gathered to celebrate the 20th anniversary of the founding of Dunwood Place, a seniors housing program in New Westminster, B.C. The Presbyterian Senior Citizens Housing Society presented certificates to 18 residents who have lived at Dunwood Place for all of the 20 years.



ON THE OCCASION OF her 90th birthday, Nola Gerry, organist for over 40 years at Knox Church, Centre Road, Ont., is pictured at the church organ. A surprise birthday party took place after the service.



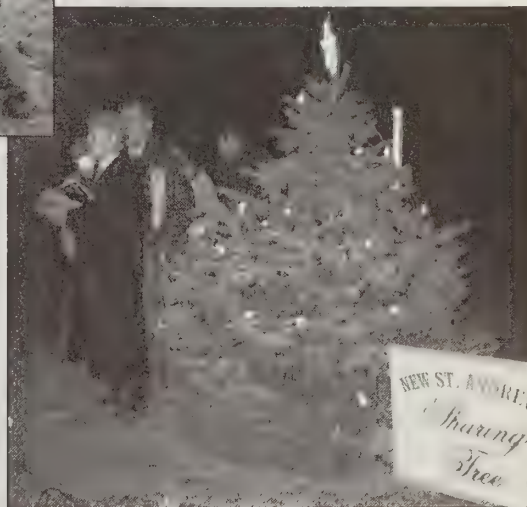
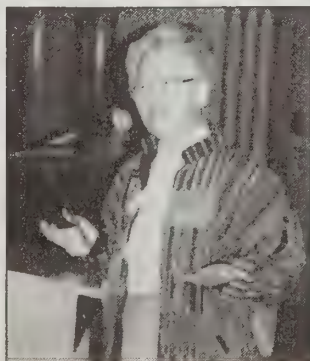
YOUTH LEADERS FROM the Synod of Quebec and Eastern Ontario gathered at Gracefield Camp and Conference Centre, Gracefield, Quebec, last fall for a weekend retreat entitled "In Search of Balance." The leaders added balance to their lives through workshops, fellowship and outdoor fun.



RELATIVES OF THE late Gordon R. Crow and Bernice Crow are shown presenting resource material for the library and resource centre at Duff's Church, Puslinch, Ont. The facility is dedicated to the memory of Gordon and Bernice. Pictured (L to R) are: Pat Ganning (librarian), Don Crow, Rev. Anne Yee-Hibbs, Brian Crow, Isabel Crow, Florence Peer (librarian) and Anne Wingrove.

PICTURED ARE MEMBERS of the congregation of New St. Andrew's Church, Dover Township, Chatham, Ont., at the lighting service for their Sharing Tree.

WESTON CHURCH, Weston, Ont., celebrated its 150th anniversary last year. Pictured, Tamiko Corbett, Moderator of the 122nd General Assembly, addresses the congregation and friends at a gala luncheon held at the Weston Golf and Country Club after Sunday worship.



The Book of Praise published by The Presbyterian Church in Canada (1997, \$25; \$22 each/box of 100). Reviewed by Philippa Campsie.

The Presbyterian Church's 1918 hymn-book lasted for 54 years and took eight years to revise. The 1972 replacement lasted 25 years and revisions also took about eight years. It is hard not to wonder how long the 1997 *Book of Praise* will be with us.

Certainly, the editors have tried to accommodate as many different tastes and traditions as possible. Eighteen different languages are represented, from Mandarin to Mohawk. Hymns from Anglican, Baptist, Roman Catholic, Jewish, Methodist and Reformed traditions have been included.

Many of the hymns omitted from the new edition to make way for new ones were obscure hymns that were seldom sung. The 1997 introduction notes that only about half of the hymns in the 1972

edition were in regular use. Even so, some of your favourite hymns may be missing from the new edition. I regret the omission of "Christ Lay in Death's Strong Bands" and "Praise to the Holiest in the Height." You may miss "There's a Wilderness in God's Mercy," "Far Round the World" or "All Ye That Pass By." This is unavoidable. No new hymn-book will please everyone. Do not despair; from time to time, print old favourites in the leaflet on Sunday morning and sing them.

Even if your favourite hymns are included, they may look a little unfamiliar. Here's a tip: at the bottom of the page, beside the author's name, the editors have put "alt" to indicate changes to the words. This is your cue to pay attention. Otherwise, you may find yourself singing from memory "The King of Love my shepherd is" while all around you the congregation sings "My shepherd is the King of Love."

These alterations are hard to fathom in some cases. "The King of Love" was apparently changed to allow for inclusive language and avoid such lines as "I nothing lack if I am His and He is mine forever." Yet, other hymns using the masculine pronoun have been left untouched. In another hymn based on the same psalm, the words "He leadeth me the quiet waters by" have not been changed. Some hymns have been altered to get rid of thees and thys, but not all. "Thy Word Is a Lamp Unto My Feet" is unaltered, yet "Thy Kingdom Come, O God," is now "Your Kingdom Come." I wish the

editors had explained their reasoning in the introduction. As it stands, the changes seem arbitrary.

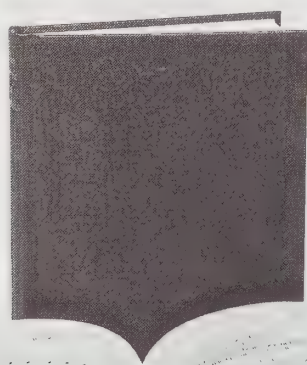
As an editor, I can't resist pointing out one other minor annoyance. I was looking for the Advent hymn "O Come, O Come, Emmanuel" and was startled to find it listed as "Oh Come, Oh Come, Emmanuel." Not only does this change make the hymn hard to find, but it is incorrect to replace the invocation "O" with the interjection "Oh."

Additions to the hymn-book fall into four main categories. First, there are older hymns that somehow never made it into the 1972 edition, such as "People Look East" with its bouncy melody, "Lord, Enthroned in Heavenly Splendour" with Healy Willan's wonderful tune, and "All Beautiful the March of Days" set to a tune that appeared in the 1918 book.

There are traditional hymns and songs from other countries, some of which I remember from my youth group days, such as "Let Us Break Bread Together on Our Knees," an African-American spiritual, or "This Is the Day That the Lord Has Made," which turns out to be a Fijian folk melody.

The third group has texts without music: an anonymous Kenyan prayer or a single line by Sir Thomas More. A few hymns, such as "There Is a Green Hill Far Away," have been printed without music. I don't know why. These, and pieces of service music, such as amens and the Aaronic Blessing, have been scattered throughout the book, presumably to save space.

Finally, there are hymns from the past few decades: from the well-known "Lord of the Dance" to "Jesus Calls Us Here to Meet Him" from the Iona community. In some cases, new words have been set to familiar hymn tunes or folk melodies such as "She's Like the Swallow," "O Waly Waly" and "The Ash Grove."



Although a few of the modern hymns strike me more as an attempt to be trendy or politically correct than as a genuine addition to worship, most are in the best tradition of hymn-writing.

How much of this new material we will actually incorporate into our services is debatable. Four hymns a week — that's 208 hymns a year. We sing some hymns more frequently, so we can use only a fraction of what's available. Like most congregations, we probably used only half of the hymns in the 1972 edition. I hope the choir will introduce some of the new hymns as anthems from time to time so we can expand our congregation's repertoire to include the best of the new.

Philippa Campsie is a former editor, city planner and a member of Armour Heights Church choir, Toronto.

Two Books About Sin reviewed by Zander Dunn

NOT the Way It's Supposed to Be:
A Breviary of Sin by Cornelius Platinga Jr. (Eerdmans, 1995, \$23.55).
Sin: A New Understanding of Virtue and Vice by James Taylor (Northstone, 1997, \$19.95).

Much good can come from sin — these two books, for example.

Both books have much in common. Both are so well-written they are entertaining — a delight to read. Both are written for non-theologians but are so perceptive theologians should read them. Both do an excellent job of illustrating the diabolical nature of sin — perverting what is good into bad while making it both attractive and rational.

Both authors make the point that sin is nothing in itself. It is always that which twists the good; without the good, sin would not exist. That is why Platinga's title is so apt. Taylor's subtitle also hints at this truth (because vice is nothing without virtue).

Both books are written by Reformed theologians. Cornelius Platinga Jr. is a professor at Calvin Theological Seminary and associate minister of Woodlawn Christian Reformed Church, Grand

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REVIEWS

Rapids, Michigan. James Taylor was managing editor for *The United Church Observer* and now writes a regular column in the *Presbyterian Record*.

While these books may be aimed at the laity, they are laden with stories, aphorisms, quotes, illustrations and quips which should appear in sermons. Both authors prove that writing about sin, if not sin itself, can be fun.

Both Platinga and Taylor are up-to-date. They illustrate their assertions by using stories from recent newspapers and TV shows. Sin is alive and too well, living extravagantly off us all.

The big difference in these books is that Platinga writes as an American for the U.S. market and Taylor, a Canadian, uses Canadian history and examples to carry his arguments. I fear that means Taylor will not be read as widely as Platinga, although he deserves as large an audience.

If I had to point to the best parts of each book, it would be Chapter 9, "Attack," in Platinga's book, which reveals that he knows even more about envy than I do — which makes me envious. As for Taylor, he breaks new ground in the section "The Theology of Sin" by taking on Augustine's definition and understanding of sin. He even challenges our traditional interpretation of biblical stories which some will find shocking. (Was it sinful for me to find that exciting?)

Where Taylor goes beyond Platinga is in dealing with the seven deadly sins in Canadian terms. Taylor takes our gods — individualism, private property, money, humanity first, systems, the quick fix and scapegoating — and makes them appear sin-ful. Is nothing sacred?

Sin is everywhere. You had better read these books if you want to recognize it when it greets you.

Zander Dunn is the minister of Knox Church, Guelph, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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DEATHS

McLEAN, REV. JAMES LEWIS WALTER, CD, MA, DD, 92, died on January 11, 1998, in Victoria, B.C.

Lewis McLean was born in Cavan County, Ontario, to Thomas Walter McLean and Winnifred Messmore, and grew up in Port Perry, Ontario. He graduated from both University College and Knox College (1930), University of Toronto, and was ordained in 1930. He was the minister of St. Andrew's Presbyterian Church, Victoria, for 34 years, becoming minister emeritus after his retirement. He also ministered in Ontario at Knox Church Spadina (Toronto), Knox Church (Leamington) and Gale Church (Elmira). Elected Moderator of the General Assembly of The Presbyterian Church in Canada in 1954, Dr. McLean also served as moderator of the Synod of British Columbia and the Presbytery of Vancouver Island. The grandson of missionaries to India, he maintained a lifelong commitment to national and international ministry, serving for many years on the General Board of Missions of The Presbyterian Church in Canada, and as vice-president of the Canadian Council of Churches. He was padre of the Canadian Scottish Regiment (Princess Mary's) and of the St. Andrew's and Caledonia Society. Active in the community, he was elected to two terms as alderman in the City of Victoria and was a life member of the Victoria Kiwanis Club and a past president of the Children's Aid Society. In 1983, he was named an Honorary Citizen of the City of Victoria. He was also awarded an honorary doctorate by Knox College.

Lewis McLean was predeceased in 1990 by Frances Blair, his devoted wife of 57 years. A graduate of Ewart College, she worked alongside her husband throughout his ministry. Lewis is lovingly remembered by his three sons and their families. From Waterloo, Ontario: Hon. Rev. Walter and Barbara McLean, Scott (Victoria and great-grandson Joshua), Chima, Duncan and Ian. From Campbell River, B.C.: Blair and June McLean, Kevan, Jordan, Deanne (Jason) and Jordan. From Victoria: David and Dawn McLean, Sahr and Erin Marie. Affectionately remembered by sister-in-law Nina Townsend (Arkell, Ont.), cousins Robert and Frieda MacLean (Victoria), cousins Bob and Sharon McLean, Ralph and Diane McLean (Mt. Pleasant, Ont.), Helen Gibson (Toronto) and numerous nieces and nephews.

A public service of thanksgiving for Lewis McLean's life and ministry will be held at Knox College Chapel, University of Toronto, 59 St. George St., Toronto, on Wednesday, April 8, at 2 p.m. Family burial to follow at Emily Presbyterian Cemetery, RR 2, Omemee, Ont. In lieu of flowers, memorial gifts may be sent to Knox College or St. Andrew's Hall (Elders Institute), 6040 Iona Dr., Vancouver, B.C. V6T 2E8.

RITCHIE REV. MAJOR R.J. (DICK) died January 5, 1998, at the age of 78. He was born in Ashford, Kent, England, November 9, 1919, and came with his family to settle in Minnesota, U.S.A., and in Ontario. He served with the RCNVR during the Second World War, following which he studied at the University of Toronto and Knox College, graduating in 1948. Dick ministered at Merigomish, N.S., then answered a call to enter the chaplaincy, where he served 25 years in the RCAF at eight bases in Europe and Canada. He was called to Olds and Carstairs in the Presbytery of Central Alberta where he ministered until his retirement. Dick's service as chaplain in the Royal Canadian Legion in Olds was recently recognized with the Meritorious Service Medal. His ministry extended to a wide range of church and community activities. He is lovingly remembered by the people of his church and fellow citizens. A deeply spiritual man of God, he daily witnessed a warm and human presence. A most devoted husband and father, Dick is beloved by his wife, Pat, and son, Peter. "A good name is more desirable than great riches; to be respected is better than silver."

BROWNE-CAVE, JANET, 75, longtime and faithful elder, St. John's Church, White Rock, B.C., Dec. 17.

CAMPBELL, D. GORDON, 95, longtime elder and faithful member of St. Andrew's, Molesworth, and Knox Presbyterian Church, Listowel, Ont., on July 26.

JARVIS, OLIVE, 80, longtime member and elder, board of managers chair, Ladies Group president, choir, Riverdale, Toronto, Oct. 18.

MacLENNAN, HELEN SARAH, 67, longtime, faithful elder, Ashfield Presbyterian Church, Ashfield Township, Ont., Nov. 26.

ROSE, T. EDWARD, 79, devoted to his Lord's service as active member and elder of St. Andrew's, Hamilton, Bermuda, till 1985, then Calvin, Kitchener, Ont., Aug. 31.

STERLING, CHARLES, 85, member for 62 years, elder for 51 years, secretary-treas-

urer for a great number of years, of St. John's, Dalhousie, N.B., very active for the Canadian Bible Society, died on Oct. 15 as the result of a stroke. Was a child of God. Leaves to mourn his wife, Jean, and three sons, John, Aulden and Donnie.

VAN CAMP, NORTON, 91, elder for 32 years and faithful member of Knox Church, Listowel, Ont., on Nov. 15.

WHITLEY, WINIFRED, 89, member since 1922, elder, manager, choir, WMS, Ladies' Aid, Melita, Man., Nov. 8.

ORDINATIONS

Cross, Rev. Colin James, St. Andrew's, Penticton, B.C., Nov. 15.

MacPhail, Rev. Bryn, Fraser, Tottenham; St. Andrew's, Beeton, Ont., Jan. 18.

Wilkinson, Rev. Fiona M., Knox, Bassano, Alta., Nov. 23.

INDUCTIONS AND RECOGNITIONS

Austen, Rev. Fred, presbytery appointment, Clairlea Park, Scarborough, Ont., Oct. 14.

Bowes, Rev. Mary, Wexford, Scarborough, Ont., Jan. 4.

Cross, Rev. Colin James, St. Andrew's, Penticton, B.C., Nov. 15.

Gordon, Mark, overseas missionary to Mozambique, within St. David's, Scarborough, Ont., Feb. 1.

Haynes, Rev. Gordon, associate secretary, Canada Ministries, Presbytery of Pickering, Ont., Jan. 20.

Jacobs, Rev. Neville, St. David's, Scarborough, Ont., Jan. 11.

MacPhail, Rev. Bryn, Fraser, Tottenham; St. Andrew's, Beeton, Ont., Jan. 18.

Morrison, Rev. Ian, general secretary, Life and Mission Agency, Presbytery of Pickering, Ont., Jan. 20.

Riseborough, Rev. Donna J., First, Port Colborne, Ont., Jan. 4.

Robillard, Rev. Phillip, Grace, West Hill, Ont., Jan. 11.

Shaffer, Rev. Susan, associate secretary, Ministry and Church Vocations, Presbytery of Pickering, Ont., Jan. 20.

Wilkinson, Rev. Fiona M., Knox, Bassano; Gem Church, Gem, Alta., Nov. 23.

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The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

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- i 150 % of (3/7 of 28) = ●
 ii (● ÷ 9) x (● - 11) = □
 iii 1/2 of (□ + ● - 2) = ◆
 iv (◆ x □) ÷ (7/9 of ●) = ■
 v (30 % of ■) + (□ ÷ 4) = ❖

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
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ArithmeCode answer from last issue: **TIME**

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A Child's Way

A page to share with the children you love

Written by
Karen Timbers,
Gail McHardy-Leitch,
London, Ontario
Illustrations by Carol Kim

CHRISTIANS GIVE

Read the story in Mark 12:41-44 about the widow who gave all she had.

- Why did the widow give so much when she had so little?



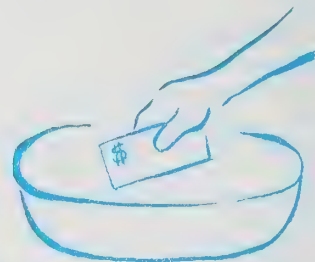
Tune: Twinkle, Twinkle, Little Star

I come to church and I share my gifts
To help other people and my spirits lift.
Because I love God and I like to give,
So others will know that for Jesus I live.
Like the widow who gave all she had,
I give my gifts to show I'm glad.

Use this prayer as your family prepares the offering envelopes each week.

Things to Do

- Look at your church envelopes. Talk about how your family decides how much money to give to the church. How does your family divide up your gift between Presbyterians Sharing..., the church budget, building fund, special mission projects, etc.?
- Give children in your church the opportunity to help take up the offering. If children are not in church during the offering, arrange for them to be present at that time.
- With younger children, talk about how they can earn extra money to give to a charity. For example, do an extra chore, then use the money to buy some non-perishable food to donate to the local food bank. Take the children to the food bank with their gift of food so they can see where the food goes. Talk about why some families may need to use the food bank.
- With older children, talk about how your family spends the family income, including gifts to your church and charities. Look at the church's annual report and budget. How does the church spend the money your family gives?
- Talk about various ways people can share their gifts (i.e., talents and time) with others.



A note to adults reading this page:

Christians share a portion of their income with others on a regular basis. Adults can encourage the regular giving ritual with children by example. Talk to the children you love about why you give money to your church and other charities. Encourage children to put part of their allowance or money they earn in their church envelopes each week. This will help to establish a lifelong pattern of sharing their gifts. Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love.

Contact us at: Elmwood Avenue Presbyterian Church,
111 Elmwood Avenue, London, ON N6C 1J4

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont. Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

Pulling Against the Wind

Philip Lee

Mark 6:45-52

Following the Feeding of the Five Thousand, Jesus told the apostles to row across the Sea of Galilee without him; he would meet them on the other side. Then he went up into the hills to pray. No sooner had the disciples started out, than a strong wind picked up. (The wind should not be interpreted as their punishment for leaving Jesus. They were doing what he told them to do.)

Ordinarily, this trip would have been an easy four-mile row; but, in this case, they were rowing and getting nowhere. The Gospel states they were "distressed in rowing" (RSV). Most boaters have had similar experiences. A few years ago, I was fishing by myself from a canoe in a New Brunswick lake when a squall blew up. Every time I paused for a moment, I lost whatever distance I had gained. I was "distressed in paddling."

Pulling against the wind is a good symbol of the human condition. Being a Christian does not free us from the necessities and futilities of human existence. Our religion does not make us immune to rain, snow, earthquake, war, disaster, struggle. Like others, we Christians have to earn a living, pay taxes, buy medicine, wash the dishes, answer the

telephone and put out the dog. Like men and women of all times, we "pull against the wind."

Into this struggle comes Jesus. "Somewhere between three and six in the morning, seeing them labouring at the oars against a headwind, he came toward them, walking on the lake" (verse 48, *REB*). It is tempting to read this text merely as a magical sort of rescue. The disciples were in trouble. Jesus was on the shore. He saw they needed his help. So, like Clark Kent, he changed into his superman outfit and — faster than a speeding bullet — he was on the scene to save the day. We need Jesus. Presto, there he is!

However, Gospel texts are rarely that easy. In this case, Jesus had another agenda. Where was he going at three in the morning? Out for a stroll on the sea? Headed for the other side? Whatever Jesus was doing, it did not directly have to do with the disciples. "When they saw him walking on the sea, they thought it was a ghost and they cried out ... terrified."

They were not as afraid of the wind and the waves; they had lived with these realities all their lives. The disciples were afraid of the uncanny, miraculous presence of Jesus Christ. Like them, we are often not as frightened of estrangement and divorce as we are of the reconciling power of Christ. We are not as frightened of the greed which brings us all manner of social evils as we are of the Christ who comes to us in the night and in unexpected ways. We are afraid God will

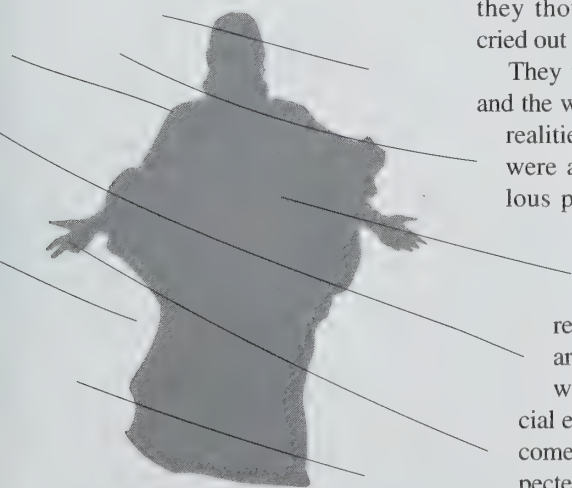
be present in our lives. Like the madman in one of Jesus' other miracles, we say: "Leave me alone, Jesus of Nazareth. You frighten me."

When Jesus heard the disciples call out, he greeted the desperate men with the words: "Take heart, it is I; do not be afraid." When he climbed into their boat, the weather turned around. The wind ceased. When Jesus comes to us desperate folk, he does not come as a nebulous higher power; he comes as a person: "It is I, your friend; take heart. Do not be afraid." And when Jesus draws close to us, he sometimes brings us more than peace of mind.

Some witness to cases of physical healing, financial help, individuals miraculously saved from danger. But what about the tragedies of life when, even at three in the morning, no Christ comes with a miracle? This story is not a guarantee of a miracle. It is a *sign* that no matter what the circumstances, in life or in death, *we are not forgotten by the Lord*.

You and I have every reason to hope. We have a friendship with Jesus, our Lord. He is neither our slave nor our superman; he is our friend. He is not at our beck and call; he may not come till morning. He may not heal a particular disease or get us out of some predicament, but *he will come* — because he loves us. We have a friendship with God through Jesus. *We will not be left alone.* **R**

Philip J. Lee is a retired minister of The Presbyterian Church in Canada who lives in Saint John, N.B.





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PRESBYTERIAN Record

April 1998

**Lift High
the Royal
Banner** p14



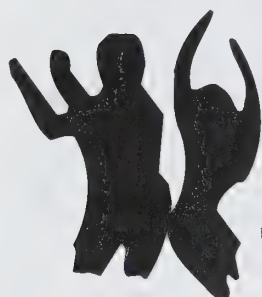
Remain Risen

In Jackson, Mississippi, a Jewish businessman was officiating as chairman at a Rotary meeting during Easter week. When he called on the club to sing the Rotary song, he said, "In the spirit of the season, will you please rise and remain risen!"

— James Simpson

Calvin did not like to waste a minute of his time. Even on his deathbed, his friends pleaded with him to refrain from his labours. He replied: "What! Would you have the Lord find me idle when he comes?"

— *Christian History*



Chinese officials say dancing will be allowed to continue in Hong Kong until 2047.

Blaming the Congregation

The Christian congregation is the whipping boy of our culture these days. Not so much of the secular culture — they mostly ignore churches. But Christians themselves.... Some of the most dismaying conversations I have are in gatherings of pastors, most of whom either bitch or brag about their churches, depending on whether they are flourishing or languishing as religious businesses. And then the people pick up the evaluations and attitudes and continue to pass them around.

— Eugene Peterson,
The Wisdom of Each Other

He Doesn't Know Either

The minister was sitting in his study when the church secretary rang through that someone was coming in to see him. He could tell from her tone of voice that he shouldn't ask who it was. When the door opened, it was Rachel, a member of his congregation. She had a question to ask him.

That minister was Thomas Gillespie, now president of Princeton Theological Seminary, and he has lately told this story on himself. Rachel was the brightest four-year-old he had ever met. This morning, she wanted to know what kind of food God would give us in heaven. Gillespie did not recall that this had ever been treated in his theological studies — also at Princeton — but he determined to do his best. He brought himself down to her level by kneeling on the floor and began to talk with her. Suddenly, he remembered that, in John's Gospel, Jesus had spoken of "spiritual food." He referred to that saying, and said that God would probably give us spiritual food in heaven. She thanked him and went out.

He felt quite satisfied with his handling of Rachel and her question until he learned from his secretary that, on her way out, the four-year-old had said, "He doesn't know either."

— Stanley Walters

In Case I Die

I knew that my dying could be good or bad for others, depending on the choice I made in the face of it. I said again to Sue: "In case I die, tell everyone that I feel an immense love for all the people I have come to know, also toward those with whom I live in conflict. Tell them not to feel anxious or guilty but to let me go into the house of my Father and to trust that there my communion with them will grow deeper and stronger. Tell them to celebrate with me and be grateful for all that God has given me."

— Henri J. M. Nowen, *Beyond the Mirror*

Restructuring

I hate to deliver the bad news, but churches that put their energy into restructuring are planning their death. Working at shaping the committee and managing the committee cannot save us. What we need to start talking about is Jesus, the only person who can make a difference.

— Bill Easum to the General Synod of the United Church of Christ

Religious Doctors

Canadian doctors "are surprisingly religious," says *The Medical Post*, "with a majority reporting religion as an important part of their daily life and 69 per cent praying on occasions outside of formal services. One in 10 reads scripture daily, while only one in 100 is an outright atheist versus one in 25 in the general population."

— *Globe and Mail*



A Healthy Faith

I know I'm not alone when I tell you that, over the past year and a half, I've lost my mother, two aunts, a sister-in-law and several close friends. Every one of us goes through times like these when illness and death seem to be a constant with us.

And every one of us knows how frightened and lonely sick people can be, and how tired and discouraged their families can become. That's why I'm so interested in news of a non-profit parish nursing program which began a few years ago in Oshawa.

The whole idea is simple: pastoral care must include the health and healing of the individual, and the pastoral nurse is the person who links faith and health. It began in 1993 when Maureen MacLeod (whom some of you will know as the daughter of Douglas Stewart, former minister of St. Andrew's Church in Toronto), a nurse in Oshawa, attended a nurses' networking meeting at a conference in the United States where she learned how parish nursing works.

Now, after years of planning and quiet organizing, The Interchurch Health Ministries of Durham Region is about to hold its first annual meeting with a board of 15 people — Lutherans, Roman Catholics, Baptists, Presbyterians, Anglicans and United Church members. The one thread that brings them all together, Maureen said, is a strong commitment to their church. "They have to be involved in their churches before they can sit on the board, and their common focus is that the church has an important role to play in the health of the community."

Twelve congregations in Oshawa have started parish nursing programs; another 40 or so across Canada are also active. Every week, the Health Ministries executive director, retired Lutheran minister Henry Fisher, sends out information packages on parish nursing to other interested congregations across Canada. Last year, 34 congregations asked for advice at two information forums; this year, 47 congregations have called about the upcoming spring forum.

"This is on fire!" Maureen told me.

How is the ministries' annual budget of less than \$30,000 financed? By grants from the United Church and the Anglicans. So far, Fisher said, not one Presbyterian church in Canada has even answered their letters.

And in practical terms, how do these parish ministries work? At the moment, because most congregations in Canada can't afford to do more than pay for their clergy and the upkeep of their buildings, the nurses are still volunteers. That will end, vowed Fisher, who sees nurses assuming paid roles equivalent to those of associate ministers. "We don't want this to be an-

other way churches continue to undervalue the contribution of women," he said bluntly. Of the 4,000 parish nurses in the United States today, 60 per cent are still volunteers.

The parish nurses don't do hands-on nursing. What they do instead is draw from the expertise within the congregation, help set up support groups, become a facilitator for volunteers and offer information and referrals. They need to understand such

The parish nurse — an idea whose time has come

illnesses as Alzheimer's. They become advocates for sick people, "especially for the people who are discharged early from hospitals," Fisher said. "These people need an advocate. They need to know what they're entitled to."

Older women who go home alone from hospitals, who are supposed to fill out forms, take complicated drug regimes, and manage their apartments and their meals are among the most vulnerable. Parish nurses help them with these chores. They help arrange home care and find volunteers to look after them.

"The parish nurse is the individual who links faith and health," Fisher explained. "And they give as much time to the caregivers as they do to the patients."

Although the nurses are unable to meet all the needs they uncover, the results have been more than they ever hoped for. The spiritual life of the church is deepened, Fisher said.

"I never knew before how much pain there is in a church," he said. As an example, he described one support group set up by a parish nurse for women who had suffered miscarriages. Thirty women showed up, one of them a woman in her early 70s who had never felt free to talk about her feelings before. "Her grief was still so real," said Fisher. She had gone to church every Sunday but had never found healing before.

If you think your church should look at the idea of parish nursing, The Interchurch Health Ministries of Durham Region has prepared a handbook and resource manual, based on reports from five congregations after a one-year pilot project. The cost is \$75. For information, contact Henry Fisher at 905-436-1572. **R**

Stevie Cameron is an author, editor of *Elm Street* magazine and a member of St. Andrew's Church, Toronto.

Volume CXXII, No. 4
April 1998
ISSN 0032-7573

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15
Every Home Plan (80% families subscribe): \$9
Group Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

Acceptance of advertising does not imply
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Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825
E-mail: pcrecord@presbyterian.ca

FROM THE MODERATOR

John
Congram



Stepping Out Beyond Our Shadow

The local minister, wearing a bathrobe, welcomed us to worship. The moderator of the presbytery wore his toque throughout the service. When I asked my wife if she did not find this a bit strange, she replied that, once again, I had failed to read the instructions. Worshippers were to attend the service wearing the clothes they had worn during the ice storm in Eastern Ontario and Quebec.

My wife and I were guests at a Saturday afternoon service, sponsored by the Presbytery of Seaway-Glengarry, on the last day of January. Dubbed a service for God's Frozen Chosen, survivors of Eastern Ontario's worst ice storm came together to pray, share stories and praise God. The storm necessitated the service in St. Matthew's, Ingleside, be held in the church hall. With pails strategically located throughout the sanctuary to catch the drips from a leaky roof caused by the ice, it was uninhabitable for worship.

This service began the two weeks I enjoyed in Eastern Ontario, Montreal and Ottawa. As commentators have already noted, the ice storms contributed to bringing people together who barely knew each other. Values, such as the gift of community, which sometimes become lost in the clutter of everyday life, were rediscovered. In our own denomination, the ice provided the opportunity for those not affected by the storm to do something practical for others in need. People I met spoke movingly about how they felt when trucks packed with aid from other Presbyterians rolled into their communities. One Presbyterian minister, whose congregation was unaffected by the storm, declared that what his congregation needed most was to experience an ice storm. (A statement easy to make by one who has not suffered the ravages of ice, but we all understand what he meant.) To date, Presbyterian World Service and Development has received \$114,015 to assist ice storm victims.

In the small space the editor allots to the Moderator, it is impossible to comment on all the things I saw and did in those two weeks. I will mention a few that are interrelated.

In Montreal, I visited with John Chung-Che Wu and some of the members of the Taiwanese Presbyterian Church of Montreal. They have purchased Robert Campbell Memorial Church. The former congregation continues to meet in the building they once owned. A forerunner of this kind of arrangement happened when a Korean congregation purchased the building owned by Eastminster congregation in Edmonton.

The journey from owner to tenant must be a rough although necessary one in these times. Often, English-speaking

Moderator's Itinerary

April 5
St. Andrew's, Wingham, Ontario

April 10
Ecumenical Good Friday Service
Knox, Burlington, Ontario

April 19
St. Andrew's, Belleville, Ontario

April 24
Opening of Archives
50 Wynford Drive
North York, Ontario

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Our Cover

A segment of the "Born Again" banner made in co-operation with the children of Erskine Church, Hamilton, Ont. Photo by Barb Richardson.

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- Building a faith that lasts a lifetime
- A parable about how the church treats its children
- Understanding the Holocaust

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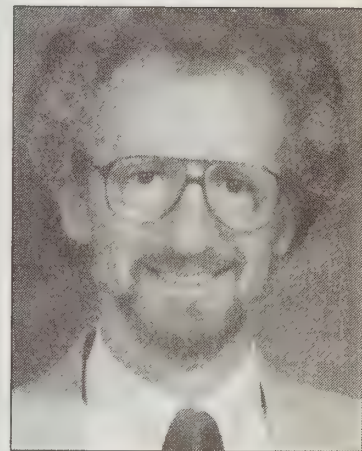
Sabrina Caldwell

Hearing God's voice among the voices

Let us lift
our hearts
and hands
to God



14



18



25

Jesus Wasn't Kidding

Ian Wishart urges the church (February *Record*) to adopt *Living Faith* as a subordinate standard because the church should "state the faith in words that are contemporary." His article confirms my belief that certain sections of *Living Faith* contain significant theological errors.

Living Faith doesn't simply tell the "old, old story" in a contemporary way, it changes the story. How else can one interpret Mr. Wishart's objection to my statement that *Living Faith* leaves the door open to the teaching of unconditional universal salvation? Readers of the *Record* can be forgiven for wondering what all the fuss is about; but, then, Mr. Wishart omitted providing a definition of unconditional universal salvation in his article. Unconditional universal salvation, or universalism for short, means that everyone without exception goes to heaven. Universalists believe there is no final judgment, no literal return of Christ, no end of time, no hell, no eternal punishment of unbelievers or unrepentant sinners. If we follow the universalist line of reasoning, Jesus was only kidding when he warned about the coming judgment, hell or the outer darkness. Thus, one no longer needs to believe in Jesus or the gospel or to do good works because we're all going to heaven anyway.

Because of its many other fine qualities, *Living Faith* is an acceptable statement of Christian belief. However, its infection by universalism creates problems throughout the document. A number of errors disqualify it from becoming a subordinate standard. In several areas, *Living Faith* does not "hold fast to what has been believed everywhere, always and by all." Therefore, I reiterate my conclusion that *Living Faith* must undergo revision before it can become a subordinate standard. The Presbyterian Church deserves a subordinate standard better than Westminster, not less.

Gunar Kravalis,
Milverton, Ont.

Not Quite Yet

There is one large, glaring error in the *Living Faith* document. There is no theology of suffering, no "way of the cross." What does it say about us and about our church that we have a document that seems to skip Good Friday and go straight to Easter.

Living Faith does not address the essential reality that God in Christ stands in

solidarity with us in our pain and suffering and in the reality of the brokenness of our world. As a minister, I meet people in great personal difficulty daily. They are sick, dying, planning a loved one's funeral and feeling lonely, confused or in anguish from experiencing some kind of abuse our world offers. How can I give *Living Faith* as it is to one of these people?

Secondly, why does Ian Wishart think *Living Faith* has to remain static? Why can't we simply revise and reform it as the Holy Spirit directs? Are we not "always reforming"?

Alan Stewart,
Toronto

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

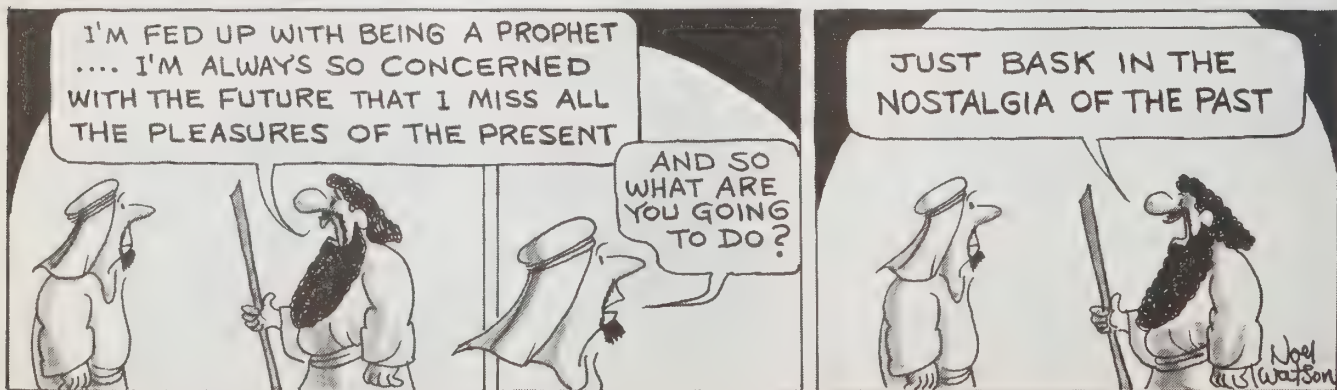
A Wonderful Family

I live in Eastern Ontario where the ice storm of '98 caused disaster. Many communities in Lanark County were without power for almost two weeks, and some are still waiting as of January 22nd.

I write to express my deep gratitude to everyone in Canada — especially to our Ontario neighbours for their generosity, concern and love for the people in

WATSON'S WORLD

Noel Watson



our region and in Quebec. I was delighted to see the support and donations that were sent from many Presbyterian churches across Canada — money, food, supplies, cords of wood, generators!

What a wonderful feeling to know we're part of a wonderful family of Christians, and that we live in such a great country where the true Canadian spirit is alive and well!

*Linda Silver,
Perth, Ontario*

Making Us Think

Congratulations and hats off to Kathy Cawsey. Of the seven letters published in the February *Record*, her name appears in four of them. Kathy is making us all think!

*John Lowndes,
Queensville, Ont.*

Don't Stifle Creative Expression

It must be difficult for your editorial staff to carry out their responsibilities effectively, knowing that some of your readers apparently analyse every printed word and sentence for relevance and acceptance within the bounds of their own experiences.

After reading a number of the letters the *Record* has received and printed over the past few months, I thought, How unfortunate some individuals fail to hear a message simply because of the messenger. And what a shame knowing some miss *what* is being said simply because of *how* it is said. Surely there was no shortage of critics who wished Jesus had kept his radical thoughts and words to himself.

While I may not agree with every comment or perspective from every one of your contributors, I welcome their personal reflections, insight and use of new metaphors. I enjoy reading every issue of the *Record* and am sure I share this sentiment with the large majority of your subscribers.

It would be a greater tragedy to stifle creative expression and/or alternative methods of revealing the teachings of the Scriptures than it would be to lose the subscriptions of a few rash readers.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



**"Whoever welcomes one such child in my name welcomes me,
and whoever welcomes me welcomes not me
but the one who sent me."**

Mark 9:37



It is important for children everywhere to go to school, eat healthy meals and play with friends. These children are playing a game at a pre-school run by PWS&D's partner *Soynica* in Nicaragua. After school, they will enjoy a healthy meal prepared at the community kitchen. These community schools have become symbolic of people working together to find new ways to address the many challenges their communities face.

Your contributions are bringing hope for a new generation!

PWS&D's community development partners in Africa, India and Central America are working to help people secure brighter futures for themselves and for their children. PWS&D depends on your donations as it receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your donation goes a long way.

Please donate through your local congregation or by using the tear-off form below.

For more information or to make a donation, write or call:
Presbyterian World Service & Development (PWS&D)
50 Wynford Drive, North York, Ontario M3C 1J7
Tel: (416) 441-1111 E-mail: pwsd@presbyterian.ca

Enclosed is my donation of \$ _____ to PWS&D.

Name _____

Address _____

City _____

Province & Postal Code _____

**Please make your cheque payable to
Presbyterian World Service and Development**

Charity

is a dilemma down here in the Thrift Shop. People used to come and get our donated clothing for free. I got tired of seeing it thrown into the alley or sold to the wholesalers on Queen Street. The money from these sales only went for more wine and drugs. Was I really helping — giving to people who I knew would sell what we gave them and buy wine or drugs? The dilemma has largely been resolved by getting to know the clients better, and by asking them to chip in a small amount when they can. Now we employ people in the shop, and those who really need our clothing get it.

If you would like to hear more about our people and programs, please complete the form below and mail to:

EVANGEL HALL

*A Presbyterian Inner-City Mission
since 1913*

P.O. Box 309, Station B,
Toronto, Ontario M5T 2W2
tel. (416) 504-3563
fax (416) 504-8056

Name: _____

Address: _____

City: _____

Prov.: _____ Postal Code: _____

LETTERS

Please don't change a thing. As you know, we Presbyterians hate change.

*Craig Kerr,
Hamilton, Ont.*

Foster Parents

Thank you for the article "Goodbye, Sally, Goodbye" (February *Record*). As foster and adoptive parents of a number of children, we were able to feel and understand how Sally's foster parents felt. It reminded us of times we have enjoyed with our extended family; the sad times too, living through the hurt these children live through, helping them feel safe enough to work through their pain.

Foster parents spend so much time trying to reach some children whose trust has been abused, children who do not know if they can ever trust again. We feel immense joy when children who are "unapproachable" return a hug or a smile, and, maybe, if they are with us long enough, trust us enough to talk about their lives.

I believe our children are on loan from God, to be nurtured and guided to adult life. Foster children are also on loan for a few days, months or years. All God asks is that we care for them, share their joys and sorrows, and love them so they may love themselves and others.

Each time a child leaves the foster home, the whole family grieves. Only when they grieve this loss will they be ready for the next child.

*David Slade,
London, Ont.*

Boarding House Ministry

Robert Sheng's letter (February *Record*) about the ministry of Rodger Hunter says he is "totally dependent on donations." Canada Ministries agrees that Rodger's work is commendable and important and, to help maintain that ministry, gave a grant of \$5,000 in 1997 and will give another grant in 1998. I join Mr. Sheng in urging those who support his ministry to do so with donations; but I also want to inform Presbyterians across Canada that they also help support this ministry through Presbyterians Sharing....

*Gordon Haynes,
Canada Ministries, Toronto*

The Caring Community

I had the privilege of reading Chris Vais's "The Caring Community" (January *Record*) prior to its publication. As a nurse and an acquaintance, my heart went out to the family when I first heard of his diagnosis. His story is both touching and important in its message to those of us in the caring community and to the general community.

I disagree, however, with these statements: "I do not believe this type of support is available anywhere other than the church" and "What other human organization can provide this pastoral care? Where else can this kind of acceptance, healing and wholeness be discovered and enjoyed ... ?" Perhaps I am missing something in his message, but this type of support is not the prerogative of the churchgoer or even of the pastor. It has been documented or told about in many incidences in the community-at-large — where friends and family have provided around-the-clock support for an ill or dying friend. Such support would include not only nursing care, companionship, night-time vigils, food, organization of practical concerns ("little things") but also prayer, crying, partying, hugging and the meeting of spiritual needs.

It is encouraging to hear a church has rallied to provide the kind of understanding that acknowledges his difficulty and affirms his strength in dealing with it.

*Joan Lloyd,
Toronto*

Cheers

Three cheers for Jim Taylor's column "Solid Ground for Advance" (January *Record*). If we have not struggled for our faith, a stiff wind will blow it away.

*Jeremy Ashton,
Wyoming, Ont.*

Unitarian Dissent

How discouraging that Father [sic] Cameron Brett did not feel his "encounter with the Unitarians" (January *Record*) had been more positive, and how ironic that he chooses to summarize it with the word "intolerance."

Reminiscent of the evangelists I encounter here in Romania, who have no intention of learning a word of the language yet wonder why they're not better received, Brett seems uninterested in actually understanding why we ask our preachers to communicate in broader language. The concern behind First Unitarian's worship policies was undoubtedly that the members of the congregation would understand and better appreciate Brett's message. Rather than consider what is behind those policies, Brett speaks of Unitarianism in dismissive language, as if our faith were no more substantial than a taste for chocolate ice cream or tweed jackets.

We include secular texts in our services because we find wisdom and the presence of the Holy in many places. Many of us find the mainstream image of God too limiting for our faith. If we seem evasive or vague to Brett, it arises out of our desire to minister to a broader community of religious seekers.

*Scott Gerard Prinster,
Cluj-Napoca, Romania*

Who Pays?

I read the news item (January *Record*) regarding the gathering of over 100 "like-minded people ... to share ideas and concerns, and to celebrate the life of Rev. Stuart Coles." I am sure there was much enthusiasm and camaraderie at this event, but I have trouble understanding why a grant would be given from The Presbyterian Church in Canada Experimental Fund to help finance such a gathering.

The article continues: "Matters of sexuality, and of sexual orientation in particular, also received attention. Strategies must be developed so that gays and lesbians are free to pursue ordination and ministry." The article makes clear the participants at Kimbercote '97 represented a "remarkable grouping of diverse, concerned people" who did not necessarily espouse policies of The Presbyterian Church in Canada (PCC). However, the implication seems to be that the distinguished representatives from the PCC would endorse the development of strat-

egies needed for the ordination and ministry of homosexuals. If that is the case, will our church fund the development of such strategies?

*Jacqueline Ryzak,
Duncan, B.C.*

For the Next Revision ...

The new hymn-book, we know, hasn't pleased everyone. I am not writing to complain, but I do have a suggestion for the next time General Assembly revises our hymnal: a few lines in Portuguese might be included.

*Henry Botelho,
Warwick, Bermuda*

*Welcome to
Greenock Church
St. Andrew's,
New Brunswick
a new member of
the Record's
Every Home Plan*

Crossing the Bloor Viaduct

One suicide
committed from this spot
every three weeks, he thinks,
as he crosses
"the bridge of death."

He stops
and leans over the concrete railing,
picturing where
the bodies might have fallen.

He imagines them
slowly sinking into the earth,
leaving only chalk outlines,
the arms outstretched
awaiting a welcoming embrace.

T.M.D.

FROM THE MODERATOR

(Continued from page 4)

congregations fear inviting an ethnic congregation to share their building lest the new group take over. That attitude denies the gospel we say we believe. And, practically, the only way some of these large, old buildings, to which we have become attached, will survive is if growing ethnic groups take them over. I hope we can begin to welcome transitions such as those at Robert Campbell Memorial and Eastminster.

In Ottawa, Erskine Church has welcomed a new French-speaking congregation to share its premises. The congregation is led by Rev. Charles Kahumbu, a Presbyterian minister who came to Canada from the Democratic Republic of the Congo (formerly Zaire) in Africa.

I also spent some time with David Lefneski and Marc-Henri Vidal, ministers of l'Église St-Luc in Montreal. The work there represents a major part of our ministry and outreach among French-speaking Canadians in Quebec. Although sometimes fragile, this ministry remains essential to the life of our whole denomination, especially if we wish to continue calling ourselves a national church. David and Marc-Henri reach out creatively though Bible studies in homes, house churches and work in schools.

I hope all of us will view these changes with enthusiasm and see them as opportunities for the enrichment of our whole church. One of the great advantages of living in Canada is the possibility of having our lives and faith enriched by those of different cultures and ethnic backgrounds. A church that cannot embrace and rejoice in such diversity will have a hard time surviving into the next century. And even if it does survive, it will remain a shadow of what God intends it to become.

John Longman



Matthew Died!

Our daughter Sharon was about seven when she discovered *Anne of Green Gables*. She read Lucy Maud Montgomery's timeless tale avidly. Once she started, she could not put it down. Not even in the car.

We were on the Queen Elizabeth Highway in Ontario, zipping along in a mighty chain of traffic — like riding a conveyer belt of hot metal and exhaust fumes — when Sharon reached the crucial chapter in the book. But we didn't know that at the time.

Our first indication was a piercing wail from the back seat. Sharon had burst into tears.

As quickly as possible, given the traffic, we pulled over to the side. "What's wrong?" we demanded, swivelling around to stare into the back seat.

"I didn't do anything!" our son protested, even before we could accuse him of causing the tears.

"Sharon," we repeated, "what happened?"

"*Matthew died!*" Sharon wailed.

I told that story at a conference in Saskatchewan, in a writing workshop. As I came to the punch line, a dozen voices around the room all chorused spontaneously: "*Matthew died!*"

They all knew the story. They all re-

cognized the emotion. Even the words they used were identical.

There's something universal about that story, something that touches all ages, all generations, all cultures. The story happened in Prince Edward Island; but people identify with it in Saskatchewan, in the Yukon, in Japan ...

There must have been something equally universal happening more than 19 centuries ago. People began to hear stories of a man not unlike Matthew — quiet, thoughtful, gentle, loving. He wasn't a stuffed shirt; he mixed with almost everyone, from tax collectors to prostitutes. He didn't reject people because they were lame, or blind, or afflicted with leprosy. Only a few people had a chance to meet him, of course, because he didn't travel far — little more than a day's journey on foot away from home. Besides, he lived in a rather backward and cantankerous corner of the Roman Empire, a place not many people chose for their winter holidays. But, still, his stories and pungent sayings were passed around. By word of mouth, people heard of him and learned what he was like. They liked what they heard. They warmed to him.

And just when they started feeling they'd like to meet this man, perhaps follow him and learn from him, they heard what happened to him. The authorities had lost patience. He was too outrageous, too much of an oddball. He upset the social status quo. He didn't fit the mould. He made the powers-that-be look foolish. So they got rid of him.

They crucified him like a common criminal.

People wouldn't have to be present at his crucifixion to feel the shock. The story would take time to spread in the same way it had taken time for his reputation to spread. But the wail would be universal: "Jesus is dead!"

Except that wasn't the end of the story, any more than Matthew's death was the end of Anne's story. Anne went on to become a confident, competent young woman. Jesus' disciples also became confident and competent. From bumbling bumpkins, chronically getting things wrong, they be-

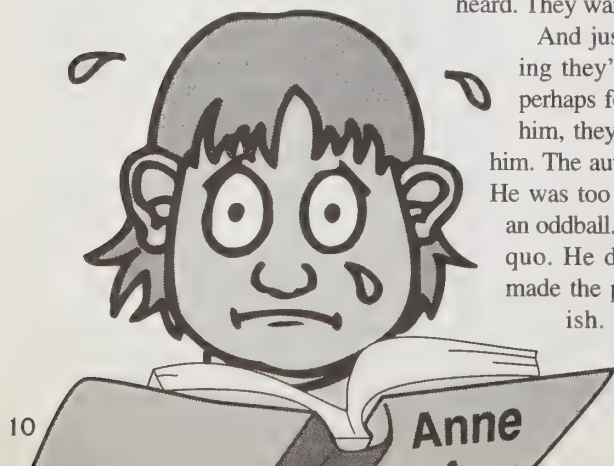
came dynamic leaders of a new community of faith. Because Jesus' death was not the end of his story.

If you can hear the wail "He's dead," imagine the second part of the story: the shock, the disbelief, the overwhelmingly joyful "*He is risen!*" We who have heard the story of the crucifixion and resurrection read every year of our lives have grown too familiar with it. We have lost the sense of shock it must have had for the people of Jesus' own time.

Perhaps we can only imagine it in wishful thinking. Perhaps we can only grasp the wonder if we can imagine someone as deeply loved as Matthew in *Anne of Green Gables* returning to life, resurrected, no longer handicapped by an aging, weary body ... And imagine Anne, racing across the fields to tell Marilla: "He's alive! He is risen!"

Perhaps, then, we might understand a little of what happened to the disciples who became the nucleus of today's Christian church. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Where Have All the Men Gone

Alan Stewart

To say men are absent from Christian churches may seem to be an incongruous statement when the church is largely seen as a relic of the patriarchy. Many denominations do not ordain women and most have men in their pulpits. Men *seem* to run the churches. But if you look closely at the activities and maintenance of the church, a different picture emerges.

Most of the people in the pews are women — 60 per cent or more. And a larger percentage of women sustain the church through their presence on committees and their faithful work in the programs of the congregation.

So where are the men and why have they left? The answer is complex.

Before the Reformation, Jesus was seen as judge and Mary as intercessor. Religious art of this time often portrayed Jesus as a massive, muscled, intimidating, hard, reactive man. Mary was pictured as the demure, passive, safe, wise, peaceful, loving, understanding woman. With the Reformation, "Mariology" was superimposed onto Jesus who, in Protestant theology, became the intercessor. In the process, he became feminized: "Gentle Jesus, meek and mild, look upon a little child."

For most of the next 400 years, men wearing gowns — rather than the type of clothes most men wear in the rest of society — failed to represent the well-balanced Jesus of the Gospels who could relate to men, women and children. This Jesus was in touch with all his emotions — virile yet sensitive, loving but capable of passionate, righteous anger.

How is Jesus presented from our pulpits today? Does he speak primarily to men, to women or to both?

In groups where I have spoken, the question "What is a man?" is greeted by silence. Yet, the audience knows who Al Bundy is and what he represents as a man.

Can the church provide opportunities for men to be healed from the macho image they have bought into?

Our generation has lost positive, healthy concepts of the male gender. Men in the media are portrayed as brutal and abusive — stalking, maiming and killing. Or they are pictured as stupid, not even knowing what cough medicine to take. Jesus, the healthy man, is a blatant counter-cultural reality.

Our present culture tends to regard nurture as a feminine quality. We have lost 50 per cent of

the nurture our society needs. Both men and women have the ability to care and to nurture.

In the Middle Ages, the tallest building was the cathedral, a symbol that the souls of the people were the town's chief concern. In cities today, churches are hard to find among the buildings for sports, finance and communication. Here, we find men participating in "what is of utmost importance" to them, the new religion of the present age. The media carry sports seven days a week. Religion no longer takes the spotlight for insight or acts of kindness, only when there is a sex scandal.

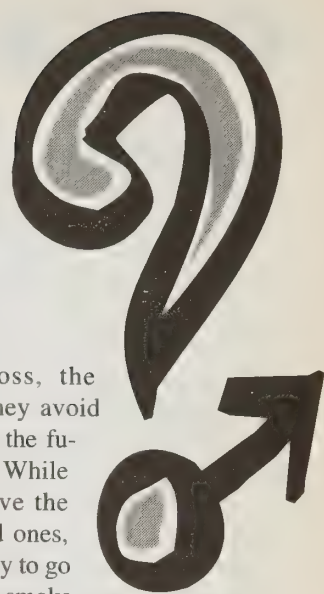
The main issue for men in modern society is "grief" or "loss." Many men ignore, deny, hide and abstain from any admission or expression of loss. In Jesus, that "man of sorrows and acquainted with grief," modern men face their chief demons. So men avoid church and deal-

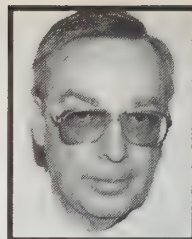
ing with loss, the same way they avoid the casket at the funeral home. While women grieve the loss of loved ones, men are happy to go outside for a smoke, upstairs for a coffee, or linger in the hall. For a man to look at the deceased is to look into the face of loss, grief, deep feeling — his own mortality and vulnerability. It challenges him with the inescapable reality of all the losses he has avoided, denied or hidden. It is too much. Better to stay away, frozen in his own grief, so he can die eight years younger than his wife.

Almost every time men meet in our culture, they are in competition — at work, in a bar, in sports, even socially. The church needs to set aside time when men do not feel in competition with each other, so they can discuss topics that need their shared wisdom. Men do not need to meet to discuss "Marketing Software," as I recently read in a church publication, but to address the needs of being, living, dealing with loss and expressing themselves as authentic men.

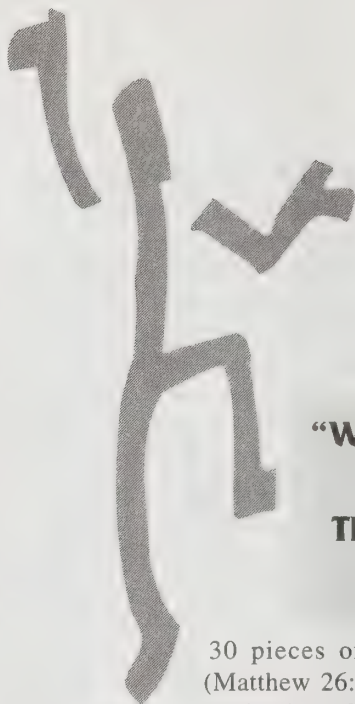
The Bible is full of stories and situations that speak to the eternal issues of being a man: father, son, friend, lover or shepherd. Churches need to create opportunities for the healing of the hidden wounds in men who walk our streets, bring home paycheques, struggle to be fathers and husbands, sleep in our parks, live in our homes, commit suicide at three times the rate of women, and languish in our overflowing jails. **R**

Alan Stewart is a frequent speaker on men's issues and a resource person for men's healing groups. He is the minister of Westview Church in Scarborough, Ont.





Dancing to the Light



Matthew 28:1-10

Before we get to the promise of resurrection, we need to begin with the pain of our time and place. Before we get to the light at the end of the tunnel, we need to recognize the darkness that surrounds.

Part One. Let us begin with someone like us and let us give him the name that a loving mother gave him a few years ago: Judas. We start with his birth, which we can assume brought joy and delight. Despite the insistence of parents that a child's first words are the commonly reported "Mommy" or "Daddy," the first word is usually "No!"

Though all children have promise almost beyond measure, a conspiracy of self and society combines to turn potential into the regret of "what might have been." This once-favoured son, full of mixed motives like us, failed his major test of character. There are two possibilities. Perhaps to gain what he thought was a desirable "end," he justified a short-circuiting of the "means." Perhaps his motives were coarse and miserable, and he deliberately sold his birthright as a child of God for a "mess of pottage"; he sold tomorrow's hope for today's stew. ("Pottage" in Genesis 25:34 is a kind of legume soup but it can be freely translated as "a Big Mac, large fries and a Coke to go.")

Part Two. The story continues and the plot thickens with events leading to a Friday that was anything but good. Was it misplaced faith? Was it economic well-being at the cost of integrity? Was it political savvy at the expense of the obedience of faith? Any way we look at it, we can recognize that "Judas am I."

On that dark Friday, a man of principle was sold for the going price of the day. Judas, who walks through this story with us, sold his friend and, in the process, his own soul to the merchants of cynicism. They "weighed him out"

30 pieces of silver (Matthew 26:15), the usual price of a slave (Zechariah 11:12). We might want to ask who was enslaved in that sale. So the Servant of God was sold to the vested interests and short-term planners of that day. It still happens.

Part Three. While the crowds cheered one day and jeered the next, the local authorities justified Friday's crucifixion as a way of keeping the status quo. The bureaucrats of the occupying powers did what they "had to do" and washed their hands with the usual argument: "I'm just doing my job." Offered a choice between the release of a thief and that of the change agent for God, the crowds chose the certainty of the thief. The scene was enlivened by the voice of thunder and the jeering of the sceptics. Pity and piety were also there but, as usual, it was a little late and not very effective.

Part Four. Though the story seemed to be over with the death of this Jesus, Messiah, the story continues. God is a part of the story. As Job learned earlier, our limitations are not God's limitations (Job 38). Something happened that Easter Sunday that shattered our understanding that death is greater than God.

When we get to this point in the story, we can only sing and dance and recite poetry. So it was that God said something like his friend Robert Frost wrote:

*Society can never think things out:
It has to see them acted out by actors,
Devoted actors at a sacrifice.*

**"We're dancing to
the light
That penetrates
our night"**

So it was that God made this Jesus a parable of God's presence, God's love. The bonds of death were snapped; the stone that blocked the power of God rolled away like a cat's

eye in a game of marbles. Friday's insanity became Sunday's miracle. And when faith arrived at the door, the grave was empty of all but the light. The darkness could not overcome the light, and the parabler emerged as the bright parable of God.

You can't tell this part of the story without laughing and singing and, maybe, dancing down the aisles and on the street! In words sung at the Nairobi Assembly of the World Council of Churches:

*We're dancing to the light
That penetrates our night.*

When we dance this resurrection polka, like those early disciples, we may meet Jesus (28:9) who invites us to join in the dance with him, the dance of light that penetrates the night and praises God. In the words of David Beebe, another friend of God:

*So life awakes, shells crack, fresh
vision breaks.*

*Stones tossed aside, Truth steps into
the light
and speaks such common words to
friends reborn.*

Alleluia! Christ is risen. R

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.

My dear editor:

Do people still “do visioning?” I remember — it seems like yesterday ... maybe it *was* yesterday — when every conglomerate, service industry, charitable organization and coffee shop klatch felt compelled to strain, collectively and democratically of course, for a creditable “vision” of where they wanted to be five, 10 or 15 years hence. This process was inevitably followed by similar labours designed to “come up with” something called a “Mission Statement” to be inscribed on banners (well, maybe letter-head) and waved before the world.

Congregations and even presbyteries, always on the look-out for something “to shake things up” (i.e., something to do and, generally, enthralled by business-speak), were quick to follow suit. Special “Days of Reflection” were entered in pocket calendars and posted on bulletin boards. Church basements and parlours were booked, and coffee, sandwiches, flip-charts and marking pens laid on.

True, the end results, usually having to do with being “warm, welcoming, more representative, relevant and committed” — i.e., (again) “less old, more numerous and not as poor” — and mission statements along the lines of “To proclaim Christ and make Him known in our time and place” were a tad anticlimatic. Most mission statements were novel and startling about AD 98, but never mind, the process was invariably “useful” and a good time was had by all.

Having, as you may have gathered by now, been a part of a “visioning team”

more than once, I have decided visions are not human projections or programs born of longing and hubris and assembled like some jigsaw puzzle without a cover picture, but gifts of the Holy Spirit. Moreover, I can’t think of a single noteworthy vision in the past that was delivered to a committee. Even the *King James Version* was lifted in great hunks from Tyndale. Visions simply land on individuals — prophets, scholars, mystics — who often wish they hadn’t and are left to find house-room for them.

The confidence exuded by the next speaker who begins by pointing out that “the future confronts us with ...” (did it ever sneak up from behind?) and then proceeds to unfold the road map to a safe haven deserves to be met with at least a little polite scepticism. For example, when the appropriate bait for the souls of the young is assuredly identified with “contemporary” music, ask: “Do you mean classic rock, speed metal, heavy metal, thrash, grunge, punk, hip-hop, ska, techno-pop, Euro-pop, neo-Celtic, R&B, rap, gangsta-rap, lounge music, new country, traditional country, jazz-fusion, new or traditional blues, new or traditional folk, or fringe?” (That’s but a partial list. There are limits to my research.)

Or when a “vibrant, even stronger place in the church’s life!” is predicted for some body within it, the age of whose members militates against the purchase of two-year magazine subscriptions, quote T. S. Eliot, “Why should the aged eagle spread its wings?” or ask if he or she has bright prospects for human cloning.

When the next “restructuring” or “rationalizing” or “streamlining” of our courts or national administration is touted as “providing us with the state-of-

the-art corporate communication we need for the 21st century,” remember we have many people for whom ponderous is their favourite flavour, for whom the highlight of their social calendar is synod. Ask what are we going to do until all such get a life.

And when the newest congregational program is minted for distribution, is it too much to ask if the currency is still in

general circulation? How much do we attempt that is already being done elsewhere? Here, the vision is too often a dream of past glories; and nostalgia, like haggis, is a dish that is best appreciated infrequently.

People are not generally at a loss for ways to fill in their evenings, or any other time, for that matter. Few die gasping out regrets that they had not spent more time attending meetings. Being “in the

church” does not automatically sanctify what we do there. How long will it be before women’s groups (for, usually, it falls on them) figure out they are working at suppers and pot-lucks for about a dollar an hour and not much more than that in terms of investment in the future?

Yet, we are here. The big guns in the world of thought, whose salvos were formidable at the beginning of the century — Darwin, Nietzsche, Freud and Marx to name a few — did not sink us. I bet they would be (are?) surprised.

“For there is still a vision for the appointed time,” as a true visionary named Habakkuk once wrote (2:3). “If it seems to tarry, wait for it; it will surely come.” Easter is a good season wherein to wait for a surprise.

Yours, through a glass darkly,

Peter Plymley II



Types of Banners

- **Picture only**

Who needs words to communicate an idea? The images on these works can be as simple as a crown of thorns or as intricate as the finely woven vine on a banner I saw in a large Anglican cathedral.

- **Words only**

In one United church I attended, two white banners were decorated with the word "Hallelujah" repeated all over the banners in various media and in different scripts, spellings, directions and colours. As a child, I studied these beautiful works of art endlessly during services.

- **Pictorial with printing**

One of the most effective banners I ever saw had only two words on it: "His hands." Above was a large handprint with a bloody nail mark. Simple, yet striking.

- **Sequential**

Erskine Church in Hamilton, Ontario, has two series of small banners — one for Advent and one for Lent. During these seasons, a new symbol is added each week around the circular balcony in the sanctuary. One Mennonite church I visited has a series of banners, representing a growing shaft of light, hanging left to right across the front of the church. Another sequential banner had ribbons on it which were lengthened and changed in colour according to the progression of the church calendar.

All types of banners can vary in size, shape and hem style (single-pointed, double-pointed, wavy, jagged). Variations in ribbon, supporting dowelling, heading and trim can change the look of a piece dramatically.

Lift High the

by Dawn Martens

Banners are part of our everyday lives. Malls use them as seasonal decorations. Universities display them at convocations for the different faculties. People use computer-generated banners to celebrate birthdays and special occasions. But churches, following in the footsteps of Solomon's beautifully decorated temple, have used banners for thousands of years.

In the militaristic societies of the Old Testament, banners were important symbols of lineage, history and power. The analogy used in Song of Songs of a love as "terrible as an army with banners" would have been readily understood by anyone in ancient times. Banners were carried into battle, and the capture of the enemy's standard meant military and moral victory. How agonizing it would have been for the Jews to see Romans marching into their land, arrogantly displaying the confiscated standards of conquered peoples. The same pain and despair were on faces as huge red and black swastika banners were marched into conquered countries by the Nazis during the Second World War.

In an article in *Christian Week*, Gerry Bowler gave a succinct history of banners. Archaeologists, he says, have discovered that churches used banners more than 1,500 years ago. Even sixth-century Egyptians used textiles bearing symbols



**Making banners can be fun, involve all ages,
revolutionize worship space
and communicate the gospel visually**

Royal Banner

such as the cross and the lion which were later incorporated into Christian art. With the Crusaders, banners included both the military and religious as battle was waged under the sign of the cross. Medieval churches were decorated with military flags as knights enshrined their standards there. During the Reformation, banners were raised high in the front ranks of marching groups, from peasant armies to protesting Roman Catholics. More recently, banners have become brilliant tools in the hands of the Salvation Army, the rebuilders of Coventry Cathedral and the innovative artists emerging from Vatican II.

Bowler credits Canadians with renewing the interest in liturgical art. Banners made by Canadian artist Norman Laliberte for the Vatican pavilion at the New York World's Fair in 1964 caused such a sensation that others began to reintroduce banners into religious settings. By the 1990s, Canadian artists, he says, had emerged as "among the world's finest in the use of liturgical tex-



Making a Banner

1. Start a file of clippings from magazines, newspapers and other publications containing pictures for possible banner consideration.
2. Collect ideas, designs and materials. Someone at Erskine donated fabric sample books. The variation, colour and beauty of the material reminded me of butterfly wings. So each child worked on his or her own butterfly, and a vibrant message was created with our "Born Again" banner.
3. Materials. Sheets, cheap fabric remnants and old curtains can provide backgrounds. Make sure the material is heavy enough to hold items without buckling. Use white glue or glue guns or sewing to attach the items to your banner. Felt is an excellent material to use for background, decorations and lettering. Letters can be pasted, embroidered or painted. (I use an overhead projector to outline the lettering before applying water-based paint.) Let your imagination go wild in decorating your banner. Our butterfly banner used all of the following: sequins, buttons, ribbons, pipe cleaners, chenille strips, felt, coloured glue, fabric strips, fabric trim and whatever else we could find. You will, of course, have to buy dowelling and ribbon or cord to hang the banner.

Things to Remember

Here are some words of caution from someone who has learned from her mistakes:

- Communicate one idea. Don't make the art so "busy" people miss the message.
- Get the big picture. Stand back when assembling a banner to see how it looks from a distance: whether the lettering is straight and if the arrangement is the most effective possible. Remember, something lying flat looks very different when hanging.
- Make the lettering uniform. Inconsistencies stick out like a sore thumb. When letters are inconsistently sized and poorly spaced, an otherwise beautiful banner looks cheap.
- Don't put a date on the work unless it is specifically designed for a special occasion. The banner will have a longer "wall life."
- When working with children, use non-toxic paints. Only older children should use glue guns — and make sure they are low-temperature craft guns. To avoid accidents, keep the decorating materials some distance away from the bolt of background material. Closely supervise the attachment of decorations or do this yourself. And as there is no point in a written message if it cannot be read, ask an adult to do the lettering for a co-operative children's banner.
- Finally, a note about colour. Any number of liturgical resources will list the appropriate colours for different church seasons. Such colours link us with the whole church, past and present. Nevertheless, as anyone admiring stained-glass windows will see, any combination of colours which creates beauty should be used. And keep in mind the psychology of colour, the emotions each colour prompts and the moods different hues create.

Let us lift our hearts and hands to God



tiles." There are many reasons Canadian churches use banners.

Banners provide non-architectural change. In *A Community of Joy: How to Create Contemporary Worship*, Timothy Wright addresses the need for churches to make sanctuaries visitor-friendly. One way, he suggests, is by hanging banners to enhance the worship atmosphere. Mae Runions, a Canadian textile artist and professional banner-maker, says fabric adds a dimension different from paintings: "Fabric has a warmth to it, and an inviting kind of appearance. It warms up a space."

Unlike frescos or large statues, banners can be changed for seasons or special occasions or they can be removed easily if they become passé. They can also act as portable fabric space dividers — or change the acoustics by "soaking up" sound.

Banners appeal to different learning styles. Many churches seem stuck in the age of radio — with all elements in worship geared toward learning by hearing. Over the years, churches forgot the rich visual lessons of the medieval cathedral — the peasants' "bible in glass and stone." "We have a great responsibility to put our faith into visual terms in this visual age, and to make our sanctuaries the place for visually communicating the word," says Rob Frost in his book *Breaking Bread*. "Even if a service is 'boring,' the church walls can be alive with colourful symbols which will enrich worship."

Sometimes it is more economical to hang something on a wall than to repaint it. Banners can remodel an outdated sanctuary for minimal cost. They also provide a way to recycle old materials. By using leftovers, we made our "Born Again" banner for under \$20. I have seen beautiful works of art made of silk but I have also come across equally marvelous creations made out of bed sheets. Different materials convey a variety of feelings. "A rich piece of silk says something far different from a piece of a monk's cloth or burlap, even though they are dyed the same colour" (*Literary Resources*).

Banners are good communicators. They are the internal billboards of the church. They can disturb, uplift or simply

be a source of beauty. "We are thinking, not of beauty (or art) for its own sake, but of beauty which draws attention to the Lord of beauty. This beauty is seen in our church buildings ... in our symbolism ... in our musical expressions," say worship specialists Ronald Allen and Gordon Borror.

Banners give artistic people of all ages an opportunity to minister to others in the congregation. They encapsulate memories: people can point to one and say, "I helped make that." In a sacred setting, they add a human touch. At Erskine, our banners involve a variety of people working on different parts of them — a great way to build community involvement!

In their painful struggle to survive, Protestants came to abhor anything smacking of papal regalia. But we now appreciate what we lost in the ceremonial beauty of liturgy. Vestments, robes and banners can all be used to enhance worship, reflecting the church seasons and their significance. Banners are "another sign of the welcome and long-overdue end of the divorce between the arts and the children of the Reformation," says Professor Bowler.

Banners have served God's people for thousands of years. Let's continue to "lift high his royal banner" into the next millennium. **R**

Dawn Martens is the music director at Erskine Church in Hamilton, Ont.

Resources

Art of the Spirit: Contemporary Canadian Fabric Art by Helen Bradfield, Joan Pringle and Judy Ridout (Dundurn, 1992).

Banners and Flags: How to Sew a Celebration by Margot Carter Blair and Cathleen Ryan (Harcourt Bruce Jovanovich, 1977).

Quick and Easy Banner Designs by Carol Jean Harms (Concordia, 1996).

Banner Patterns for Worship by Carol Jean Harms (Concordia, 1988).

His Banner Over Me Is Love: Dynamic Designs for Worship Settings by Dale A. Bargmann (Concordia, 1995).

We are
walking in
the light of
God



Caring for Textile Art

Do

- Protect the fabrics from dirt in plastic laminate, metal or wood cabinets with drawers or shelves.
- Line fabric storage boxes, drawers or shelves with washed, unbleached cotton sheets, acid-free paper or tissue.
- Large textiles can be rolled on cardboard tubes padded with unbleached cotton sheeting.
- If you must fold a large textile, pad it along the fold line, and regularly change the direction and position of the fold. This will prevent the threads from breaking along the fold lines.
- Keep the storage and display areas clean to lessen the chance of insect infestations, mould and abrasion.

Don't

- Don't use pins, nails, wire coat hangers or staples on fabric art. These harm the textiles when they rust.
- Don't pin or nail banners to the wall as the fabric will weaken and rip.
- Don't display textiles in direct sunlight — the colours will fade and the fabric will become brittle.
- Don't place textile art close to the heat from incandescent bulbs.
- Never store textiles in plastic which traps moisture. When plastic bags age and become sticky, they release acid which harms the cloth.

For more information

This information was excerpted from the Government of Canada's Canadian Conservation Institute brochures. Call Christine Bradley at (613) 998-3721 or fax (613) 998-4721 for a list of publications. An excellent line of information pamphlets on the conservation of textiles and other materials is available for \$2 each.

— Grace-ann McIntyre

If Grace Is So Amazing...

by Phil Callaway

For a Canadian kid, Atlanta is hot in July. Like opening the oven door and poking your head in to see if the bread is done. As my plane touches down, I pack up Philip Yancey's recent book, *What's So Amazing About Grace?* and step into the Georgia night. A taxi driver talks of weather and baseball's Braves, but my mind is haunted by a question Yancey raised: "If grace is so amazing, why don't Christians show more of it?"

In many ways, Philip Yancey's spiritual journey parallels my own. Raised in a "Southern fundamentalist" home in Atlanta, he was exposed early to a message of *ungrace*. Like Shabat elevators in Israel which stop at every floor so Orthodox Jews can avoid pushing buttons on the Sabbath, the Christianity he learned is much ado about externals, about the buttons to push — or avoid pushing.

"I grew up with the strong impression that a person became spiritual by attending to grey-area rules," he writes, "that you gain the church's and, presumably, God's approval by following the prescribed pattern.... As a child, I put on my best behaviour for Sunday mornings, dressing up for God and for the Christians around me. It never occurred to me that church was a place to be honest." I can relate. Today, several close friends

have excluded God from their lives partly because of his children. Sometimes, my heart aches that they would understand grace as I am beginning to.

It is midnight when I arrive at my hotel, looking for a cool room before a busy schedule at the annual Christian Bookseller's Association convention. A smiling woman informs me that my "guaranteed room reservation" is no longer guaranteed. It seems some guests have stayed longer than expected. "We're sending you to another hotel," she apologizes, handing me \$15 for the taxi. My response is anything but graceful.

The bill comes to \$10, and I pocket what's left, small consolation for the fact that I'm now in a darker area of town. I keep the curtains shut tight against beggars and bums, push my luggage against the door and open Yancey's book again. "As I look back on my own pilgrimage," he writes, "marked by wanderings, detours and dead ends, I see now that what pulled me along was my search for grace. I rejected the church for a time because I found so little grace there. I returned because I found grace nowhere else."

**Popular author
Philip Yancey
describes
himself as a
"recovering
legalist"**

The next day, I meet Philip Yancey to talk about his new book. It has touched me deeply and I tell him so. "Thank you," he says. "You don't think it will get me in too much trouble?" I tell him it probably will and ask why one of Christianity's brightest pens would choose to write on the topic of grace.

"Grace comes free of charge to people who don't deserve it," he responds thoughtfully. "I am one of those people. I think back to who I was — resentful, wound tight with anger, a link in a long chain of ungrace learned from family and church. Now, I am trying in my own small way to pipe the tune of grace. I know that any forgiveness or goodness I have ever felt comes solely from the grace of God. I long for the church to become a culture of grace."

Yet, grace, he believes, hardly characterizes today's church. To illustrate, he tells of a friend who asked a Chicago prostitute if she had ever thought of going to a church for help. "Church!" she cried, "Why would I ever go there?"

"What struck me about my friend's story," Yancey says, "is that women like this prostitute fled *toward* Jesus, not *away*

from him. The down-and-out no longer feel welcome among his followers.

"A graceful church has room for people who don't know how they feel about it. They're not defining the church or leading the church, but they're not excluded. A graceful church knows how to welcome failure and rewards vulnerability so that a person automatically thinks of the church when needing help."

While researching the book, Yancey began asking non-Christians what comes to mind when they hear the words "evangelical Christian." Mostly he heard political descriptions: of pro-life activists or gay-rights opponents. "Not once," he says, "have I heard a description of grace. I know many gracious Christians but, too often, the world doesn't see us that way. But shouldn't a church exist for those who need its help, not those who, by their own profession, are so good already that it is they who help the church?"

"Aren't you being a little hard on us?" I ask.

He smiles. "I'm picking on Christians because I am one. I see no reason to pretend we are better than we are. But we don't have a corner on ungrace. Our culture is all about appearance. Body shape. Money. Walk into a drugstore and look at the magazine rack and you see our values. Only one per cent of women would look good in those bathing suits. That's a form of ungrace. You get what you deserve. There's no free lunch. The gospel says there's not only a free lunch, it's a banquet!

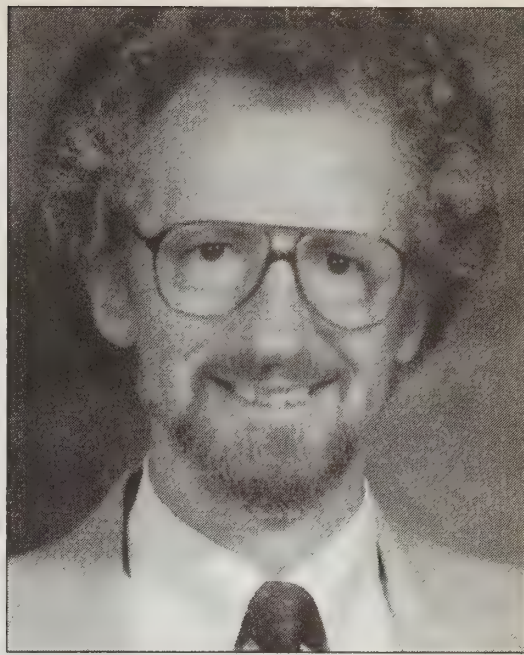
"By instinct, I still feel I must *do* something in order to be accepted. Grace sounds a startling note of contradiction, of liberation. The notion of God's love coming to us free of charge, no strings

attached, seems to go against every instinct of humanity. The Buddhist eight-fold path, the Hindu doctrine of *karma*, the Jewish covenant, the Muslim code of law — each of these offers a way to earn approval. Only Christianity dares to make God's love unconditional.

"I had the clear impression growing up that the more flaws I had the further I was from God. What I've found in grace is the opposite. Our defects are the very cracks through which grace can pass. If we're so concerned about blocking up all those little flaws, we may find there's no place for grace to get in. I haven't met anyone who can even meet the *first* commandment."

Yancey's previous book, *The Jesus I Never Knew*, has sold more than 100,000 copies and was voted the Evangelical Christian Publishers Association's 1996 Book of the Year; yet, he seems more impressed with the lessons he learned writing it. "I found out that Jesus preferred to be around sinners. I think it's because they were deeply aware of their need for God. The Pharisees spent their whole lives trying to prove they didn't need him."

In *What's So Amazing About Grace?*, he tells the story of Mel White, one of his best friends, who made the startling admission that he was gay. White, a ghostwriter for Billy Graham, Francis Schaeffer and Jerry Falwell, had a loving and devoted wife and two children, taught at Fuller Seminary and served as a pastor. "I thought, *Mel, gay? Is the Pope Muslim?*" Yancey recalls. "We had ag-



Philip Yancey

onizing discussions during which our friendship hung by a thread because he wanted so much for me to approve. I couldn't approve. But most of what Mel hears from Christians is judgment — the most vile things you can imagine. My study of Jesus' life convinces me that whatever barriers we must overcome in treating 'different' people cannot compare to what a holy God overcame when he descended to join us on planet Earth."

While the book centres on amazing grace, Yancey also talks about "grace abuse." "We are to try to fathom, not exploit, God's grace," he writes. "But I worry that Christians used to be like perfume atomizers, and now we're like the spray apparatus used by insect exterminators. There's a spot of evil! *Pump, spray, pump, spray*. But how will we feel if historians look back on the evangelical church of the 1990s and write, 'They fought bravely on the moral fronts but did little to fulfil the Great Commission?'"

Describing himself as a "recovering legalist," Yancey believes that legalism in North America is changing its focus. "In a thoroughly secular culture, the church is more likely to show ungrace in its sense of moral superiority or in its fierce attitude toward opponents in the 'culture war.' The fact is, true saints never lose sight of their own sinfulness."

**I rejected the church for a time
because I found
so little grace there.
I returned because I found grace
nowhere else**

God is in the business of dispensing gifts, not wages

On the way back to my hotel, his final words play through my mind. "God is in the business of dispensing gifts, not wages. None of us gets paid according to merit, for none of us comes close to satisfying God's requirements for a perfect life. If paid on the basis of fairness, we would all end up in hell.... I deserved punishment and got forgiveness. I deserved wrath and got love. I deserved debtor's prison and got instead a clean credit history. I deserved stern lectures and crawl-on-your-knees repentance; I got a banquet ... spread for me."

Back at my hotel, I finish the last chapter of *What's So Amazing About Grace?* and close the book, thankful afresh for God's grace and challenged to

live a life reflecting it. Minutes later, I walk outside, past a homeless man who sits, calling for my attention: "Hey, man, why you walk on by? Why you treat me like garbage?"

I stop. Perhaps unwisely. "I'm sorry," I say. "I didn't mean to." He holds out a free pass to The Gentleman's Club, a nude show down the street. I show him my wedding ring. "I'm a Christian," I say, "and it's tough enough on business trips without you tempting me, man."

We laugh together. He can't stop apologizing. "I'm a Christian too," he says, tossing his cigarette. "I don't need this." For the next half hour, I listen to his story. Drugs. Alcohol. Depression. Attempted suicide. Loss of job. "Last

night, I slept behind that tree," he points, his breath causing me to inch away. "A rat bit me in the knuckle ... right here."

Not knowing what to believe, I ask him, "So what would Jesus say to you?"

"Oh man ... he'd say that he loves me. It's the only thing that's got me through."

I pull the \$5 from my pocket. "I don't know how you'll spend this," I say, "but that's not up to me." After teaching me a series of handshakes, he listens as I urge him to try to get his job back. Then we part ways. Two sinners. Saved by amazing grace. His words still echo in my ears: "It's the only thing that's got me through." **R**

Phil Callaway is editor of *Servant* magazine and author of *Honey, I Dunked the Kids* and *Daddy, I Blew up the Shed* and *The Total Christian Guy*. Reprinted with permission from *Servant* magazine.

What's So Amazing About Grace? by Philip Yancey (Eerdmans, 1997, \$18).



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Frieda Matthews:

A Most Interesting Life

by Lawrence E. Hurley

A pioneer missionary of Canada's frontier" is often applied to Frieda Matthews, a native of Stirling-Rawdon Township in Ontario. St. Andrew's Church, Belleville, honoured her recently on her 94th birthday.


"I've had a most interesting life serving God and his people," Frieda says.

Her "most interesting life" began September 6, 1903, and has included 34 years service with The Presbyterian Church in Canada. A most interesting sense of humour has complemented her dedication.

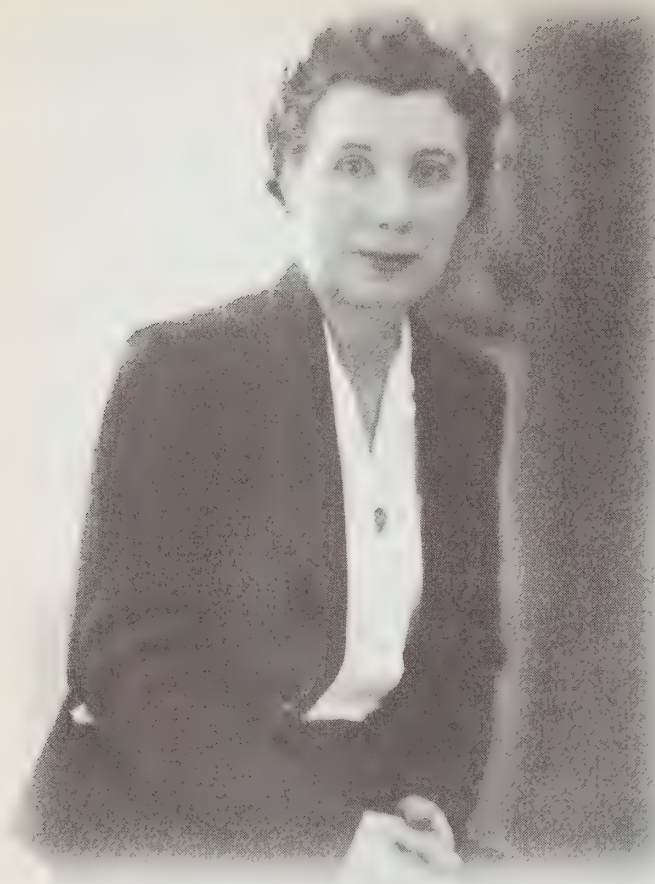
Graduating from Peterborough Normal School in 1923, she taught in nearby country schools for six years. Her solid Christian upbringing — "having lived in the church," as Frieda puts it — inspired her to enter The Toronto Missionary and Deaconess Training School. After graduating in 1931, she was appointed to the Cecilia Jeffrey Indian Residential School in Kenora, Ontario, as a live-in teacher of senior grades and a Christian education instructor with a half-day off a week. After 15 months, she asked to leave teaching to do "something different."

Something different took her to Red Deer, Alberta, in 1932 as deaconess to the Willowdale area. Grassy Lake, Edwell, Hill End, Willowdale, Valley Centre and Brooksley made up the "church field." People had moved to the "hill area," living in shacks or even tents until a small house could be built. Frieda lived on a salary of \$80 per month.

Mentioning the name of Frieda Matthews brings back fond and happy memories among many Presbyterians in Alberta. Her job there entailed bringing organization and the Christian message to the seven school districts. "Mr. J. M. Fraser, the lay minister, introduced me to families in the various districts," recounts Frieda. "I visited homes, found their needs and was a friend to many of these displaced people. At



Tex, a cow pony, provided Frieda's first transportation. She knew little about horseback riding and less about the intricacies of a harness



Frieda Matthews in 1931, the year she graduated from Ewart College.

“I recall Frieda stopping the car when coming back from Brooksley in order to let a skunk cross safely. A person could write a book about her good deeds”

Christmas, churches in the East sent gifts of clothing and toys.”

Frieda organized Sunday schools and women’s, youth and children’s work, including the first Presbyterian Girls Camp on the west shore of Sylvan Lake in 1933. Muriel Judd Brown, who worked with Frieda at the camp, writes: “She was always understanding, approachable, encouraging and positive. I looked upon her not only as my supervisor but also as my friend — and she was fun, too!”

Former camper Muriel (Underwood) Mosbury of Grassy Lake remembers Frieda as a wonderful leader “who even helped me untangle knots while embroidering. When she made a knot, she laughingly told me she was a poor sewer who got her threads knotted too.”

Shaughnessy (a community of 850 at that time and now a ghost town) benefited from her pioneering church work in 1936: opening Sunday schools, conducting church services and encouraging Christians in their faith. “Sunday school by post,” with materials supplied through

Dr. Kannawin, secretary of the Board of Sabbath Schools and Young People’s Societies, was encouraged by Frieda in southern Alberta. Travelling the southern districts with no-name roads meant directions such as “When you see the old rusty stove on the side of the road, turn.”

Frieda had little experience of life without inside plumbing, electricity or public transportation. However, she had come to serve, and that she did with diligence, determination and dedication. Tex, a cow pony, provided her first transportation. Frieda knew little about horseback riding and less about the intricacies of harnesses. After one misfortune, it took her two days to put the harnesses back together.

Graduating to a democrat didn’t help much as the old mail horse stopped at the mail boxes instead of at her “deaconess stops.” During her time in Shaughnessy, Frieda retired her horse and buggy and bought a shiny Ford coupé for \$450.

Jennie Reay Shields, a young girl in the house in which Frieda boarded, writes: “I remember her riding the horse, then the buggy and cutter, and then she

got a car. She often took my sister’s four-year-old boy with her, and I went sometimes. I recall her stopping the car when coming back from Brooksley in order to let a skunk cross safely. A person could write a book about her good deeds.”

Once, after parking her car in a machine shed, she stepped out into the darkness, failing to see a hay scythe knocked down by a horse. A quick trip to the doctor took care of the eight-stitch gash. Her days on crutches earned her the nickname Limpy from the young farm-hands.

While many remember her dedication, others speak of her musical talents and gentle sense of humour. One Albertan remembers: “After I was married in 1941, Miss Matthews spent many wonderful times in our home. My husband was a big eater and drank lots of tea with his meals. Miss Matthews offered to keep his cup full. At one meal, Frieda brought the biggest Brown Betty teapot I’d ever seen. With a humorous twinkle in her eye, she filled it with tea, set it beside his plate, and said, ‘If this doesn’t do for you, I’ll have to get a hose.’”

Three years as presbytery deaconess in the Edmonton district, with headquarters in First Presbyterian Church, started in 1941. Ministry in children's and girls' groups as well as hospital visitation kept her busy. Gordon Towers, former lieutenant-governor of Alberta, was a member of a Mission Band group taught by Frieda. In later years, he hosted her at Government House in Edmonton, counting her as one of the important influences in his Christian life.

Toronto was Frieda's next stop. She served as field secretary of the WMS (Western Division), travelling from British Columbia to Quebec, and then as director of national work of the WMS. The ministry of the WMS continued to flourish under her spiritual leadership. "It was 15 years of being on the move all the time," Frieda recalls.

Catherine Watson, a worker at the Children's Centre in Vancouver, recalls: "I was new at the 'job' of deaconess and was glad to write Miss Matthews and get prompt replies. I really appreciated her personal visits as well."

Thoughts of retirement changed when Rev. Jim Monro from the Board of Missions invited her to transfer to that board and become director of immigration. "A really impressive title, isn't it?" she chuckles. Speaking of her time in Montreal (1962-65), Frieda says, "My job was to go early or late, ice or shine to the docks [Montreal, Halifax, Saint John] and meet people getting off the ships." Deaconesses Dorothy Lukes and Lillian Rea worked with her. Frieda would join them to meet ships, no matter the hour of the day, and offer Presbyterians any help possible.

Samuel J. (Jack) Stewart remembers Frieda. "In 1962, I, a young Irish minister with his wife and two children, boarded a ship for Canada, not knowing what awaited us in a foreign land. At Montreal, we were met by Frieda and warmly welcomed by her on behalf of The Presbyterian Church in Canada. The welcome, which for Frieda may have been routine, meant more to us than words can express. It established a warm and positive feeling in us for Canada and for the church, a

feeling that has not left. She stayed with us that day and helped us in many ways; in the afternoon, she saw us safely aboard a train to Toronto. Whatever I may have been able to contribute as a Minister of Word and Sacraments over the years must be shared with Frieda — she helped shape my philosophy of ministry."

Retirement in 1965 brought Frieda to Belleville, Ontario, to live with her sister Hazel Barrager. Following Hazel's death, Frieda moved to the Bridge Street Retirement Residence. She attends as many church functions as possible, adding her insight, dedication, experience and sense of humour.

Frieda's advice: "Be faithful, believe in God and his power, be consistent and stay with it." Daily, she thanks God for good health and seeing her through in life. Her concluding remark when talking about her ministry as a deaconess: "I've had a most interesting life." **B**

Lawrence E. Hurley attends St. Andrew's Church in Belleville, Ont., and is editor of the church newsletter *The Lamp and Thistle*.

ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: **EASTER**

- i $(243 \div 3 \div 3) - (4.5 \times 2) = \diamond$
- ii $(1/6 \text{ of } \diamond) + (\diamond - 2) = \square$
- iii $(\square - \diamond) \times (0.625 \times 8) = \blacklozenge$
- iv $45\% \text{ of } (\blacklozenge \times 4) = \bullet$
- v $(\diamond \div \bullet) - (\blacklozenge + \diamond - \bullet) = \blacksquare$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



ArithmeCode answer from last issue: **HONOR**

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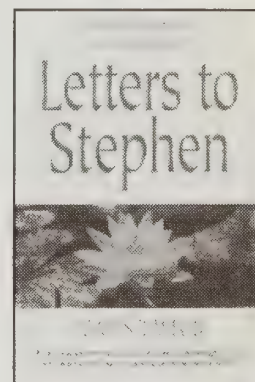
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Faces of Faith



Audrey Cameron was born and raised in East River St. Mary's, a small rural community in Nova Scotia, where the church was central to the life of the community. After graduating from Acadia University with a BA in English and a B.Ed. in special education, she taught junior and senior high school

for three years. From 1987 until 1994, she was the youth director for the Synod of the Atlantic Provinces. Since 1995, she has been the youth minister at Westminster Church, New Glasgow, Nova Scotia. When not doing "church things," Audrey joins her family working on their blueberry farm.

What is your earliest memory of church life?

Being in the pre-school class at Vacation Bible School in my home community of East River St. Mary's.

What is your favourite hymn?

Tough choice between "Spirit of God, Descend," "O Love That Wilt Not Let Me Go," "My Song Is Love Unknown" and "The Summons."

What musical piece has most inspired you?

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What is your favourite biblical book, and why?

I love the Psalms. They give words to my deepest prayers.

What book (outside of the Bible) has most influenced you?

All the writings of Henri Nouwen but, especially, *Life of the Beloved* and *In the Name of Jesus*.

Where do you find inspiration to sustain your faith?

"God encounters" I find in relationship with close friends, in music and in silence.

Who has played a major role in your faith journey?

My parents — they have a strong, gracious faith. Alex MacDonald, my mentor. Bill Johnston, a fellow travelling companion on this faith journey. The kids with whom I spend my days — their search sends me deeper!

If you could invite anyone (past or present) to a dinner party, who would you invite?

My Grandfather Gunn. I never met him but, somehow, I feel his influence greatly. If he came, I would invite the extended family.

What is your biggest regret?

I did not study more before I became accustomed to having a paycheque!

What has been your greatest joy in life?

Finding my place in God's heart and, as a result, finding my place in this world — or, at least, discovering my place each day!

What was your most embarrassing moment in church?

By far, it was the time I was cleaning up after a synod youth event. I took the bowl of water used for hand-washing in worship and decided to initiate a water fight by throwing it on the kids who were sitting on the residence steps, waiting for their parents. It wasn't until after I threw the water that I saw it was *not* the kids waiting. It was their parents, now drenched by the synod youth director!

What do you find most irritating about The Presbyterian Church in Canada?

At times, it feels as if the church is more concerned with *surviving* than with *living*, and more concerned with criticizing each other than in celebrating our unity (dependency) on Christ.

What one change in the church would make it substantially better?

More space! We need to allow more space in our worship and church life for listening and waiting and silence and encounter instead of filling everything up with words and programs.

If you could live a second time, who would you like to be?

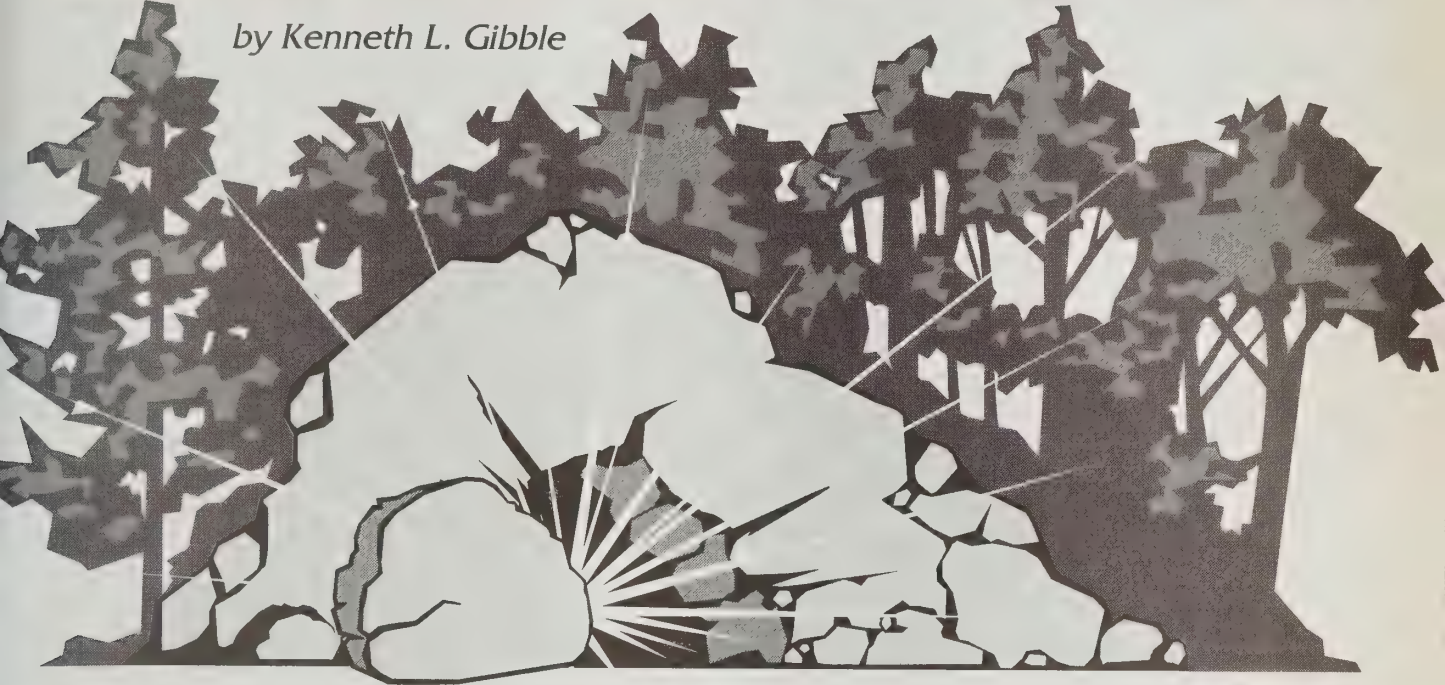
I wouldn't mind a second chance at being me.

Write your own epitaph.

She was a seeker of God's heart, with a lot of help from his friends.

EMPTY and EASTER

by Kenneth L. Gibble



Has it ever happened to you? You are driving along on the highway and happen to glance down at the fuel gauge. And you are shocked to see the needle pointing all the way to the left, directly over the big, red “E.”

Empty. It’s one of those words in the English language that almost always has negative connotations.

Come with me for a moment and bring your imagination along. Picture a village in the Sudan. The land surrounding it is barren. A vicious combination of drought and warfare has devastated the region. Entering the village, we notice the people — women and children mostly — standing or sitting listlessly outside the crude buildings that serve as their homes. Many face starvation. There simply hasn’t been enough food available. Their stomachs are empty.

Come to another place, a large city in our own land. It is night-time, and the streets and sidewalks are empty. Why? Because, in this part of the city, it is dangerous to be out after dark. Fear stalks alley-ways and street corners. The threat of violence keeps people inside, cut off from the human interchange necessary

for a healthy community. Empty streets mean all is not well.

There are many kinds of emptiness in our world. A once-thriving steel plant stands empty in a small town. A vacant chair at a family’s Easter Sunday dinner table gives mute testimony to the absence of a loved one who always sat there. A calendar with blank pages hangs on the wall of a room in a nursing home, a calendar that used to be filled with engagements and appointments before the man lying on the bed suffered an unexpected stroke.

No one likes the feelings of emptiness — whether parents experiencing the “empty nest,” wage-earners contemplating empty wallets, pastors looking out on empty pews. But to be human is to experience feelings of emptiness. When hearts are empty, life hardly seems worth living.

How ironic, then, that for Christians who celebrate Easter joy, gladness centres on something empty. A tomb.

John’s Gospel says Mary Magdalene’s first reaction upon seeing the stone rolled away from the tomb’s entrance

was distress. Tomb robbing was not unheard of then. There was a Roman law dealing with the crime. When she saw the stone had been removed, Mary ran to find Peter and John. “They have taken

the Lord out of the tomb,” she exclaimed, “and we do not know where they have laid him!”

What else was she to think? Surely nothing as unthinkable and wonderful as resurrection. Only that the dead body of the one she loved had been

stolen. And when the two disciples entered the tomb and found it empty, the Gospel tells us they “believed.” Believed what? That he was risen, or merely that what Mary had told them was true — that his body was missing?

An empty tomb alone was not cause for joy. Joy did not happen until the risen Lord was met, until his resurrection was confirmed by one word spoken to the woman who wept for him. “Mary!” he said. And, suddenly, the empty tomb was transformed for Mary from a symbol of despair into a symbol of the joy of all joys.

**The time
when empty
did not have
a negative
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This is still true. Easter depends on what we allow it to do to us and for us. For some, perhaps even for most, Easter is simply a pleasant rite of spring, a happy milestone on the journey from a wearisome winter to the warm days and emerging greenery of April and May. And that is enough. For some.

But for others, Easter is more, much more. It means the promise that emptiness is not the condition for which they are made. It means an invitation to hold up their empty cups to the Lord of life so they can be filled. It means an empty tomb outside Jerusalem nearly 2,000 years ago still symbolizes the final victory God will win over every evil, over every emptiness that plagues the human family. It means an assurance that death does not have the final word.

Easter is not only one day out of each year. It is not merely the *best* day of each year. Easter is an ongoing reality that happens whenever trust wins out over suspicion, whenever kindness pushes meanness aside, whenever goodness overcomes evil. Easter happens whenever empty hearts hear Jesus say, "I came so that everyone would have life, and have it in its fullness" (John 10:10, CEV). Because the tomb was empty, Easter is an answer to every emptiness you and I may encounter.

In one of his poems, Gerard Manley Hopkins wrote this of the risen Christ: "Let him easter in us ..." Easter is a verb! How absolutely right that is. Yes, let him easter in us, the Christ who is risen.

He is risen indeed! And so, by God's grace, are we. **R**

Kenneth L. Gible is a free-lance writer living in Chambersburg, Pennsylvania.

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Driven From the Light

by David Webber



It is April in the Cariboo District of British Columbia. Aurora borealis season. The coming of the spring show of Northern Lights is something I look forward to with almost as much enthusiasm as the advent of fishing season. Ministry, at least the one I am blessed with, often keeps me up at nights. One of the fringe benefits of my work-induced nocturnalism is an opportunity to imbibe the unadulterated Blue Northerns. Last night was a perfect example.

We exited the ranch house after worship about 10 p.m. Linda packed Chelsea into the front of the pick-up as I stuck the guitar and a box of church paraphernalia into the canopy and slammed the door. I worked at stuffing my girth behind the wheel of the truck and screwing myself down to the seat with the seat-belt.

"Looks like another journey to the accompaniment of the Northern Lights rather than the radio," I grumbled. "I don't mind them shining, but why do

they have to render our radio impotent?" I grunted as I adjusted the seat-belt.

"You can get by without your usual four hours of Larry King on that stupid all-night American radio station," Linda replied. "It normally barely comes in anyway. How you can listen to that drivel distorted by all the hissing and static I'll never know. I guess I won't be needing these tonight." Linda poked a pair of ear-plugs back into her purse and slouched into the seat as she spoke.

Both Chelsea and Linda were asleep about two hours later when I first noticed things were not normal in the heavens. Rather than the yellows and blues of most northern light displays, the sky was slashed with streaks of blood-red. At first, the red shared the night sky with the yellow and blue, dancing erotically with them. Then, for no apparent reason, red took over the whole sky.

I was straining to look but I had a

problem. The lights were in the northern sky and I was driving due south. I kept trying to look over my shoulder at what was turning out to be an unusual performance of the Blue Northerns changing their colour. However, no matter how much I worked at stealing a glance over my left shoulder or peering near-sightedly through the rearview mirrors, I could not get a satisfactory view.

Eventually, when Linda awoke for one of her back-seat driver's night checks, I drew her attention to what was taking place behind us in the heavens. She looked and gasped. Then, she started climbing around the cab of the pick-up, peering out every window that had a view to the rear and north. "Wow!" she exclaimed. "You really ought to stop the truck and get out so you can have a good look."

We were still a good couple of hours from home. I was tired and looking for-

When nature
reflects the
glory of God

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ward to stuffing myself under a down comforter for a few hours of unconsciousness. Besides, I had a full day of work planned for tomorrow. So I merely grunted and kept on driving, stealing frustrated glances over my shoulder. The Northern Lights continued to get more dazzling with each passing kilometre; but I was too driven to stop and drink in the sight directly, too driven to face the amazing lights of the Easter sky.

A couple of hours or more of driving, and we finally droned to a halt before our home on the shores of Lac La Hache. It was 2:15 a.m. Linda lovingly lugged our sleeping little girl up the steps of the house. I debated with myself: down comforter or climb the hill? Finally, I hiked to the top of the hill behind our place where I had a clear view of the night sky. The display of red Northern Lights had subsided considerably but they were still incredible. I stood there, amazed.

Eventually, I made it to bed. But I couldn't sleep. It was Easter. Somehow, my experience with the Red Northerns unnerved me. Why had I been so driven I would not stop the truck and face the Easter sky when it was at its most spectacular? What is it about being driven that causes one to miss the depth of heaven's light? And what is it about being driven that renders one satisfied with furtive over-the-shoulder glances at the reflection of the glory of Easter's light, the Risen Christ.

"O Risen One, grant me the grace to climb Easter's hill, face your glory directly and stand there, AMAZED." **R**

David Webber is a minister of the Cariboo Presbyterian Church, a house church ministry in the Cariboo District of British Columbia.

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Putting First Things First: First Church, Brockville, Ontario

by John Congram

The recently elected mayor of Brockville, Ontario, Ben Tekamp, never dreamed the cornerstone of that city's economy would announce its departure soon after he took office. But that is what Black and Decker did the last week of January 1998. The announcement culminated a long series of economic set-backs for this historic city of 25,000 people.

Established in 1811, First Church sits in a prominent place in the city, adjacent to the court-house. Since it began, the congregation has occupied three build-

ings — a wooden church erected in 1819, a brick church built in 1848, and the present large stone structure built in 1879. At that time, it cost \$35,000, including stained glass windows and furnishings. It is the only church in Brockville designated a historical site.

But, like the city, First Church has been experiencing its own economic challenges. A few years ago, the congregation learned that the massive slate roof of the church would

need to be replaced. In 1997, the job of replacing the roof with its beautifully coloured pattern, plus restoring the metal work to its original copper, and repointing the exterior stone façade was completed.

Given the economic situation in Brockville and the cost of approximately \$800,000 for the restoration program, one could under-

stand if the congregation decided to coast for awhile. Instead, the congregation has launched a millennium project called Campaign 2000, with the goal of raising \$400,000 by the year 2000 to expand its ministry with children, young people and the elderly.

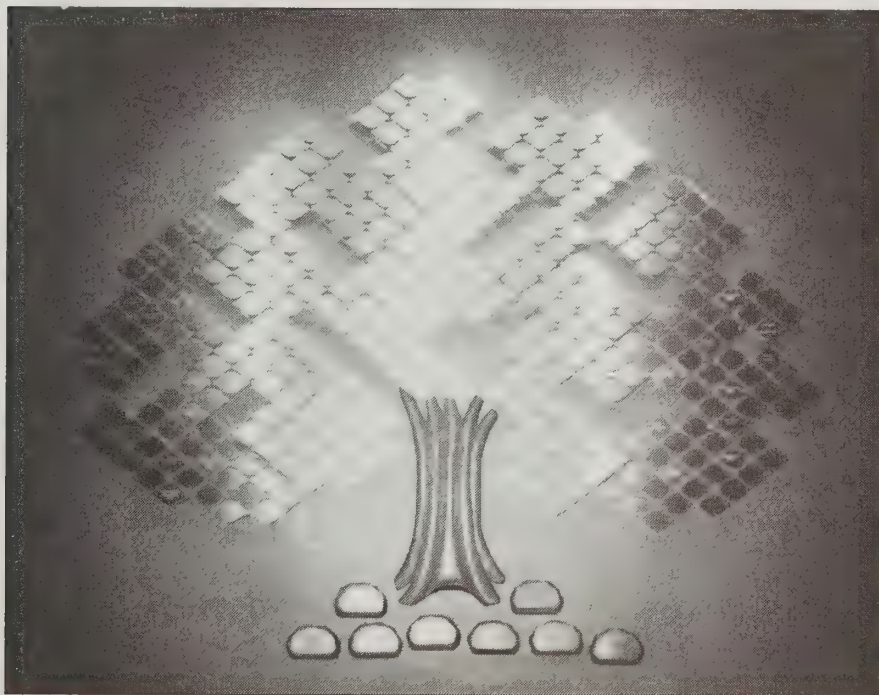
Tamara Le Brun, age 14, says: "I've been a part of First Presbyterian Church all my life and I love it. I just wish there was more to do for teenagers." Obviously, her expressed need has been heard.

"The most important thing we can do as a church today," emphasizes Bob Loughrey, "is meet the needs of our young people."

But the elderly will not be forgotten either. Maggie Brown expresses the hope and vision of many when she asks, "Wouldn't it be great if we could find a way for our children, seniors and shut-ins to work together for everyone's gain?"

Those who know the congregation well will not be surprised by the congregation's reaction to the latest challenges. It is built on a history of generosity: \$50,000 to the Live the Vision cam-

Responding generously in a time of adversity



As members commit themselves to First Church's millennium campaign, their names are inscribed on the leaves of the Living, Giving Tree located in the sanctuary.


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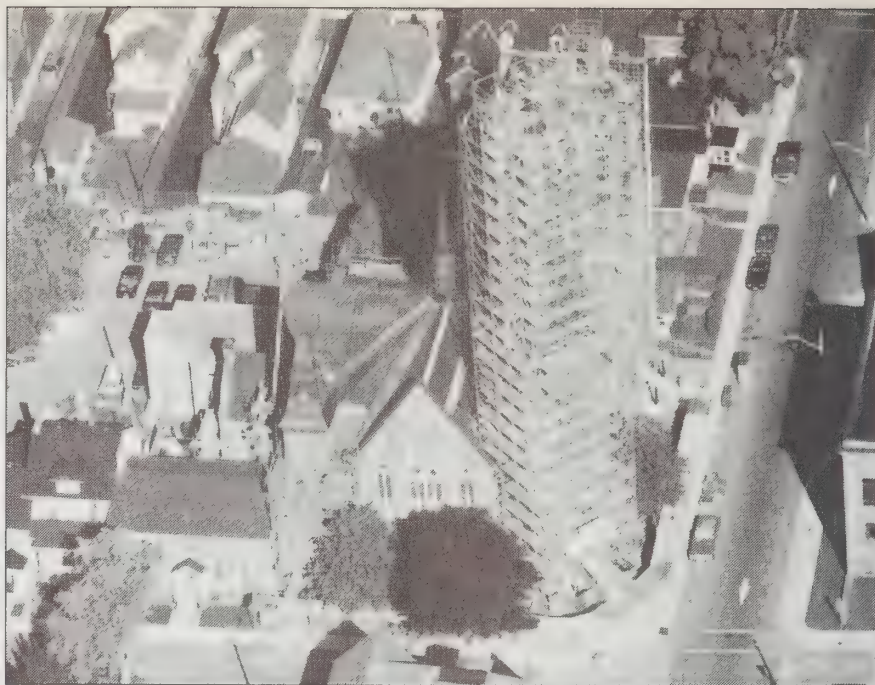

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In 1997, First Church, Brockville, Ont., had its roof replaced and its metal work restored.

paigned, plus regular support of Presbyterians Sharing... and gifts to Gracefield Camp and Presbyterian World Service and Development.

David Jones, minister of First Church, notes, "Along with a long list of good things happening within our congregation, the community has recognized our accomplishments by nominating First Presbyterian Church as Brockville's 1997 Organization of the Year."

A Living, Giving Tree has been placed in the sanctuary of First Church. Its roots remind members of the small groups where they are nurtured, the trunk symbolizes corporate worship where they are strengthened, and the leaves represent the members as they go out into the world in service. As members commit themselves to the millennium campaign, their names are inscribed on the leaves of the tree.

First Church reminds the rest of the Christian community that our ministry and vision need not reflect the attitudes and views of the environment around us.

Instead, it can become, in the words of the name of First Church's newsletter, *The Challenge*. "The future," declares David Jones, "has never held such promise — which is why, with enthusiasm, we are growing into the 21st century." Some might say Jones is looking through rose-coloured glasses. Others believe he speaks out of gospel realism. **R**



Members and friends of First Church joined together on November 16, 1997, for a rededication service to celebrate the completion of their new slate roof and building restoration. *Left to right:* Alfred Huntley, general contractor; Rev. David Jones; Ben Tekamp, mayor of Brockville; Jerry Van Luyk, chair of the board; Dave Poole of Eastern Engineering; James Brown.



Hymn of the Month

by Judee A. Green

Alleluia! Christ is risen.
The Lord is risen indeed.
Alleluia!"

These words declare the central tenet or belief of the Christian faith. Jesus Christ is risen. Alleluia.

Alleluia is the Latin form of the word *Hallelujah*, meaning "praise to God" or "praise the Lord." The word is found frequently in Scripture, mostly in translation. It is hard to imagine an Easter service without the word being spoken or sung. It is a natural response to hearing the good news of the resurrection.

Donald Emry Fishel wrote both the text and tune of #260 "Alleluia, Alleluia, Give Thanks to the Risen Lord" in 1971 in Ann Arbor, Michigan. Fishel became interested in music as a child when he began to play the flute. He was a music leader and orchestral conductor at a charismatic Christian community in Michigan.

The text is derived from several passages of the epistles: Romans 4:24-25, I Corinthians 15, Galatians 2:20 and Colossians 1:15-18. Children will find the refrain easy to learn and fun to sing. Note the word "Fine" (pronounced feenay) at the end of the refrain. This means "end" and indicates the refrain is to be sung once again following the fourth verse, ending at the Fine.

Angela Reith composed the descant, the slightly smaller line above the melody on the refrain. This may be sung by a few sopranos or played on trumpet,

flute or a solo organ stop. The arrangement is by Norman Leonard Warren, a minister, composer, arranger and member of the committee that produced *Hymns for Today's Church*, 1982.

This hymn is appropriate for Easter

Sunday or any time that calls for a joyous statement of the Christian faith. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

"Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver." 2 CORINTHIANS 9:7

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Who's There?

Discerning
God's
voice in
the litter
of family
living



by **SABRINA CALDWELL**

Who's there, Mom?" my five-year-old calls from the bathroom.

I am already moving toward the door, an automatic response to the rapping. My girlfriend is dropping off her son, so I can take him to school and she can get to work on time.

"Mom, who's there?" my son insists.

"Dylan, brush your teeth!" I bellow as I pull open the door. There is an edge to my voice. It is 8:45. He has been in the process of brushing his teeth since *Beetlejuice* ended 15 minutes earlier.

"It's Josh," I answer, trying to amend my rude response.

Dylan comes dancing out of the bathroom, animated by the joy of seeing his best bud.

"Dylan, have you brushed your teeth? Go brush your teeth. We're all ready. We're all waiting for you. Hurry up. Every day we go through this. You're going to be late. Brush your teeth!" I feel my face going red, my eyes starting to bulge. Soon I'll be foaming at the mouth and howling. (*Enquirer* headlines: "Rabid Mom Takes Boy to School." Better still: "Rabid Minister Mom Forces Son Into Unwanted Acts and Confinement.")

We are out the door. The two boys run ahead, doing their karate at the garbage pails. They have become Ninja Turtles. Sarah and I trip along behind. It is cold for April, colder than I expected; we need to be wearing warmer clothes.

At the door of the school, I tousle Josh's hair and tell him what kind of day to have. It is a sincere wish for something good; yet, it strikes me as an odd way to express it.

I bend down to Dylan. His freckled face is babyish in the moment. His eyes, normally sparkling with mischief, are calm and deep.

"Love you, Chucky Bear," I whisper. "Have fun."

"Love you, Mama." We meet to kiss. I choke up, feeling tears surface. A microcosm of day one. He starts off.

I turn to find Sarah stomping in the mud, her shoes thick with guck. I moan, open my mouth to nag, then stop. The energy isn't there. We start for home.

"Carry me?" Sarah asks.

"No, Sarah. Your shoes are filthy."

A few steps farther. "Carry me, Mommy? It's too far."

"Walk, Sarah." She whines and bobs up and down, her arms reaching up. I lift her up, the mud on her shoes smearing my jeans. The jelly-fish mom caves in again. I console myself by focusing on the figure-toning benefits of walking five minutes twice a day with an extra 30 pounds in my arms.

Outside, Sarah regains her enthusiasm. "Where are we going today?"

"Nowhere."

"I want to go to the mall!"

I screw up my lips, wondering how my daughter has become a mall groupie in three short years. "We're going home today, honey."

Sarah winds up for a tantrum.

"How about toast and Cheez Whiz?"

"OK." Passing under my arm, she proceeds up the front stairs, her little legs bending deeply to keep her balance.

We make toast and I pour another coffee. Sarah wants to watch a movie. She picks *Beauty and the Beast*, then starts the VCR and TV. She is proud of herself. I clap. Sarah claps too, and we both cheer.

I tell her I'm going upstairs to tidy up. After emptying and refilling the dishwasher, I pick up pyjamas off the kitchen floor and sweep. I sweep although I know I will need to do it three more times before the day is through. The phone rings.

"No, I don't want my air ducts cleaned." I collect the laundry and head downstairs. To the homemaker, laundry is Sisyphus's boulder. I wonder what the

boulder was when I was employed — sermon prep? presbytery meetings?

Passing through the family room, I notice Sarah sitting with my copy of *The Cloud of Unknowing* open on her lap.

"Look, Mommy. I am 'eading. I am a woman."

My heart leaps. Yes! Yes! I put down the laundry to rejoice with her. I taught her that, I reflect proudly.

I sort the laundry, the way my mother insistently taught me, and start upstairs to make the beds. The phone rings.

"No, I don't want to sell my house. I'm never moving again. I own too much junk."

Sarah gallops up the stairs. "Mommy, Mommy, I got to go toilet."

Sweeping her up, I rush her into the bathroom. I plunk her on the seat, holding her gently so she doesn't fall in. Our foreheads touch.

How does toilet training compare to preaching the word of God? The question haunts me again. What am I doing here? I have a bazillion years of higher education. I even have some gifts. I try to move it out of a juxtaposed, either/or framework. I hear the wise answer again: "How about love as the common denominator?" I cannot help wondering how frequently love is the motivating foundation underlying a sermon for myself and for my colleagues. Perhaps more often than I realize.

"All done," Sarah declares. We wash our hands. I wash my hands so many times a day they are red and cracked. Lady Macbeth was an amateur.

After finishing my housework, we go downstairs to play "My Little Pony" — "I be Ember, you be my mommy." We gallop around and neigh.

Soon, it's time to pick up Dylan. We put on our winter jackets. The phone rings. "No, I don't want to buy bulk meat. I don't own a freezer. No, I don't want to buy a freezer." I'm tempted to enlighten Carol about the hole in the ozone layer but I'm late to get my son.

Dylan and Josh are waiting at the office. They are being punished because I'm late. I apologize, but Dylan is angry.

"Don't ever do this again, Mom. You're supposed to be on time." ("Rabid Kid Chews Up Mother.") He's right.

I apologize again, wishing I could appeal to some higher court and be absolved.

Be at peace, you are forgiven.

The choice for lunch is Kraft Dinner or fish sticks. Dylan chooses two fried eggs. Sarah, Josh and I opt for Kraft Dinner.

"Knock, knock," challenges Dylan.

"Who's there?"

"Banana."

"Banana who?"

"Banana-na-na-na-na-na-na-na-na-na-na-na."

I roll my eyes. It's an old joke. He glows. I laugh. It's a new moment.

"Knock, knock."

"Who's there, Sarah?"

"Bushroot."

Bushroot who?"

"Uh ... Bushroot ... uh, oh, me not know."

"Bushroot who, Booky?"

"Uh ... Bushroot gets you!"

"Oh, no!"

Laughter. Satisfaction.

"Can we go out to play, Mama?"

"Can we please?"

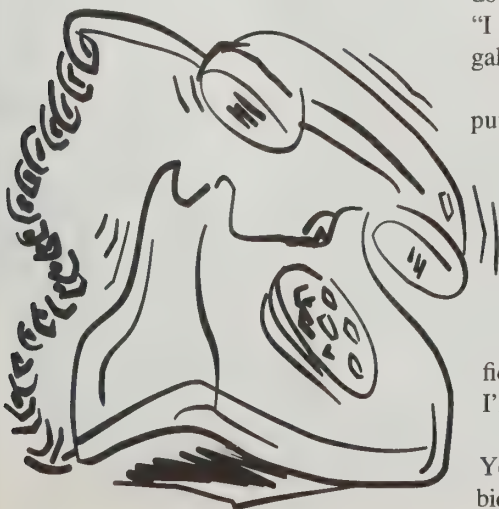
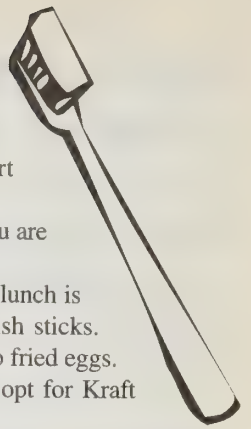
"Oh, ya, ya!"

I watch my children in the backyard looking for bugs and worms. Soon, Sarah will be soaked from the water in the fish-pond. Dylan and Josh will be in short sleeves with their pants rolled up into shorts.

Deciding to make bread, I sprinkle yeast into the baby-bottle-temperature water. This is something new since I've been home. I measure the flour and the fine dust settles everywhere. There is something spiritual about making bread, a sense which returns to me every time. I combine the ingredients and begin to knead the dough. I gently place the ball in a bowl, cover it with a towel and place it in a safe place to rise. It is like being pregnant. The realm of God.

When the kids come inside, they head immediately for the sleeping dough. I urge them gently to be gentle. Dylan asks if he can punch it down.

"When it's ready. Would you like to paint some Easter decorations?"

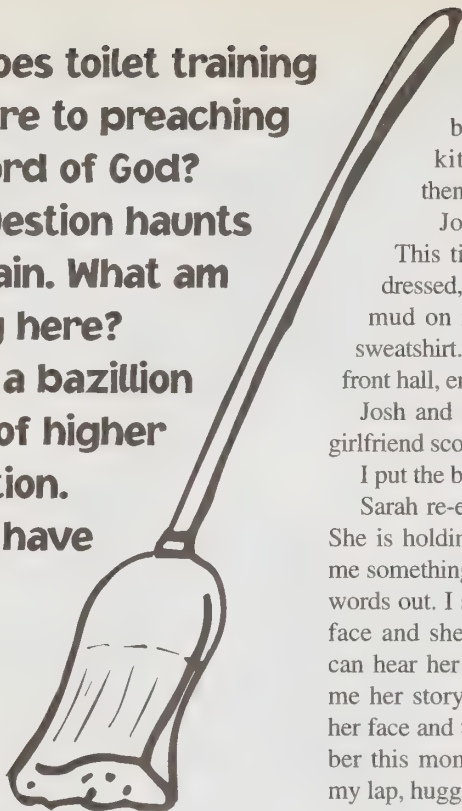


How does toilet training compare to preaching the word of God?

The question haunts me again. What am I doing here?

I have a bazillion years of higher education.

I even have some gifts



With paints, paper, brushes and water, they start to paint eggs. I ask Sarah if she knows what Easter is about.

"Candy!" she says, then dances away.

I ask Dylan, and get the whole church school lesson beginning at Palm Sunday. I'm impressed. I'm also curious.

"If you guys could be any person in the Easter story, who would you like to be?"

"I'd like to be one of the guards outside the tomb," Josh interjects with enthusiasm.

Dylan is thoughtful. "I'd like to be the guy who gets the money."

I push my mouth closed, pray and remind myself he is five. At five, we are innocent and expose what we later learn to hide.

The phone rings. It is a friend, another minister from the presbytery. "Are you calling to sell me something?"

"No, why? Do you have money?"

"I wish."

We talk for a bit. She mentions a rumour of a church coming vacant, something for me to consider. I listen intently, then store the information away for later.

Sarah comes into the room and shyly tells me she has gone to the toilet by herself. I praise her and she beams.

We punch down the dough, everyone taking turns. It rests. I go down to change

the forgotten laundry. Did Sisyphus ever forget his boulder? Returning to the kitchen, I divide the dough then put it into pans to rise.

Josh's mom comes for him.

This time, we chat. She is neatly dressed, coiffed and made up. I have mud on my jeans and flour on my sweatshirt. I see myself standing in the front hall, embodying two people.

Josh and Dylan start to go wild. My girlfriend scoots her son out the door.

I put the bread in the oven.

Sarah re-emerges, crabby and crying. She is holding her fingers, trying to tell me something. She is too upset to get the words out. I stoop down so I can see her face and she can see mine and know I can hear her and am listening. She tells me her story through the sobs. I watch her face and think how I want to remember this moment forever. I hold her on my lap, hugging her.

For a second, reality melts away and I have a glimpse of truth. Crabby and crying, I am that child, held safely and loved — one to whom it is being said, "You are my beloved daughter; on you, my joy rests." Blessing. For a brief second.

The kids go downstairs to watch *Darkwing Duck*. I can hear the TV from the kitchen. Great theme song. I bob around and start dinner.

Mike comes home. He has a large cherry-wood board which, he announces, he will carve as a breadboard. He holds the plank under my nose, urging me to breathe in its scent. Indulgently, I smell the wood, then ask, "Where did I find you?"

"York University," he retorts. The standard answer. We laugh because it explains all apparent oddities so well.

Mike smells the bread.

At supper, the kids say grace. Sarah thanks God for the kitty-cats. Dylan prays that the whole world will really, really, really have a happy Easter. After supper, the kids beg us for family time. For Sarah's sake, we decide on the simple game "Guess Who?"

Later, I put Sarah to bed. We read a short book and I lie beside her. My mind wanders. I smile at Dylan's prayer and wonder what it would be like if the whole world had a happy Easter. If the world resurrected. The thought takes too much energy, so I let it go.

Mike lies down to snuggle Dylan. They all fall asleep.

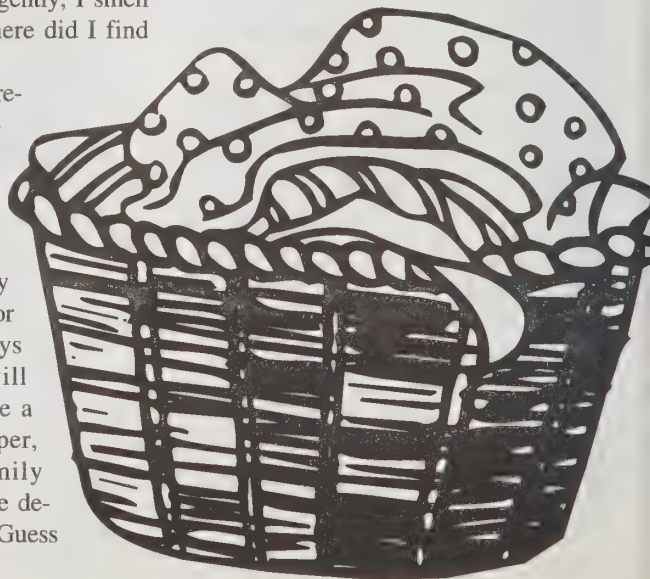
I slip away to pray. My study is downstairs next to the family room which is a mess. Drawn in to pick up the toys, I recognize the magnetic pull and force myself to step back out of range. Blocking the chaos from my mind, I go into my room, turn on a soft light, close the door and sit. I breathe, indulging myself in the silence. I open my Bible to the place where I left off. The reading is Revelation 3:14-22: "Behold, I stand at the door and knock ..."

"Who's there?" I tease.

"Who's there?" Love whispers back.

I see a picture in my head — a painting, a stained glass window. Jesus is outside a small wooden door, roses around the archway, seeking to come in. It seems out of place somehow. It does not resonate with this minister mom on this Wednesday evening. But I stay with it. Slowly, it takes form, emerging from the dissonance. Jesus, at the door, knocking. Knocking from the inside, from within my heart. Asking if I will open the door. Calling me to let him out. **R**

Sabrina Caldwell, who lives in London, Ont., is a minister of The Presbyterian Church in Canada.



PCC News

Knox College Convocation

The 154th Convocation of Knox College will be held at Convocation Hall, University of Toronto, on Wednesday, May 13, at 8 p.m. The guest speaker will be Dr. Gabriel Fackre of Andover Newton Seminary, Boston, Massachusetts. The degree of Doctor of Divinity (*honoris causa*) will be conferred upon: Rev. Cameron Brett, minister of St. Andrew's Church, King Street, Toronto; Pauline Brown, missionary at Jobat Christian Hospital, India; and Rev. Dr. Timothy Njoya, minister of the Dagoretti pastoral charge in Nairobi, Kenya, and E. H. Johnson scholar-in-residence at Knox College.

Presbyterian College Convocation

The 131st Convocation of The Presbyterian College will be held at the Church of St. Andrew and St. Paul, Montreal, on Thursday, May 14, at 8 p.m. The convocation speaker will be Principal William Klempa. The degree of Doctor of Divinity (*honoris causa*) will be conferred upon Rev. James Ross Dickey, minister of St. Paul's Church, Hamilton, Ontario, and former editor of the *Presbyterian Record*, and Professor Margaret Ogilvie, professor of law at Carleton University, Ottawa, and an authority on the relation of ecclesiastical and civil law.

Ministère francophone début à Ottawa

After six months of discussion and planning, the Presbytery of Ottawa has given approval for the establishment of a francophone worship service at Erskine Church in downtown Ottawa.

More than 100 people, the majority from former francophone countries in Africa, attended the first service held January 25 under the direction of Rev. Charles Kahumbu, a recent immigrant

from the Democratic Republic of Congo (formerly Zaire). Among the guests were Democratic Republic of Congo ambassador Sampassa Kaweta Milombe and Wilf Wight, secretary of the Canadian Bible Society in Eastern Ontario. Music, including two anthems in French, was provided by the choir of Parkwood Church, Ottawa.

It is hoped the new ministry will provide an opportunity for the growing number of immigrants from francophone countries and others who wish to worship in French. Services are held on Sunday afternoons. Kahumbu, who is providing leadership for this new work while completing studies recommended by the Education and Reception Committee of The Presbyterian Church in Canada, plans to form a Bible study group and a choir.



Pictured at the inaugural francophone worship service at Erskine Church, Ottawa, are (L to R): Rev. Cedric Pettigrew, clerk of the Presbytery of Ottawa and minister of Erskine; Rev. Charles Kahumbu and his wife, Leonnie Kabole; Sampassa Kaweta Milombe, Democratic Republic of Congo ambassador; Rev. Steven Webb, moderator of the Presbytery of Ottawa; Rev. Gary Morton, convener of the presbytery mission and outreach committee.

Special Commission removes Darryl Macdonald

The Special Commission established by the 123rd General Assembly has voted (5-2) to remove Darryl Macdonald as a licentiate of The Presbyterian Church in Canada. Macdonald, who lives in a committed relationship with a male partner, has been a major source of controversy since a decision by the 122nd General Assembly in 1996 barred him from ordination.

Macdonald had been serving at St. Andrew's Church, Lachine, Quebec, for over three years, with strong support from the congregation. Although not ordained and, therefore, not permitted to

perform marriages or baptisms, he had, until last year, been licensed to preach.

In an interview with the *Montreal Gazette*, Macdonald said he was "horried" by the commission's decision, which has rendered him a "nobody in the church." He predicted the ruling would have "a devastating impact."

However, William Klempa, principal of The Presbyterian College in Montreal, said the commission's ruling was consistent with the church's stance throughout its history and simply reaffirmed its position on homosexuality.

In its pastoral comment on the ruling,

the commission acknowledged Macdonald's "gifts, abilities and sincere Christian commitment" and recommended the Presbytery of Montreal offer him vocational and career counselling (with the expense to be shared by the presbytery and Ministry and Church Vocations). The commission also issued a directive to the presbytery to seek out and appoint an experienced interim minister to St. Andrew's for a period of at least 12 months.

Both the presbytery and the congregation were to hold meetings to discuss the commission's ruling.

"Frozen Chosen" share worship and stories

A Service of Sharing for the Frozen Chosen was held by the Presbytery of Seaway-Glengarry at St. Matthew's Church, Ingleside, Ontario, on January 31. Almost 200 people gathered in the wake of the "ice storm of the century" to worship, sing and share stories. The members of a mass choir wore the various gowns of their churches. All others were invited to wear the clothes they had on during the dark, cold days of the ice storm. And so it was that, when Rev. Lloyd Smith of St. Matthew's issued a welcome and call to worship attired in his dressing gown, it may have raised some chuckles but few eyebrows from the congregation. Special guest, Rev. John Congram, Moderator of the 123rd General

Assembly, was excused from the dress code but demonstrated he shared a common ground with those who experienced the storm when he spoke of how the dis-

aster had brought people closer together.

St. Matthew's, like so many buildings in the area, was still feeling the effects of the storm, and the service had to be

moved to the church hall because the ceiling in the sanctuary was leaking badly.

After the service, the congregation enjoyed refreshments and shared stories — of smashed roofs, broken bones, flooded basements, and terrific neighbours, even strangers, who helped in so many ways.



Bathrobes, coats and toques were the fashion of the day at a Service for the Frozen Chosen held at St. Matthew's Church, Ingleside, Ont.

News Scan

Theological education committee declines Knox College nomination

The Committee on Theological Education has declined the nomination from the Senate of Knox College of Rev. J. Dorcas Gordon, director of the Doctor of Ministry program at Toronto School of Theology, for principal of Knox College. That position will become vacant in June 1999. The committee stressed it was not an easy decision since its members have great respect for the process of selection, the Senate of Knox College and Dorcas Gordon. However, the committee has made provision for the senate "to make its case concerning the appointment" to this year's General Assembly. At the time of writing, that seemed likely to happen.

Donald Collier dies in accident

Rev. Donald Collier died accidentally at his home in Buchan's Bay, Ont., on March 7 when a tree he was cutting struck him on the head. He was 70. Donald Collier was well-known throughout the church both as a pastoral minister and as a social activist. He served the congregations of St. Paul's Church,

Hamilton, Ont., St. Mark's Church, North York, Ont. (where he was the first minister), and Knox Church, Ottawa. He was also director of Bon Accord, a rehabilitation centre for alcoholics, near Guelph, Ont. In the 1960s, he was one of three Canadian Presbyterian ministers (along with Stuart Coles and Donald Warne) to join Martin Luther King Jr. in his march on Selma, Alabama.

Presbytery issues memorial minute for James Clark

The Presbytery of Vancouver Island has noted with "deep regret" the death of Rev. James S. Clarke on August 4, 1997, in Portland, Oregon. James Clarke was well-known throughout The Presbyterian Church in Canada, having served as general secretary of the former Board of Christian Education from 1948 until his retirement in 1970. He and his wife, Sarah, who predeceased him, lived in retirement in Victoria before moving to Portland.

You mean they actually pay to attend?

Members of the public have been invited to apply for tickets to the Church of Scotland General Assembly to be held

in Edinburgh in May. Reserved seats in the east gallery of the Assembly Hall are priced at £2 per day. Unreserved seats in the public gallery will also be available, free of charge, on a first-come-first-served basis. (*Life and Work*)

Any last requests?

Solemn hymns are giving way to upbeat pop music on the funeral hit parade, according to funeral companies in Britain and North America. In Britain, the most popular song is Elton John's *Candle in the Wind* — the Diana, Princess of Wales, version. In the United States, the current funeral favourite is *My Heart Will Go On* from the film *Titanic*. Other last requests have included: *Yesterday*, Paul McCartney; *Simply the Best*, Tina Turner; *Every Breath You Take*, The Police; *Tears in Heaven*, Eric Clapton; *Stairway to Heaven*, Led Zeppelin.

Promissory notes to keep?

Four months after drawing hundreds of thousands of men to a prayer gathering in Washington, Promise Keepers, the U.S. evangelical men's movement, announced it would lay off its entire 345-person staff on March 31 because of financial problems. (*The Globe and Mail*)

Other News

Canadians active at church educators event

A record 39 Canadians were among the 1,000 Christian educators who attended the Association of Presbyterian Church Educators (APCE) annual conference held in Boston, Massachusetts, February 4-7.

Canadian Presbyterians also played an active role in organizing the event, particularly APCE president Marion Barclay of Calgary and cabinet members

Anne Yee Hibbs and Bill Lamont of Ontario. The more than 80 workshops had a strong Canadian presence as well. Maritimer Kenneth Stright, westerners Harry Curry and Yme Woensdregt, and Ontarians Dorothy Henderson and Dorcas Gordon all served as resource people.

The keynote speaker was Dr. Thomas Groome of Boston College, author of the well-known text *Christian Religious Edu-*

cation. His humour and personal devotion helped draw the educators together as a learning community. Groome challenged the participants, as Reformed Christians, to free the Scriptures from what he describes as a "tyranny of scholarship." While speaking as a scholar, he urged listeners to see him as a fellow spiritual apprentice. He led participants in Bible study using the ancient *Lexio Divina* method which called them to read, meditate, contemplate, pray and live out the Scriptures.

When speaking of the church's educational ministry, Groome offered this definition and commission: "Total Christian education is to inform, form and transform communities and persons in lived and living, whole and wholesome Christian faith for the reign of God."

Presbyterians in Taiwan send money for ice storm relief

While much of Eastern Canada was still recovering from the effects of the ice storm that hit the region in January, help was coming from thousands of kilometres away. In a February 10 letter to International Ministries associate secretary Marjorie Ross, C. S. Yang, General Secretary of the Presbyterian Church in Taiwan, had this to say:

"We have heard that many people in Canada are suffering from the effects of a terrible ice storm... On behalf of the Presbyterian Church in Taiwan, I am pleased to send you a cheque for \$7,700 US [more than \$11,000 Cdn]. Please use it to help bring relief to people whose daily lives have been dislocated by lack of electricity and water, and who are waiting for help in the deep cold conditions of a Canadian winter. Your Christian brothers and sisters want to be of help, as your church has always been ready to help when we in Taiwan have needed it."

Cuba's Protestants hope Pope's visit opens new chapter

Cuban Protestants have given a broad welcome to comments about ecumenism made by Pope John Paul II during his five-day visit to Cuba in January.

The Pope met about 30 religious leaders, including representatives of the Jewish community in Havana, on January 25, his last day on the island. Most of the religious leaders were from Protestant churches which belong to the Ecumenical Council of Cuba. Almost half of Cuba's population of 11 million is Roman Catholic, although only a small percentage attends church regularly. About three per cent of Cubans are Protestant — members of the Baptist, Methodist, Presbyterian, Pentecostal and Nazarene churches.

During the meeting, in the residence of the Vatican's ambassador to Cuba, the Pope said that "no historical circumstance, no ideological or cultural conditioning should hinder fraternal relations, the focus and purpose of which must be solely to

serve the unity which Jesus wanted."

Hector Mendez, a Presbyterian pastor in Cuba and a member of the central committee of the World Council of Churches, said the meeting and the Pope's message were important "because they open a new chapter in our relations."

While in Cuba, the Pope made a direct appeal to President Fidel Castro to release political prisoners and he called for changes in Cuban communism and in the free-market capitalism practised abroad. He also spoke out against the 35-year-old United States trade embargo on Cuba. His views on the issue were, no doubt, one of the reasons for President Castro's invitation.

For his part, President Castro used the Pope's visit as an opportunity to launch a vigorous defence of his country and his government, comparing Cuba's communists to early Christians and suggesting the United States is a dangerous oppressor as evil as the Roman Empire. (ENI)



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NEWS

Church representatives oppose military action against Iraq

Three separate letters sent to the prime minister's office by Canadian church representatives have called on the federal government to resist military action against Iraq.

A February 9 letter from Project Ploughshares, an institute for peace and conflict studies sponsored by the Canadian Council of Churches, written shortly before the debate in the House of Commons on Canadian participation in the U.S.-led action, urged the prime minister to decline President Clinton's request for Canadian assistance. Although acknowledging "the world community has the obligation to pursue measures to gain compliance by Iraq under President Saddam Hussein with international standards and obligations," the institute said using military action would be "morally indefensible" because of its effect on the Iraqi people.

Following the House of Commons debate, the executive of the Canadian Council of Churches (CCC) wrote to the government (February 17) expressing profound regret over the government's

decision to associate itself with the military action. "A non-violent resolution of the tension, internationally and patiently negotiated, is a moral imperative and a practical necessity," the CCC letter stated. Another bombing campaign over Iraq would cause enormous human suffering and further embitter religious divisions in the Middle East and throughout the world.

A third letter written February 20, signed by more than 20 leaders and representatives from a broad spectrum of faith traditions, including the Moderator of The Presbyterian Church in Canada, called on the prime minister to "exhaust all other alternatives before entering into a conflict with such potential grave consequences for all of us." The letter expressed concern that the world is becoming increasingly divided along religious lines. Military action against Iraq could "sharpen those divisions and undermine efforts that are being made in the Middle East and elsewhere to break down these barriers."

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"Russian author of 23rd Psalm" dies in exile

Russian Baptist pastor Georgi Vins, who made headlines around the world in April 1979 when he was taken from prison and expelled from the Soviet Union, died in exile in the United States on January 11 at the age of 69. His funeral was held January 17 in his adopted home of Elkhart, Indiana, where his Russian Gospel Ministries is based. He had been suffering from a brain tumour.

Vins was first arrested by the Soviet government in 1966 when he was serving as secretary general of the newly formed Council of Churches, many of whose pastors and evangelists were to suffer persecution. He was sentenced to three years imprisonment. After his release, he resumed his pastoral work but was forced to go underground to avoid arrest. He was arrested again in 1974 and sentenced to five years in a labour camp, followed by five years of

internal exile. Protests poured in from around the world, leading to his dramatic expulsion from his homeland after he had completed his time in the labour camp.

According to Rick Barry, administrative vice-president of Russian Gospel Ministries, Vins faced an unusual accusation during his second trial in Kiev. "When the police arrested Georgi Vins, he had a hand-written copy of Psalm 23 in his possession," Barry said. "The residing judge asked if he was the one who had written that document. Georgi Vins replied that he had copied it from the Bible, but that 'King David had written it 3,000 year ago.' The judge's response was: 'I don't know any King David. You're the one who wrote this. You're the author.' And so, part of Georgi Vins's second prison sentence was for being the author of Psalm 23." (ENI)



Life Without God is Hell

A dungeon horrible, on all sides round
As one great furnace flamed, yet from those flames
No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed:
Such place eternal justice had prepared
For these rebellious, here their prison ordained
In utter darkness....

— *Paradise Lost* by John Milton

Fire and brimstone used to be one of the staples of Calvinist Presbyterianism. Of many branches of Christianity, actually. Be good in this life or burn in hell forever after death.

The devil was understood as a real being — seducing people to evil, tricking them from the path of righteousness. And the devil's minions stalked the earth, spreading chaos and harm; witches and demons and black magic didn't show up only once a year on Hallowe'en.

Sometime, somehow, in the past century, people stopped talking as much about the devil and hell. Evil became a psychological disorder, demons became chemical imbalances in the brain, and witches became poor old women who didn't fit the norms of a patriarchal, hierarchical society. The devil was replaced by troubled childhoods, alcohol abuse or more chemical imbalances as excuses for sin.

I think it's time to reopen the debate. Reintroduce words such as devil and hell and evil and sin into our vocabulary. Not because I believe we should return to the old, superstitious, black-and-white ways of conceiving of the devil — I believe one's concept of evil is integral to one's concept of good; one's understanding of

the dark is essential to understanding the light.

So, I'll start. And, maybe, in the next couple of months, you can write in your opinions, and we'll get a discussion going.

Personally, I don't believe in the devil. Or hell. (Someone once told me I was going to burn in hell for saying that. I don't think he saw the irony.) Partly because I believe the greatest insult I can pay the devil (if, in fact, it does exist) is to truly, honestly not believe in it. Partly because I want to take responsibility for my own actions — both good and bad. I firmly believe God created us all free, able to choose good or evil. I would be rejecting that gift by blaming my bad choices on some force outside of myself.

But more than that, my disbelief in the devil is integral to my belief in God. Some people are astonished by this. How can one believe in God, they ask, without believing in God's opposite? Yet, I believe the opposite of God is not the devil, but nothingness, emptiness. Evil is not a force in the same way darkness is not a force. God is like light, or heat, or sound; the opposites of these are not opposing forces, but merely the absence of light (dark), or heat (cold), or sound (silence).

Evil is the absence of good; hell is being without God.

I cannot believe in an all-loving, all-good God who deliberately created a force of evil. I cannot believe in a devil who exists outside of God's creation since I believe God created everything. I cannot believe a good, just God, who loves each of us, could condemn us to hell for eternity for some stupid — even evil — mistakes made here on earth. Eternity is a long time for such a short time spent in this world, even if we spend every moment of it doing evil deeds.

So where do I think evil comes from? Why do each of us have this capacity within us? Why do bad things happen?

I believe God, almighty and all-powerful, chose to limit that power to give us the greatest gift of all — freedom. God allows us to make our own choices: to be with God or not, to love God or not. Evil is anything that separates us from God and from the rest of God's creation. I also believe that random bad things — natural disasters, for example — happen because, in giving us freedom, God limited his own power and introduced chance into the universe.

But I believe in grace, too. In the end, all we have to do to be forgiven is to choose to be with God again. God will let us go, but will welcome us back with open arms when we return.

John Milton's vision of hell is terrifying. More terrifying, though, is the thought of being without God. Without love. Without forgiveness. That, my friends, is true hell. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

PEOPLE & PLACES

VELDA GILLIS, a member of St. Andrew's Church, Tweed, Ont., is pictured with Rev. Larry Turner, who is wearing a Communion stole she made. The Christmas pulpit fall in the background is one of six made by Velda to represent the seasons of the church — Advent, Christmas, Epiphany, Easter, Pentecost and Thanksgiving. She also crafted a fall to commemorate Remembrance Day.



THE CONGREGATION OF St. Andrew's Church, Thunder Bay, Ont., celebrated the completion of several projects at the worship service of Nov. 30. A new lift was dedicated, copies of the revised *Book of Praise* were presented and dedicated, and the church's Presbyterians Sharing... allocation was met (along with other special congregational mission projects). Pictured at the dedication of the hymn-books are (L to R): Rev. Jim Patterson; Willard Allan, director of praise; Mickey Kennedy, organist; Betty Irving, past clerk of session.

DEBBIE DOLBERT, a third-year student at Knox College, Toronto, takes her ministry to new heights in her work with the Search and Rescue Technicians of 413 Squadron, Greenwood, N.S. Debbie, who is serving her intern year in the Halifax-Dartmouth area, is pictured attempting to scale the squadron's climbing wall.



SOME MINISTERS will go to great lengths or, perhaps, short cuts to support a worthy cause. Rev. Rick Horst, minister of St. Marys Church, St. Marys, Ont., agreed to wear a Montreal Canadiens sweater for a week if \$500 was raised during a recent time and talent auction. A die-hard Toronto Maple Leafs fan, he took his humiliation one step further by agreeing to have the Canadiens emblem shaved into his hair if \$1,000 was raised. Pictured with Rick is Shelley Mitchell, a member of the congregation who did the hair-styling.



THE CONGREGATION OF St. Andrew's Church, Tisdale, Sask., celebrated its 70th anniversary last year. A special highlight of the service was the presence of organist Lillian Beatty, who played at the church's first service in 1927 and continues to play today. Belated congratulations were extended to Lillian who recently turned 98.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

A 17-PERSON TEAM of members, adherents and friends of St. Andrew's Church, Stirling, Ont., led by members Glenn Bennett, John Mercer and Harold Snider, recently completed extensive renovations to the church's 90-year-old manse. The group is pictured with the new minister of St. Andrew's, Rev. Chen-Chen Abbott (front, centre).



THE WMS OF St. Paul's Church, Warton, Ont., celebrated its 100th anniversary in 1997. Dressed as they might have been for the group's first meeting are Eva Meiter (left) and Donna Pretswell. Guest speakers for the service were David and Miriam Barrie, who spoke about Malawi.



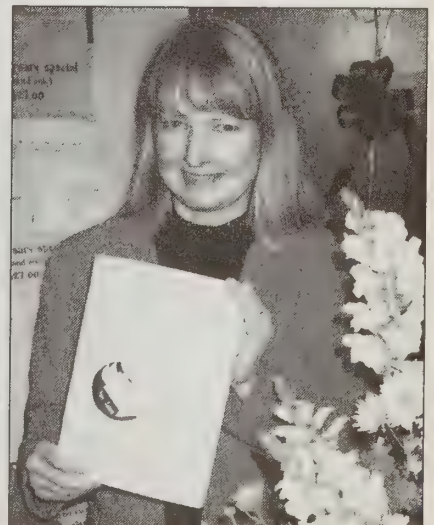
ROAST BEEF, CHAMPIT TATTIES, bashed neeps and, of course, haggis were on the menu at a "Nicht with Robbie Burns," held by the congregation of First Church, Trail, B.C. Pictured (L to R) are: Judy Brown, Neil McLeod, Rev. Gavin Robertson, Kate Shaw, Rev. Meridith Robertson, Sheelagh McLeod and Shannon Lloyd.



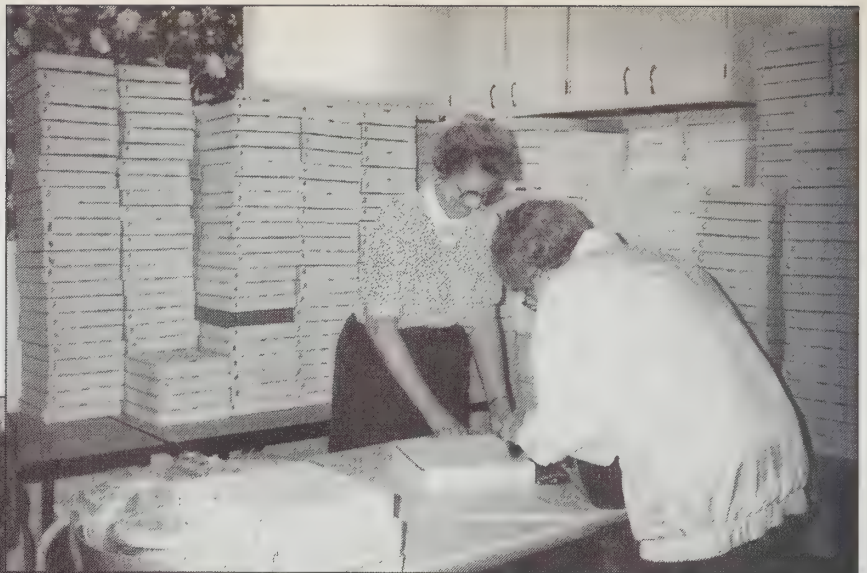
A FAREWELL LUNCHEON was held by the congregation of Willowdale Church, Willowdale, Ont., for Colleen and Rev. Desmond Howard, who filled in as minister on a part-time basis for almost 28 months. Included among the gifts to the Howards were a purse of money, some dog-chow and a night-shirt. They are pictured with the church's new minister, Rev. Walter Hearn (left).



THE CONGREGATION OF St. Andrew's Church, Dresden, Ont., celebrated its 125th anniversary last year. The anniversary weekend featured a breakfast served by the board of managers, a special worship service, a beef-on-a-bun luncheon and an evening concert. A highlight of the anniversary year was the publication of a church history book. Pictured is the book's author, Dr. Nina Reid-Maroney.



THE YOUTH GROUP of St. Columba Church, Parksville, B.C., hosted the first annual three-on-three basketball tournament last fall. Six teams participated, using equipment donated and installed by members of the congregation. Pictured, members of a youth team close in on the basket while their mothers position themselves for the rebound.



FOUR TIMES A YEAR, the women of St. Lawrence Church, London, Ont., get together to make pies to help support the church and to fund the building update and addition planned for this year.

THE CANDY LANE KIDS — 22 children from St. James Church, Chatham, Ont. — presented a musical about the true meaning of Christmas and raised \$165 for a local children's drop-in centre.



MEMBERS OF THE CHOIR of Malvern Church, Scarborough, Ont., visited The Seven Oaks Nursing Home in Scarborough, where they led residents in singing carols and distributed Christmas presents.



THE CHILDREN'S CHOIR of Trinity Church, Amherstview, Ont., recently received the gift of new white surplices from the Trinity Presbyterian Women's Association.



PEOPLE & PLACES

DONALD J. MANSON of Knox Church, Harrington, Ont., was presented with a certificate in honour of his designation as elder emeritus following more than 25 years as an active elder of the congregation. Pictured are clerk of session Robert Dunseith (left) and Margaret and Don Manson.



THE PRESENTATION OF new hymn-books to Rev. Ron Sharpe and director of praise Elizabeth Narbonne was made by Myrna and Ken Jensen (right) at St. Andrew's Church, Welland, Ont.



THE CHILDREN OF St. Andrew's Church, South Lancaster, Ont., were treated to a variety of songs, Bible stories and Christian life lessons by The King's Kids, a local puppet ministry.



RUBY McCULLOUGH, an elder of St. Andrew's Church, Campbellford, Ont., and a longtime member of the Presbyterian Ladies Association, was presented with a bouquet in the shape of one of the 200 knitted caps she has made and donated to bazaars over the years.



FOUR NEW CHAIRS for the use of elders were presented to the congregation of Riverside Church, Windsor, Ont., in memory of Marion Wilson and of Lorne and Robert Webster by their families. Pictured (L to R) are: Scott Webster, Eileen McGregor, Rev. Rosemary Doran, and Sarah, Nancy, George and John Plantus.





Please Don't Shoot the Psalmist

The new Psalter of The Presbyterian Church in Canada makes use of the New Revised Standard Version of the Bible with one exception: it replaces *he, him, his* when referring to God with phrasing to avoid male gender; that is, "Praise God in *his* sanctuary" becomes "Praise God in *the* sanctuary." Yet the Psalter maintains masculine imagery in words such as the *Lord, the King, the Shepherd*. Kindly explain the rationale behind the language modification.

You pose an interesting question. Although your tone suggests that my voice was heard somehow in the decision-making process regarding the new *Book of Psalms*, it wasn't. Indeed, the guidelines regarding language were set even before some of those involved with *The Book of Praise* and *The Book of Psalms* came onto the scene. I contacted the Life and Mission Agency of The Presbyterian Church in Canada regarding your question and received the following information:

"The decision was made to eliminate the masculine pronouns for God. However, there was no attempt to limit the range of images for God. Thus, terms

such as 'shepherd' and 'king' were retained. In some cases, 'sovereign' was used instead of 'king.' The Tetragrammaton 'LORD' was retained in faithfulness to the Hebrew text and designated by small caps. The term 'Lord' was also retained, as in the NRSV, and also as an alternative for 'he'/'his'; that is, 'The Lord' may be followed by a series of clauses which omit the subject and conclude with 'and' at the beginning of the final clause. This was done to avoid repetition of 'he'/'his' or of 'God'/'God's.' Occasionally, we used the relative 'who'/'whose' to replace pronouns, or the second person 'you' for the third person 'he.' Also, we used the article 'the' instead of the possessive pronoun 'his' if the meaning is unambiguous, or omitted 'his' if the meaning is clear. And we used 'the One' when the context pointed to 'the Lord.'

"This was not the only change made from the NRSV text. The word 'happy' was replaced with 'blessed' as the task force revising *The Book of Praise* felt that 'happy' conveyed a different sense than what was intended. The text was occasionally altered by choosing from other reliable translations such as the NRSV alternative reading, the *King James Version* or the *Tanakh* (the Hebrew Scriptures). A line or two of the text was sometimes reordered for the sake of a lyrical sound in reading or

singing, clarity of meaning, strengthening the subject or inclusive language (Psalms 106:8-12; 34:22; 17:4; 16:6)."

I think *The Book of Psalms* is a splendid addition to the worship resources available to our congregations. We have availed ourselves widely of it in our congregation, mostly using the sung "Refrain 1," thus far only occasionally dipping our collective toes into some of the other sung refrains. I have heard no complaints about its use or about the language used. I believe we should be as gender-inclusive in the use of language as we are able, without compromising the intent of the scriptural witness. *The Book of Psalms* gets high marks from many of us. We were tired of the old way of "doing" responsive psalms. This one is a winner for me.

Finally, for those who want to acquaint themselves with *The Book of Psalms* and the new *Book of Praise*, I highly recommend the workshops run by Judee Archer Green of the Life and Mission Agency. I do so, not on the basis of firsthand experience, but on the word of those who attended one such workshop in our presbytery. It was, one participant noted, "a smashing success." **R**

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Audio

In the Belly of the Fish by Glen Soderholm (*Pilgrim Gargoyle*, 1997, \$20 for CD, \$13 for cassette tape).
Reviewed by Ken Bosveld.

In the Belly of the Fish, the debut CD from Glen Soderholm, minister at Nasagaweya and St. David's Presbyterian churches in Campbellville, Ontario, is nothing less than an outstanding soft rock/folk compilation which examines the brokenness, struggles, questions and fears which form life's pilgrimage. Nine original Soderholm tunes accompany "My Song is Love Unknown" (John Ireland and Samuel Crossman) and T-Bone Burnett's "Power of Love," resulting in a diverse cross-section of solid melodies and themes. There isn't a weak cut on the disc.

While each of the melodies has its own initial appeal, the depth of Soderholm's lyrics and his artistry in posing the critical questions give the songs their enduring quality. Many cuts have all the depth of a thought-provoking sermon,

but packed into three minutes and without ever becoming "preachy."

Soderholm's style reminds listeners life can be more of a restless journey than a peaceful destination. And, as Jonah discovered, sometimes it requires the darkness of being in the belly of the fish to force us to examine who we are and where we're going.

*I don't need silly conversation, I've had enough hyperbole,
I don't want easy answers that turn the truth into a mockery.
So push me down into this place,
Teach me the truth of your stormy grace.*

— "In the Belly of the Fish"

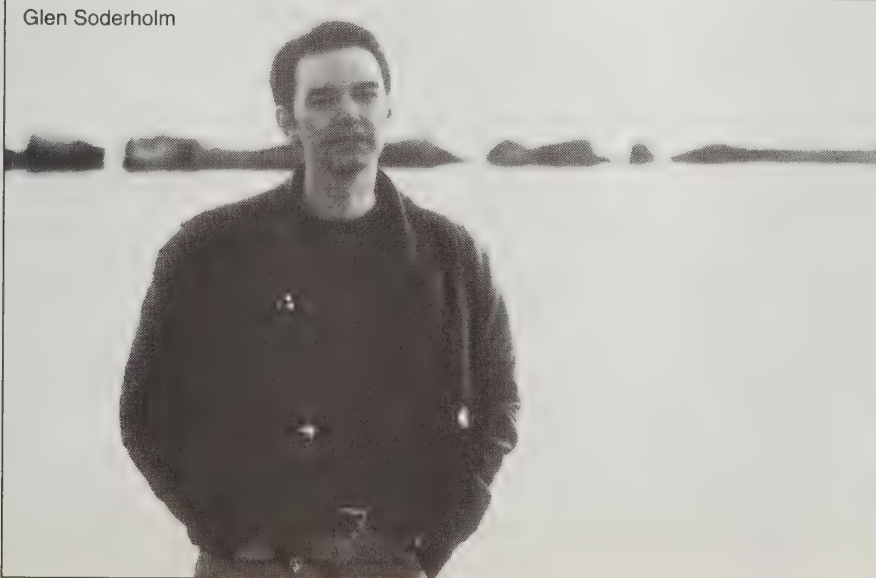
Those who have weathered stormy relationships will relate to the imagery in "Below the Waterline," while family joys are reflected in "These Angels." "Abba's Child," with its gentle lullaby qualities, is a reminder that we do not earn God's love and grace through personal accomplishments and sacrifices. Human frailty and our foolishness are explored in "I Can't Hide Anymore" and in "When

Love Finds You Out" with its delightful blending of violin and mandolin.

The most sentimental selection is "Psalm 121," which combines a hauntingly beautiful melody with David's testimony to God's faithfulness. Lyrics for this song were penned by Soderholm within hours of hearing that his 35-year-old friend and colleague Chris Vais, minister of Knox Church in nearby Waterdown, Ontario, had been diagnosed with the fatal neurological disease amyotrophic lateral sclerosis (ALS), commonly known as Lou Gehrig's disease. Soderholm's voice glides with the accompanying violin in a song as calming as a star-filled sky and as soothing as a hug.

In the Belly of the Fish looks squarely at the themes of loneliness, alienation and the competitive isolation in the world, and places them under the lens of the wondrous love and amazing grace of God shown in Jesus Christ. The result is a superb disc with broad musical appeal and filled with messages of reassurance and hope.

Glen Soderholm



Ken Bosveld is managing editor of the Brabant community newspapers in Hamilton, Ont., and worships at Knox Church, Waterdown, Ont.

Books

Is It a Lost Cause? Having the Heart of God for the Church's Children
by Marva J. Dawn (*Eerdmans*, 1997, \$23.75). Reviewed by John Congram.

This book asks the question, Why is it that even children who grow up in the church don't seem to get the message? In real life terms of sexuality, use of money and time, they make similar choices to the rest of the world.

The author finds the answer to her question in what is or is not happening to children in the congregation. "At every

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REVIEWS

church I visit," she writes, "most members think the congregation is doing fine — but then I talk with the youth or children and discover how little they know about the faith, how negligibly it affects their daily lives."

The rest of the book contains her suggestions as to how to make the congregation a significant parallel or alternative community which will significantly impact the lives of children or, as she puts it, "what it means to be a congregation for the sake of our children." She covers areas of worship, education, justice, pastoral care — every aspect of the congregation's life.

At the end of each chapter are a series of questions for "further reflection, discussion, transformation and practice." This makes the book an excellent study resource for almost any group in the congregation.

I found Dawn's book tremendously challenging — especially being part of a denomination which sociologist Reg Bibby claims loses more of its children than any other denomination.

Marva Dawn is a theologian, author and educator with Christians Equipped for Ministry, an organization based in Vancouver, Washington.

Subversive Spirituality by Eugene Peterson (*Eerdmans, 1997, \$26.75*).
Reviewed by Laura Alary.

Some writers leave readers scrambling hungrily for further works by the same author. Eugene Peterson leaves his readers hungry — not only for more Peterson, but ravenous for the Bible.

Peterson's lifelong love affair with the word of God and the words used to communicate it is evident in all his writing, but particularly so in this recent volume. *Subversive Spirituality* contains gleanings from 30 years of pastoral ministry, teaching and parenting. It sparks a desire in the reader to turn to Scripture, hoping to glimpse at least some of what Peterson sees. (I not only plunged straight into Isaiah and Jeremiah but was even stirred to reread George Eliot's *Middlemarch*!)

The book is a collection of previously published essays, addresses, meditations and interview transcripts covering a wide range of topics of interest to laypeople and clergy alike. Unlike some of Peterson's work (e.g., *Five Smooth Stones*, *Working the Angles*, *Under the Unpredictable Plant*, *The Contemplative Pastor*) specifically addressed to ministers, *Subversive Spirituality* speaks to a broader Christian audience. The fact that each chapter is a self-contained unit makes the book good for bedtime reading or while commuting, or for use in weekly study groups.

Eugene Peterson is articulate, insightful, often theologically profound and always passionate. His defence of reading carefully chosen poetry and fiction as a form of Christian spiritual formation is praiseworthy, particularly in an age which seems to have lost its appreciation for the power and precision of language. Readers familiar with Peterson's work will not be disappointed with this collection, which displays his characteristic energy and conviction; and those new to him will find this book a good place to begin. In a world where the Bible is often viewed as a relic and even faithful churchgoers frequently get more excited about the latest Blue Jays game than last week's sermon, *Subversive Spirituality* offers a joyous reminder of the wonder, holiness and vitality of the Christian message for our own time and for all time.

Laura Alary is a post-graduate student at the Toronto School of Theology.

Children's Resources

The Beginners Bible Colorforms Computer Fun Set: Old Testament Adventures; The Beginners Bible Colorforms Computer Fun Set: New Testament Adventures (Gryphon Software Corporation, 1996, \$45 each). Reviewed by Tim Faller.

If your children enjoy fun on the computer as much as my child does, these two Beginners Bible Computer Fun Set CDs (for Macintosh and Windows systems) are worth consideration. A simple

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REVIEWS

interface allows children to choose what background they want from a menu of paintings and build a scene from a pallet of "stick-ons." The background can be changed at any time. Stick-ons can be added, erased, moved, resized and coloured at the child's whim. Each stick-on plays a sound as it is pasted onto the picture — trees rustle, bears growl and characters pop into place with phrases presented in children's voices. Children can also record their own phrases into the program (if your computer has the capability) and type words onto their pictures. Pictures can be saved, printed in colour or black and white, or printed as outlines to be coloured by hand.

Old Testament Adventures includes "Adam and Eve," "Noah and the Ark" and "Jonah and the Whale." *New Testament Adventures* includes "Baby Jesus," "Jesus as a Boy" and "Miracles of Jesus." Both CDs also include play shapes, a set of geometric shapes. Any of the backgrounds and stick-ons from the themes can be mixed to build a picture.

Gryphon Software recommends these fun sets for ages 3-10. My three-year-old son mastered the interface within half an hour. He enjoyed pasting all the stick-ons onto his picture and colouring them, and he found the sounds fun. The little phrases such as "Let's follow Jesus" and "It's fun feeding the animals" gave me opportunities to say more to my son about what they refer to.

By themselves, these CDs are not going to teach your child much about the Bible stories they present. However, the pictures and phrases can reinforce what children learn in church school and from their parents. In the world of computer entertainment, these two CDs provide fun that is biblically based.

Tim Fallar is design and production manger of the *Presbyterian Record*.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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DEATHS

EMBREE, REV. DR. BERNARD LLOYD M., 74, died December 18, 1997, in Coquitlam, B.C.

Bernard Embree was born in Summerland, B.C. Following graduation from Bethel Bible Institute, he was ordained in the Pentecostal Assemblies of Canada, earned a BA degree from the University of Manitoba, and taught at Ecclesia Bible Institute in Hong Kong for five years. Ministering, and pursuing further studies in both theology and linguistics, he earned a BD from the University of London, England, and an MA from the University of Toronto. In 1960, he was received into The Presbyterian Church in Canada, ministering at Beaverton, Ontario, while completing a ThM degree from Knox College. Appointed missionary to Taiwan, he served as Professor of Biblical Languages and New Testament at Taiwan Theological College, also publishing a *Dictionary of Southern Min* (English-Taiwanese). Other publications are *An Intensive Course in Biblical Hebrew* and *An Intensive Course in New Testament Greek*.

In 1997, Embree entered advanced degree studies at Toronto School of Theology and was sessional lecturer in New Testament at Knox College. His ThD was granted by the University of Toronto and Knox College in 1981. Returning to the Orient, he was appointed Regional Professor of Biblical Languages for the Southeast Asia Graduate School of Theology. He developed courses used by seminaries in the Philippines, Singapore, Indonesia, Burma and Thailand. His final overseas appointment (1987) was China liaison for The Presbyterian Church in Canada. Based in Hong Kong, he travelled extensively in China, visiting churches, seminaries and Christian organizations.

After retirement (1990), he joined West Vancouver Church and was an active member of Westminster presbytery. In 1997, Taiwan Theological College honoured him with a DD degree.

Bernard Embree is survived by his wife, Ruth; son Maynard; daughters Karenne Hartley and Karelle Broyles; and seven grandchildren, all in B.C.

MacINNES, REV. P. GORDON, died February 11, 1998, in the Markham Stouffville Hospital, Ontario.

Born the son of a Presbyterian minister (Peter W.) in Brantford, Ontario, he graduated from the University of Toronto and Knox College, having had student pas-

torates at Banks and Gibraltar, Guthrie, Oro and Oro Station, Palmerston, Dromore and Normanby. He was ordained in his father's church in Durham and served one year in Assiniboia, Saskatchewan. He was a caring minister of Knox (Elora), Westminster (Smiths Falls), Chippawa (Niagara Falls) and St. John's (Toronto), retiring as minister emeritus in 1981.

For The Presbyterian Church in Canada, he served as clerk of the presbyteries of Lanark and Renfrew, Niagara, and East Toronto; clerk of the Synod of Toronto and Kingston; and moderator of the Synod of Ottawa and Montreal. He chaired the committee to appoint General Assembly's clerk in 1975 and chaired the committee to advise the Moderator in 1977. He served on national committees for stewardship, the Fund for Ministerial Assistance, Christian education and the Church Worship Committee. His camp committees were Glen Mhor, Lancaster, Goforth and Gracefield.

He was the beloved husband of Leila, loving father of Nancy and Brian, and proud grandfather of three grandsons.

CUNNINGHAM, ELSIE, 103, lifetime member and longtime organist of Knox Presbyterian Church, Ethel, Ont., raised to Heaven Feb. 19.

FOWLIE, ELEANOR, 85, longtime adherent, St. Andrew's, St. Lambert, Que., Feb. 6.

HOFF, ROBERT, member for 15 years, Alexandra, Brantford, Ont., Feb. 3.

JOHNSTON, CORA, longtime member, St. Andrew's, St. Lambert, Que., Feb. 5.

MCGREGOR, ELIZABETH, 85, longtime member and retired elder, St. Andrew's, St. Lambert, Que., Jan. 30.

MONCRIEFF, STEWART WARD, 85, elder for 45 years, Margaret Rodger Memorial Church, Lachute, Que., died Jan. 22; survived by wife Edith, son Randy (Elizabeth), daughter Brenda (William) Adamson (formerly of the General Assembly office), and two grandchildren.

WALKER, ALLISON, 89, received into membership June 1931, St. Andrew's, St. Lambert, Que., Jan. 28.

WOOD, JUDITH, 65, faithful member, elder, representative elder, Claude Presbyterian Church, Inglewood, Ont., Jan. 3.

INDUCTIONS AND RECOGNITIONS

Douglas, Rev. James, St. Laurent Church, St. Laurent, Que., Feb. 15.

Jeffrey, Rev. Duncan, ordained missionary appointment, Malvern Church, Malvern, Ont., Feb. 22.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Alberton, P.E.I.; Westpoint. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Charlottetown, St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Halifax, Church of St. David (effective Oct. 1). Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Sackville, N.B., St. Andrew's; Port Elgin, St. James. Rev. Charles H.H. Scobie, 227 Main St., Sackville, N.B. E4L 3A7.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

West River, N.S., Durham; Green Hill, Salem; Salt Springs, St. Luke's. Rev. Iona MacLean, Box 1840, Pictou, N.S. B0K 1H0.

Westville, N.S., St. Andrew's. Rev. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Synod of Quebec and Eastern Ontario

Arnprior, Ont., St. Andrew's. Rev. Grant Wilson, PO Box 1073, Almonte, Ont. K0A 1A0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Lachine, Que., St. Andrew's. Rev. Harry Kuntz, 92 Rockwyn Ave., Pointe Claire, Que. H9R 1W2.

Montreal, Knox, Crescent, Kensington and First (assistant minister). Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snow-

don Ave., Montreal, Que. H3X 1Y8.
Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.
Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.
Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.
Ottawa, St. Timothy's. Rev. Stephen Hayes, 120 Lisgar St., Ottawa, Ont. K2P 0C2.
Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.
Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.
Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.
Belleville, St. Columba. Rev. A.D. MacLeod, Box 1124, Trenton, Ont. K8V 5R9.
Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.
Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.
Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.
Harriston, Knox-Calvin. Rev. Jim Johnson, Box 133, Drayton, Ont. N0G 1P0.
Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.
Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.
King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.
Kitchener, Calvin (interim). Rev. Bill Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.
Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont., L5C 1E5.
Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.
Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.
Rockwood, Rockwood Church; Eden Mills, Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.
Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.
Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.
Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.
Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.
Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.
Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.
Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.
Toronto, Glebe (part-time). Rev. Karen Hincke, 63 Fenelon Dr., North York, Ont. M3A 3K4.
Toronto, Rexdale. Rev. Howard L. Schantz, 3845 Lakeshore Blvd. W, #411, Toronto, Ont. M8W 4Y3.
Toronto, Runnymede. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.
Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.
Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.
Warkworth, St. Andrew's; Hastings, St. Andrew's. Rev. Roger Millar, Box 327, Norwood, Ont. K0L 2V0.

Synod of Southwestern Ontario

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.
Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.
Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.
Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.
Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.
Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.
London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.
Paisley, Westminster; Giammis, St. Paul's. Rev. Alan Barr, General Delivery, Bluevale, Ont. N0G 1G0.
St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.
Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.
Tara, Knox; Allenford, St. Andrew's. Rev. Howard Sullivan, 591 St. Vincent St., Meaford, Ont. N4L 1X7.
Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

Synod of Manitoba and Northwestern Ontario

Flin Flon, Man., St. Andrew's. Rev. David Wilson, 22 Linden Blvd., Brandon, Man. R7B 1B9.

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.
Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.
Winnipeg, Kildonan Community Church. Rev. Beth McCutcheon, 1476 Portage Ave., Winnipeg, Man. R3G 0W3.
Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.
Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.
Sylvania, Knox Presbyterian (minister); Tisdale, Tisdale United Church (second staff): 3/4 position. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.
Prince Rupert, First. Rev. Rod Ferguson, 1500 Edmonton St., Prince George, B.C. V2M 1X4; Rev. Ina Golaity, Box 392, Kitimat, B.C. V8C 2G8.
Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.
Surrey, Grace (Canada Ministries appointment). Rev. Larry Jackson, 318 8860 No. 1. Road, Richmond, B.C. V7C 4C2.
Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.
Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.
Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.
Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment beginning July 15, 1998, for Western Communities Extension Ministry, Vancouver Island. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

International Ministries

English as a Second Language Teacher, China, (volunteer position) Amity Teachers Program (2 years). Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS CELEBRATE

Let's Celebrate! Jesus is Risen!

"He's not here! Jesus is not here! Where have they taken our Lord?" asked the two women visiting Jesus' tomb.

Two figures in bright shining clothes replied: "Why are you looking for someone who is dead? Jesus is alive again."

"Alive! Jesus is alive!" the women shouted. "It's just what he said would happen, but we didn't understand him."

"We must go tell the others!" they said excitedly as they ran to tell Jesus' followers. "This is a day of celebration! Our Lord was dead and now he is alive!"

"Everyone listen!" they shouted with joy. "Jesus is alive! He is risen from the dead! He will save us all! Hallelujah!"

(based on Luke 24:1-10)

Questions to Consider

- Why were the women so excited?
- Why do Christians celebrate that Jesus is risen?

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.



Make an Easter Tree Centre-Piece

Cover a large coffee can with coloured tissue paper. Fill it with damp sand. Put a twig with lots of branches into the sand. Decorate the branches with symbols of new life. These can be items you make using craft materials, or pictures you draw or cut out of magazines glued onto cardboard circles and hung by a string on the branches. Here are some ideas for symbols: caterpillar/butterfly, moon and stars/sun, closed tomb/empty tomb, bulb/flower, egg/chick, a picture of a person as a child and as an adult. Use the Easter tree as a centre-piece on Easter Sunday.

Prayer

The following prayer could be used as a table grace:

Thank you, God,
For eggs that hatch into chicks,
For bulbs that grow into flowers,
For day that follows night,
For caterpillars that turn into butterflies,
For babies that grow into children and adults,
and for the new life we celebrate at Easter.
Amen.

A note to adults reading this page:

This tree could be used for a variety of celebrations by using different decorations: baptisms, birthdays, Earth Day, anniversaries, Pentecost, Christmas, etc.

Go for a walk this month with a child you love. Watch for signs of new life, reinforcing that Jesus gives us new life.

Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love. Contact us at: Elmwood Avenue Presbyterian Church, 111 Elmwood Ave., London, Ont. N6C 1J4.

Helen's Song

Peter Denton

I met Helen more than a year ago as she thumped her walker up and down the hallways of the hospital, grimly singing verses of whatever hymn she remembered at the moment. Determination was carved into the lines of her face as she navigated through staff and visitors and the usual hospital debris without missing a beat.

After 96 years, she had many memories to share. She would tell me stories about her love of music and how much she had enjoyed being in the choir. What she missed most was hearing and singing the music in her church.

Locked by the frailty of her mind into thinking she was rarely visited, she was a lonely person; but she was never alone. Every time I visited her, at some point in the conversation, she would turn to me and say: "God is always with us, you know. God is always with us wherever we are. God is always with me."

Her skin was pale, almost translucent. She seemed to have only one foot in this world. People who are close to death can have a special wisdom, a kind of insight that comes from glimpsing something beyond the distractions of life.

Helen had reasons to be unhappy. Living in an institution, three beds or more to a room, was difficult for her, even if it was necessary. Yet, in my conversations with her over the last 18 months, I didn't once hear her complain about the place, the people or her circumstance.

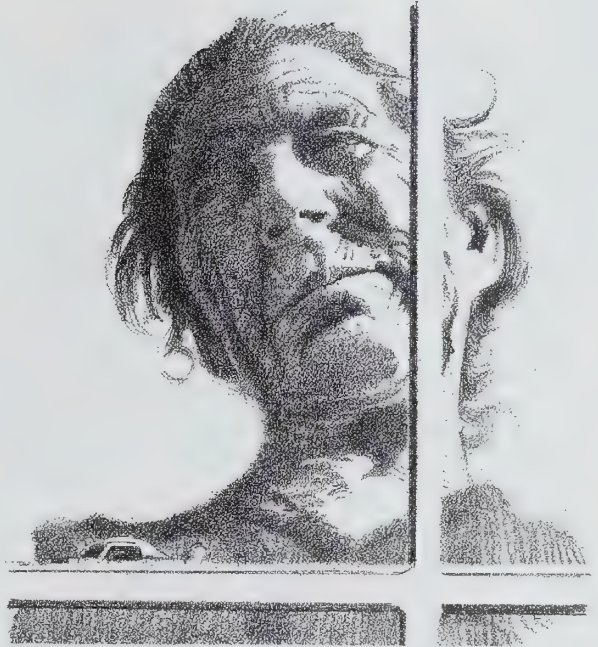
I watched her in the process of coming to peace with God, even if she was confused in herself. In the middle of a

sentence, she would break into a hymn she remembered, the tune and words coming unbidden to her lips as though some memory track was turned on by our conversation. And every time we talked, she would turn to me, or to the group in the room that had gathered for Communion, and announce in a strong and clear voice: "God is always with us, you know. God is always with us wherever we are. God is always with me."

At the beginning, I remembered Helen as the woman who sang hymns. But, after a while, these words became her song. It was the refrain to whatever memories she shared, the chorus that followed the verse of whatever hymn she sang.

It was also the coda to a long life. When I heard Helen had joined the heavenly choir, these words of hers came to my mind: "God is always with us, you know. God is always with us wherever we are. God is always with me."

In her 96 years, she had come to know, with a conviction that came through even the shakiest voice, that God was with her now as God had always been with her. There was an element of wonder and of satisfaction in her voice as she said those words, as though they were a revelation God had granted her to give her peace at the end of her life.



I don't know whether she remembered my visits, or whether I helped bring her to that peace before dying. But it was a lesson I won't forget: hearing her voice lift words from the pages of Scripture and seeing them displayed in the pages of her life.

By coincidence (or by a design not of our choosing), the lectionary psalm for the Sunday after Helen died was the one I found myself repeating each time I heard her song: "Where can I go from your Spirit? Or where can I flee from your presence? If I ascend to heaven, you are there; if I make my bed in Sheol, you are there. If I take the wings of the morning and settle at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast" (Psalm 139:7-10).

God is always with us, you know. God is always with us wherever we are. God is always with me. God is always with you. **B**

Peter Denton is a contributing editor to the *Presbyterian Record*.

In the middle of a sentence, she would break into a hymn she remembered, the tune and words coming unbidden to her lips

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PRESBYTERIAN Record

May 1998

Christian
Community:
A Gathering
in the Light

page 15



Perhaps we have been so anxious to give our children what we didn't have that we have neglected to give them what we did have.

— Anonymous

Why I Had Children

I guess the real reason my wife and I had children is the same reason Napoleon had for invading Russia: it seemed like a good idea at the time. Since then, however, I've had some doubts, primarily about my intelligence. I began entertaining these doubts when my first daughter was about 18 months old. Every time I went into her room, she would take some round plastic thing from her crib and throw it on the floor. Then I would pick it up, wipe it off, and hand it back to her so she could throw it back to the floor.

"Don't throw that on the floor, honey," I'd tell her. "Do you understand Daddy? Don't throw that on the floor."

Then I would give it back to her and she would throw it again....

During this little game, the child has been thinking: *This person is a lot of fun. He's not too bright, but a lot of fun.*

— Bill Cosby

The Saints

The saints of God are to be found among fundamentalists and modernists, among [Roman] Catholics and Protestants, among the sects, as well as among the churches. People, wherever found, who live by faith in Jesus Christ are the saints of God. They constitute a sort of invisible unity in the world which man can neither make nor break.

— Walter Bryden in
Why I Am a Presbyterian

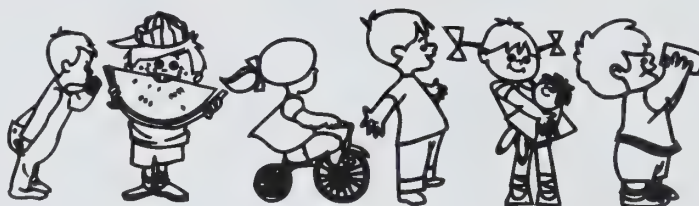


In Italy there are 100,000 full-time consulting magicians — three times the number of Roman Catholic priests.

Mimics

Children are natural mimics who act like their parents in spite of all efforts to teach them good manners.

— James A. Simpson



Reports

As we read the school reports upon our children, we realize with a sense of relief that can rise to delight that — thank Heaven — nobody is reporting in this fashion upon us.

— J. B. Priestley

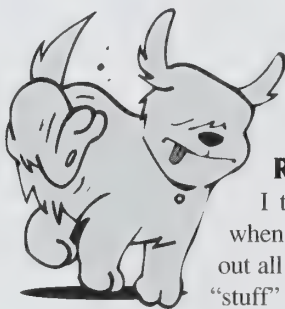
Time With Our Children

CEOs were asked how much time they spent conversing with their children about matters more personal than arranging car schedules. Most of them guessed anywhere from half an hour to an hour each day. But hidden microphones on their children revealed they spent, on average, 17 seconds a day!

God, Not in a Hurry

I feel a tension within me. I have only a limited number of years left for active ministry. Why not use them well? Yet, one word spoken with a pure heart is worth thousands spoken in a state of spiritual turmoil. Time given to inner renewal is never wasted. God is not in a hurry.

— Henri J. Nouwen



Religious Stuff

I think I know what you mean when you say that you could do without all this "religious stuff." I take it by "stuff" you mean the late-night church council meetings, the trivializing budget arguments, the denominational pronouncements that read as if they were conceived on another planet, the church politics; I guess I agree. I have never had much stomach for "religion" as such myself. But I don't think either you or I can do without it. As Flannery O'Connor writes some place, "The fleas come with the dog."

— Eugene Peterson in
The Wisdom of Each Other

One is sometimes (not often) glad not to be a great theologian; one might so easily mistake it for being a good Christian.

— C. S. Lewis



Does Anyone Care?

Travelling along the Great Syrian-African Rift road, we descended from 800 metres above sea level in Jerusalem to 250 metres below sea level in Jericho, the lowest city in the world. Looking back up the narrow road, I could easily imagine a man being set upon by robbers. The road is tree-lined in places and hilly.

Lots of rocks, too. Rocks for throwing. People seem to be doing a lot of that in this part of the world these days, figuratively if not literally. And it seems, like the priest and the Levite who crossed the road to avoid the wounded Samaritan, much of the world has turned a deaf ear to the cries of the Palestinian people.

I was among 900 Jews, Muslims and Christians who attended the Third International Sabeel Conference at Bethlehem University in February. Sabeel is a Centre for Christian Palestinian Liberation. For five intensive days, we listened, observed and reflected with Palestinian brothers and sisters who want an end to the stone throwing in the Middle East.

We experienced Palestinian culture and music, and toured Galilee, the Gaza Strip and Hebron. Security was tight, most noticeably for Palestinians who are prevented from moving about freely without permits. Interrogation and complete luggage searches for some of us at the Tel Aviv airport seemed minor in retrospect.

In 1998, as Israel celebrates 50 years of nationhood, Palestinians mourn 50 years of oppression. In 1948, about half of the population of Palestine (750,000) became refugees in a land they had occupied for centuries, and more than 400 Palestinian villages were depopulated.

Since Israel's Six Day War in 1967, the imposition of Israeli military force and Israeli occupation of the West Bank and the Gaza Strip has continued unabated. This, despite its violation of international law and its opposition to the Oslo and Cairo accords.

The Gaza Strip, with a coastline of 48 kilometres, is the most heavily populated area in the world. Gaza City is the most congested city in the world with 3,000 people per square kilometre. In the heart of Hebron's Old City, some 500 heavily armed Israeli settlers live among 30,000 Palestinians. These settlers, members of radical religious ideological groups, are protected by more than 1,000 Israeli soldiers.

Apartheid rears its ugly head openly as piece after piece of Palestinian property is demolished by Israeli bulldozers to

make way for Israeli settlements. Palestinian olive and orange trees are uprooted by the plow to create bypass roads for cars bearing Israeli licence plates. Seventy-five per cent of the water of the Jordan River is diverted to Israeli fields.

One of our tour groups challenged an Israeli settler over the recent demolition of a Palestinian home in the Gaza to make way for an Israeli settlement. Within minutes of the confrontation, they were surrounded by armed Israeli police and spent an hour in the police station. The settlement issue is thought to be the root cause of the ongoing Israeli-Palestinian conflict.

Dr. Rosemary Radford Ruether, Garrett Evangelical Seminary, Evanston, Illinois, said the desire for reconciliation is not present. "We in the West

collaborate by creating a wall of silence," she added.

Western guilt over ignoring the Holocaust that took the lives of six million Jews in the Second World War seems to have paralysed North Americans. We have turned our backs on the plight of the Palestinian people. Palestinians were in no way involved in the Nazi massacre; instead, they fell victim to efforts to create a unified state as a safe haven for Jews.

"The greatest sin the church has to face today is apathy," said the Most Rev. Dr. Edmond Browning, Presiding Bishop of the Episcopal Church in the United States, in the conference's closing remarks. "Does anyone care?" he asked.

Guilt and apathy cannot be used as excuses for inaction. As children of one God and citizens of the world, we have a moral responsibility to correct the errors of the past and help our society move toward a future that affirms human rights for all.

Until we become active participants in the process, we will never witness "peace in our time." The road from Jericho to Jerusalem is 25 kilometres of rocky hillside; the way to peace begins with one step in the right direction. **R**

L. June Stevenson is editor of *Glad Tidings* and a past president of the Canadian Church Press.

In a part of the world where no one seems to be without sin, many throw stones

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Design and Production

Tim Faller Design Inc.

Circulation

Eva Breeze, *Manager*
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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsible
to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

**Member of The Canadian Church Press and
The Associated Church Press.**

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15

Every Home Plan (80% families subscribe): \$9

Group Plan (50% families subscribe): \$11

U.S.A. and Foreign: \$20

Single Copies: \$2

All prices include GST.

Acceptance of advertising does not imply
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The Presbyterian Church in Canada.

Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

E-mail: pcrecord@presbyterian.ca

Building a Lifelong Faith

Blair Bertrand

Let me begin by divulging my own prejudices. Before I began working at Westminster Church in Ottawa, I had so few positive experiences with congregational-based youth ministry I discounted its function and utility. I found congregations boring, undirected, small and traditional. It was not a matter of welcoming or unwelcoming, youth-friendly or not. No matter how hard they tried, congregations seemed unattractive to me.

I strongly favoured other forms of youth ministry as effective ways of helping youth understand Christ in their lives. In these ministries, I experienced a live and vibrant faith expressed in people who were older but still "cool." I found peers who worshipped, studied and ministered in new ways. In essence, I believed congregations were poor God-bearers. What I found lacking in congregations, I found in parachurch/camp ministries. Then, I encountered some startling facts.

A strange statistical phenomenon has become well-documented in recent years. Parachurch organizations work well in bringing teenagers into a relationship with Jesus Christ, encouraging that relationship and helping them become active in the faith. Without a doubt, parachurch organizations and the camps associated with

them often do a much better job of making followers of Christ than does our denomination. I am not talking pure attendance statistics either. Parachurch organizations provide many opportunities for vibrant worship, deep discipleship, concerned outreach and true fellowship. The downside, and the startling fact, is — it does not last.

If we were to track two groups of people for five, 10 and 15 years, we would discover some interesting statistics. Those involved in a small congregation with no youth program have a higher statistical chance of still being active participants over the long run; those involved in a parachurch/camp ministry have a good chance of not being involved in a church as adults. The fire that once burned clear and strong dwindles to an ember. Somehow, the youthful passion for Christ could not make the transition into a lifelong faith.

Many reasons exist for this situation. I would identify the fact that parachurch/camp organizations build up high expectations the average congregation cannot live up to. Young people grow into adults expecting the high to continue. Congregations may be faithful in different ways than youth expect. Whatever the reasons adults leave the church, the fact remains that congregational ministry lasts over the long haul.

A study done by the Uniting Church in Australia documented the long-term effects of dividing the church into age-specific groups. The results were startling. "The researchers discovered that people who grew up in church attending worship and not Sunday school were much more likely to be involved in church as adults than were those young people who had attended only Sunday school without attending worship." This study showed the value of young people being involved in congregational life as full participating members. Parachurch organizations are largely one age group

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Photo by Rodger Hunter.

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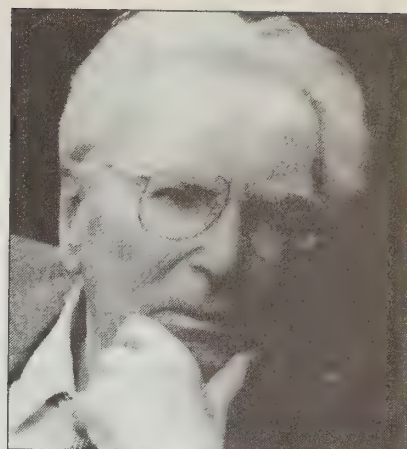
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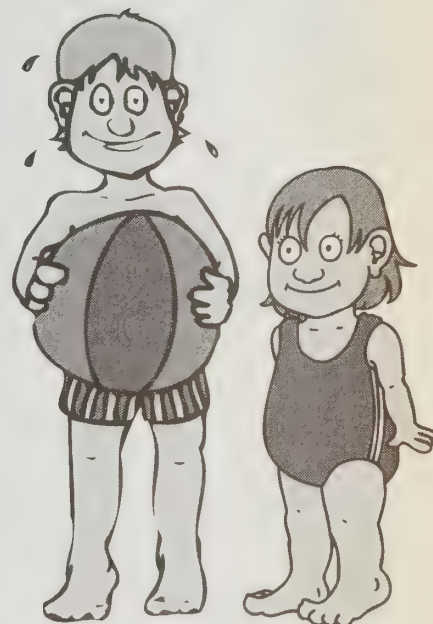
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Let Us Worship God

In the light of recent comments by William Phipps of The United Church of Canada, an article from the March 1990 *Record* caught my eye as I leafed through an old file. In the article "Habits of the Gospel," Brian J. Fraser suggested that people gather each Sunday "for the public worship of Christ." Really? When we gather, it is for the worship of God, the one whose name is Yahweh. Or do ministers today not call the people to worship using the wonderful, time-honoured words of the Reformed tradition, "Let us worship God"?

Surely we don't worship the Christ, despite the statements in chapters 3 and 7 of *Living Faith*, any more than the Wise Men worshipped the one they called the King of the Jews. What they did was pay homage to the Child.

Surely it is through the Christ that we come to the God of our ancestors and offer prayers to God in Jesus' name. It is good Fraser did say that in worship we have an "encounter with Christ," the one who "presides every time we gather for public worship."

W. M. Moncrieff,
Peterborough, Ont.

The Miracles of Christmas and Easter

The biblical narratives surrounding the

birth, death and resurrection of Jesus are never-ending sources of wonder, hope and inspiration. To those with a simple, unquestioning, uncomplicated faith, these incidents are the bedrock of belief.

Recently, we have read statements by prominent theologians that cast doubt on such wondrous events as the Virgin Birth, the divinity of Jesus, his death and resurrection. This is disturbing to fundamentalists who believe the Bible is true and accurate in every aspect because it was written by God or at his direction. But the questioning scholars persist in pointing out errors in translation, conflicting statements and assertions that defy the constraints of science and logic. Valiant efforts have been made to reconcile science and religion.

A miracle is an event so unusual it cannot be explained by science or logic. But some incidents are less mysterious than they seemed in less informed times. For example, the Virgin Birth is not formidable to the scientist who has knowledge of artificial insemination, cloning and genetic engineering.

I am not particularly disturbed by these apparent anomalies. To me, it is a genuine miracle that an infant born in dubious circumstances, who met relatively few people and who never travelled more than 200 miles from Bethlehem could have such enormous global influence. Even if the resurrection story has a logical explanation, it is, for me, an even greater miracle the event had such influence that the 12 disciples were transformed from rather ordinary men into inspired, dedicated missionaries who started the spread of the good news throughout the world.

Russ Merifield,
Toronto

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

What's in a Name? Planty!

Were it in my power, I might consider rechristening Zander Dunn who reviewed two books in the March 1998 *Presbyterian Record*. I would be tempted to rename him Vander Dunn, which would effectively make him an honorary Dutchman. But the Bible teaches names are central to our identity and that we should not trifle with them. Therefore, I must protest (mildly) about the error

Noel Watson

WATSON'S WORLD



which renamed my distant cousin: Cornelius Plantinga Jr. became Cornelius Platinga Jr. I do not believe Cornelius is a regular reader of the *Record*; whereas, I am, having defected from a "Dutch" church some years ago.

*Ed Plantinga
Hamilton, Ont.*

Pathetically Inconsistent

Only a few times in my life have I heard or read something so compelling I had to take action. This is one such time.

By chance, I heard an interview on CBC news with two teenage girls concerning the problem of violence in schools. The interviewer was sensitive, and the girls responded thoughtfully and earnestly.

The answer that still resonates for me came when they were asked why they thought violence was escalating so rapidly and why so many young people were involved. One girl said simply: "Well, violence is entertainment now, isn't it?"

As a society, we are pathetically inconsistent. We lobby and march and protest to stop the pollution of our natural resources; yet, we are curiously reticent to speak out about the pollution of mind and senses that results from constant and graphic portrayals of brutal, mindless violence in movies and on television.

I spoke to a school principal who said young people desperately need to know they have the support of adults in finding solutions. They need to know adults are listening and that they care.

*Anna C. Thomas,
Grimsby, Ont.*

Photos Wanted

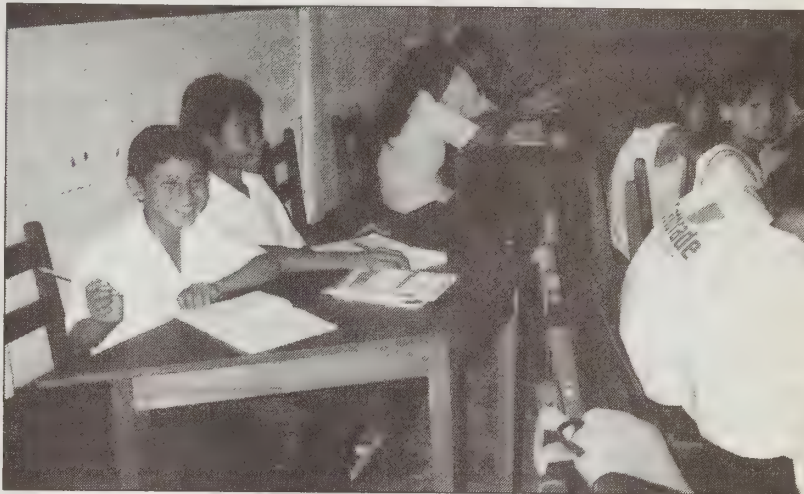
St. Andrew's Church, Barrie, Ontario, will celebrate its 150th anniversary during 1999. We are in the process of updating our congregational history and require photographs of two former ministers: Rev. Thomas Lowry (1850-1853) and Rev. Robert McKenzie (1854-1857). Thomas Lowry later served congregations in Innisfil, Morningson and Wellington Street, Brantford. Robert

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"Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to one who is alone and falls and does not have another to help."

Ecclesiastes 4:9-10 (NRSV)



Four years ago, a community in Nicaragua had a dream — to build a school. It would be a different type of school, accessible to children who could not go to school because they were working in the streets and markets during the day. PWS&D, with our partner INPHRU, helped the community purchase the supplies to build the school. Parents and children worked together on the construction. Today, the Los Torres Community School is a beacon of hope in the community. It offers a unique curriculum and teaches classes when working children can attend. After hours, the school has become a community centre for health and cultural events. By working together, the people of the community are securing a brighter future for themselves and for their children.

PWS&D, the relief and development agency of The Presbyterian Church in Canada, depends on your donations as it receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your donation goes a long way. Please donate through your local congregation or by using the tear-off form below.

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McKenzie served congregations in Eastern Ontario at Lyn, Yonge, Mountain and South Gower. He went to the United States around 1872 but may have returned to Eastern Ontario. We would also like to acquire a panoramic photograph of the 1934 General Assembly. Our then-minister, James Shortt, was the Moderator. St. Andrew's will cover all costs of reproduction and mailing.

*Michael Millar, Clerk of Session,
St. Andrew's Presbyterian Church,
42 Owen Street,
Barrie, Ont. L4M 3G9*

Tiny Boxes

Suffering succotash! When did Presbyterians become such intellectual wimps they are afraid to have ideas in their national magazine that might differ slightly from the prescribed and the proscribed? Who's afraid of the big bad wolf, a.k.a. Kathy Cawsey? Apparently, we are!

We could check the minds of all those entering the church doors to see that their thoughts are in proper order.

We could have several formal levels of church membership, with the lowest being set aside for those who lack the proper percentage of prescribed perceptions.

We could instigate formalized shunning, a new version of "sending to Coventry." We could even devise a lapel pin for them to wear. We could have a millennium project — a set of stocks in every church basement.

Or, we could follow a different route. We could write a thoroughly researched and detailed personal analysis of Cawsey's ideas, along with a well-reasoned rebuttal. We might benefit greatly from the mental and spiritual spring-cleaning.

Jesus was a master carpenter. Sadly, our building skills are used more often to build teeny, tiny boxes into which we try to place God!

*Janet Dalglish Coates,
Oshawa*

1,000 Years Is but a Moment

I read the letter from Harry Fraser (March *Record*) regarding the start of the

millennium. In all scientific and linguistic terms, he is off the mark. The millennium is not a birthday. It is, according to its meaning and definition, a group of one-thousand years (*mille* is the Latin word for "thousand"). The millennium marks the beginning of a group of one-thousand years. Thus, the millennium does indeed begin January 1, 2000, as that is the start of the next sequential group of one thousand. What can be celebrated on January 1, 2001, is the first anniversary of the third millennium, not its beginning.

*John Giurin,
Norval, Ont.*

The Economics of Child Poverty

From a letter in the March *Record*, it appears I owe readers an apology for giving them "a recitation of social activist blabber." I thought I was responding to the God of the Bible. Maybe I was wrong when I thought God wanted us to help children.

However, if Christian theology does not convince us, let's try economic logic. Hungry children do not learn as well. Poorly educated children will not reach their potential as adults. They end up twice as sick, have twice the rate of poor school performance, twice the psychiatric illnesses, three times the rate of social impairment and go to jail more frequently. There are real deficits these children suffer now, and they grow greater in the future — even if they are not measured by accountants, the finance minister, the Gross Domestic Product or the Toronto Stock Exchange.

So if one cannot agree with our Lord's admonition to help our neighbours, why not help the children of today so they can pay taxes to pay our pensions tomorrow? In 1961, there were about seven working-age Canadians for every senior citizen; now, there are five, and the number is dropping.

Therefore, it is in our best self-interest to help reduce/eliminate child poverty today.

*Ron Dancey,
Oshawa, Ont.*

Does the Appeal Appeal?

The Appeal No. 3 to the 123rd General Assembly regarding Darryl Macdonald has been denied. It is important to note, however, there are two strong dissenters among the seven commissioners.

Directive No. 1 of the Commission is that the Presbytery of Montreal shall notify all presbyteries of the church as per the Book of Forms A.50 of its actions in revoking Darryl Macdonald's standing as a licentiate of The Presbyterian Church in Canada.

Therefore, all presbyteries and representative elders will receive this information. My hope is that some among these representative elders will feel morally obliged to make known this information to the congregations they serve. Furthermore, I would like to think some of the representative elders or ministers of churches receiving this information might seek out members who are often, unfortunately, so few in our congregations: those under 25 or even 30 years of age. I hear, frequently, these are the members we wish we had or fear we are losing. We wonder why.

It would be necessary to explain to some of these younger people what this appeal is all about. I think it would be enlightening to many of us to hear their opinions of the circumstance, the procedures and the result of Appeal No. 3. At a later date, it will be necessary to listen to their opinions.

*A. Roddan McLauchlan,
Lachine, Quebec*

Equal Partnerships

As the *Globe and Mail* has rightly observed, a courtroom can be "a bloody awful place to fight out the rights and wrongs of the human heart," particularly when the legitimacy and legality of certain human relationships are being attacked or defended.

The fundamental issue of protecting gay and lesbian couples in our pluralistic society is a case in point. A recent Supreme Court case, involving the legal (re)definition of marriage, reminded us again that all is not clear on the human rights front.

The public discussion should be broadened. A new legal category of relationship could be established alongside marriage which could be called "registered domestic partnerships." This new category would be open to heterosexual and homosexual couples alike and, *for public policy purposes*, would be legally equivalent to marriage.

Under this proposal, any relationship — whether gay or straight, relatives, perhaps even friends — would be entitled to the same pension, health, tax and other benefits as "married" couples, provided they enter into a public declaration of mutual commitment. This would meet the test of fairness, doing justice to the variety of situations in which two people live together long-term in a relationship of mutual dependence and care.

In respect for the traditions of Canadian society, the established terms "marriage" and "spouse" should be reserved for heterosexual relationships. These terms should not be broadened to include any other types of relationships.

Let's persuade our *governments* to act humanely and justly, without *courts* judging "the rights and wrongs of the human heart." Equal justice for all requires respecting the nature of different human relationships. Justice is not spelled just-us.

Gerald Vandezande,
Citizens for Public Justice,
Agincourt, Ont.

Without Compromise

In his article "Dreidls for Christmas" (March *Record*), Joe McLelland depicts the reality of multiculturalism in Canada. In receiving people of non-Christian faiths as Canadian citizens, we give them and their children the right to celebrate their religious traditions as we do ours. It is commendable that, where the situation applies, our public schools recognize this fact and reflect the various faiths in their activities.

But, surely, this does not mean Christians should compromise our faith to accommodate theirs. There may be times and places where, as McLelland suggests, as an expression of Christian love,

we share in these faith-related celebrations, even in worship services with Jewish friends; but this ought not to mean a compromise in our confession that Jesus Christ is Lord.

We walk a fine line in speaking the truth in love. All the more reason we should know what that truth is and have the moral courage to make it known — without compromise or apology.

Richard Gillanders,
Winnipeg

Memories of an Ice Storm

Our seven-day power outage on Montreal's south shore was an adventure, albeit an inconvenient one. We had great times with many people from our congregation — working together, laughing and sharing unusual one-burner meals. And, perhaps, best of all, we got to know our French neighbours after six years! To quote the kids: "It was cool!"

Anita Mack,
St. Lambert, Que.

VOX POPULI

(Continued from page 4)

while a variety of age groups makes up a congregation. The Presbyterian Young People's Society, for instance, focuses exclusively on one age group, significantly reducing the effects of transgenerational interaction. The interaction of all generations in a meaningful way has more staying power than the excitement of a parachurch or camp experience.

That fact convinced me that congregational ministry must be the foundation of all youth ministry. As much as I may dislike the fact, congregations are statistically the only place to bring the "lifelong" aspect into youth ministry. I may not like the faith as expressed in many congregations because it often seems lifeless or somehow less exciting — but it lasts.

Unless your youth ministry is integrated into the life of the congregation, it is unlikely to last either. **R**

Blair Bertrand is the youth director at Westminster Presbyterian Church in Ottawa.

Sometimes,

I am overcome by a sense of the presence of God. Our life is one of never enough money, referrals to hundreds of agencies, feeding hundreds of people, clothing people, and seeing medical conditions that make my hair stand on end. But, sometimes, amid the hubbub, I look up into the sky and sense God sees all and is helping us to find our way out of our problems.

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The Process of Pentecost

Humility," a former minister once commented, "is one of those virtues it's hard to be proud of."

We've all been taught not to be proud. The traditional Seven Deadly Sins put pride at the head of the list because, as theologians such as Thomas Aquinas claimed, all other sins proceed from it.

I wonder, sometimes, if church people have taken the desire to avoid pride too far. For several years, I edited a local church newsletter. One of my more difficult tasks was to get anyone to take credit for anything. I knew, for example, that the children's musical wouldn't have happened if a few people hadn't put their hearts and souls into it for six months. Or that the success of the yard sale depended almost entirely on one man's drive and organizational skills. "But you can't say that," they'd tell me. "Someone might feel left out."

So we got wonderful, exciting platitudes no one reads:

- "The Vision Committee has explored a number of options for the congregation's future ..."
- "The board wishes to thank everyone who contributed to making the event a resounding ..."
- "The executive has now completed evaluations of the project ..."
- "A good time was had by all ..."

Granted, it's often too easy for individuals to take credit for something that rightly belongs to someone else. Especially to God. Growth in a nation's generosity, for example, or the healing of a denomination's deep wounds are more than any one person can accomplish. They depend on what Alcoholics Anonymous refers to as a "higher power." In the same way, AA recognizes that individuals cannot, by their own efforts, cure their addictions. "We acknowledged that

we were powerless ...," its 12 steps affirm. "We made a decision to turn our will and our loves over to God ..."

But on the other hand, nothing at all will happen unless individuals get involved.

Please don't be offended by the language of this joke; I think its attempted humour identifies a deep malaise in many of the mainline churches.

Q: How many church people does it take to screw a light bulb into its socket?

A: None. They'd rather form a committee to defend light bulbs against ever getting screwed again.

Committees are, almost inevitably, faceless and nameless. They thrive on anonymity. That's not what people give loyalty to.

The growth of the Christian Church after Pentecost didn't happen because strangers heard about a committee of 12 disciples who met in an upper room somewhere to formulate policies and plan programs. They got excited by people who went out into the streets, talking their language and saying things that gave them hope.

They didn't put their faith in an executive committee, properly elected through a process of regional consultation. They put it in a person: Jesus of Nazareth, the Christ, the Messiah, who had lived and died and lived again in their lives. They put their faith in a spirit, an inexplicable flooding through them of the very nature of God, that emboldened them to challenge all the powers and principalities of their time.

I once had the privilege of hearing Christian ethics professor Terry Anderson do theological reflection for a budget conference. "We have two systems of beliefs in this church," he announced. "There's the belief in our traditional doctrines. And there's the belief — which

may be even stronger — that if we follow the right process in reaching a decision, the decision itself must be right."

Maybe we've lost touch with the process of Pentecost.

Recently, our congregation had a visit from some consultants. One of the consultants commented: "It's been proven over and over again — the most effective advertising is one person talking to another one, and saying: 'We've got something

good going on. Why don't you come with me?'"

But to many of us, that feels like boasting. Like pride. It sounds as if we're taking credit for something.

As a result, we may not talk about our churches at all. Not to outsiders, anyway. We talk about church activities with those who are already in the charmed circle. They're safe. But describe to a stranger what our faith has done for us? Invite a neighbour to worship? Challenge a politician on theological grounds? That's just not done.

Sometimes, there's a fine line between being humble and seeming to be ashamed of our faith. **[E]**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Service in a Box

Rebekah Mitchell

Between his duties as choir director, Mike Fischer sat quietly listening to the sermon on Sunday morning. He pondered the simple message: Jesus is all that brings peace. He found himself thinking of some of his friends who struggle with life and search for the peace he has found. If only they could hear the service.

From these thoughts, a new mission at Amberlea Church in Pickering, Ontario, was born: the Service in a Box. Although Mike was involved in the origin and implementation of this mission, he doesn't like to take all the credit. "It takes a lot of people to make this work," he smiles shyly. The goal is twofold: (1) to ensure that members of the church

father, Al Fischer, designed a wooden box to hold a Bible, *Book of Praise*, chorus book, bulletin, and an audiotape and videotape of the service. The box is delivered to people throughout the week.

The box does not rely on high technology. One of the church families owns the camcorder which records the service. Two VCRs — brought from the homes of church members each week — are wired in series to produce two tapes which are ready for distribution immediately following the service. The audio cassette recorder is part of the church's sound system.

So far, the box has served as a form of pastoral care for church members. It has gone out to members unable to attend worship services for a variety of reasons: one person who is weak from chemotherapy, a husband and wife pair of doctors who work sometimes on Sundays, and church school teachers who have classes during most of the service.

In the future, Mike would like to concentrate on getting the box to those who do not know Christ. "It could be a comfortable way for them to see what happens at church, without having to leave their homes," he says. **R**

**After worship,
a wooden box
takes the
message to
those unable
to attend**

Photo: Rebekah Mitchell



Mike Fischer shows the contents of the box to Lorna Ludlow who will make use of the Service in a Box during the week.

who are unable to attend Sunday services will not have to go through a week without hearing God's word and (2) to attempt to reach out to members of the community who do not know Christ.

The method is not fancy. Mike's

Rebekah Mitchell attends Amberlea Church in Pickering, Ont.

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It's Already Tomorrow in Australia

Revelation 21:10; 21:22-22:5

Don't even consider looking at the Revelation to John if you are delirious, intoxicated, superstitious, caught up in conspiracy theories or one of the sad souls on the lunatic fringe. Don't read on if you think Hal Lindsay is a biblical scholar or that Wadie Faraq can explain the future of the world with his "dynamic seminar" featuring "incredible Last Day predictions." It could be said again, as G. K. Chesterton observed 70 years ago, that while John saw many strange monsters in his vision, none is as wild as some of his commentators.

It is true of all Scripture that the parts must be understood in relation to the whole. It is especially true of the Revelation to John, which is an extraordinarily complex and sophisticated book. We must not take passages out of context or read in our own prejudices. Full of mythological and anthropomorphic imagery, Revelation represents a type of literature that was widely employed and understood between 200 BC and AD 100.

Note that the Revelation to John does not *predict* the end of the world (dates, times and places) but *promises* an end. It does not consist of "revelations" but is "revelation." Though it has been subjected to almost perpetual martyrdom, the Revelation to John remains a dramatic book of hope for a persecuted people. It also

helps if we remember, in times like this, there have always been times like this.

Revelation asserts that history is not only conditioned from the past but from a future that belongs to God. It maintains that one day it will be clear that God, not the "principalities and powers," is in control. Sooner than we dare think, we will see God's Messiah dwelling with his people who will no longer experience mourning, crying and pain; death will be in the past tense (Revelation 21:3-4).

The purpose of the book is clear. It issues a strong message of encouragement at a time of upheaval and persecution. The time was either that of Nero in AD 64 or the longer lasting and wider spread persecution of Domitian in 95. Domitian is the man who called himself *Dominus et Deus*, "Lord and God." People were to pray not only for the emperor but also to the emperor! To the question "Christ or Caesar?", the Revelation to John answered with a clear and convincing "Christ!"

Revelation offered hope and called upon Christians then to stand firm in their faith. The summons was to endure in the face of persecution. The promise was vindication of the saints. The offer was hope against the hopelessness of the time. The assurance was that the forces of evil would not have the last word. It was a reminder there can be no permanent resistance to the irresistible power of God — the last chapter belongs to God.

There is another important consideration. The Revelation to John is permeated with doxologies and hymns of praise. Preparation for time's finale means participation in worship; it means joining in the songs of the saints. The manual on

how to participate in the events of heaven is the hymn-book, not an esoteric collection of secrets. The Revelation to John calls for participation in the hallelujah that defines worship.

If we understand the context, we can move to the specifics of this passage.

Revelation remains a dramatic book of hope for persecuted people

Unlike most views of "paradise," the writer of this passage does not promise a siesta but a city. He promises community and communication with God and the saints of God. It is a radically transformed, extraordinary city! This vision of a new city and a new earth builds on the vision of

Isaiah 65:17-25. The Babylon of history past reappeared as decadent Rome; but, out of its ashes, will rise the City of God.

Of course, the description of the city is not literal in the modern sense of the word but "literal" in the sense of literary — not what is said but what is meant. The "description" calls forth the imagination. In the City of God, there are no traffic jams and no pollution. There are no locks but a perpetual open-door policy. The streets are clean and the water pure and abundant. The fruit-of-the-Spirit trees provide soul food good and plenty. The lighting will be no less than the reflected glory of God. There will be no churches for the City will be the place of perpetual worship.

When the year 1000 approached, Christians built the great churches of Europe. As the year 2000 approaches, perhaps we can think of ways to make our cities more like the City of God. What does the Revelation to John suggest about how to proceed? ☐

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.

Welcome to
**St. Andrew's Church
Duncan,**
British Columbia
a new member of
the *Record's*
Every Home Plan

My dear editor:

For some time now, I have been ruminating over an item in Canada's national newspaper involving the trials and tribulations of taking a successful Canadian stage production to New York and Broadway. Of course, never having had that responsibility nor the concomitant financial risk, I had to take seriously the reflections of those who have.

Author John Gray has concluded: "That church-basement look we're so crazy about up here in Canada? It's death in New York. Down there, they want everything to look like you've gone to a lot of trouble." Now the important part of all that for me is, obviously, the Canadian church-basement atmosphere.

If New York has decreed that this is such a BAD thing (everywhere but here), it must be a DISTINCTIVE thing. And many formerly BAD things, fashion-wise, have eventually become GOOD or IN things. As examples, I offer the soup-bowl haircut, baggy pants and the return of "lounge" music. (I could add nose rings and body-piercing to that list, but that takes "formerly" way back.)

Here, it seems to me, we have a ready financial opportunity for The Presbyterian Church in Canada. As an institution, we *know* and could readily franchise all that it takes to create a chain of restaurants with the church-basement atmosphere. And, *pace* Mr. Gray, it takes "a lot of trouble."

There must be a subterranean atmosphere involving the impression, if not the reality, of cement, weeping tile and a space carved out of the resisting earth.

If we feel good upon entering the room, they've got it wrong. The overall impression should be of *utility*.

Not that the gloom should be totally unrelieved. The rows of flickering fluorescent lights that give everyone the "recently out of hospital" look should also be strong enough to permit close examination of every glue spot, cotton ball

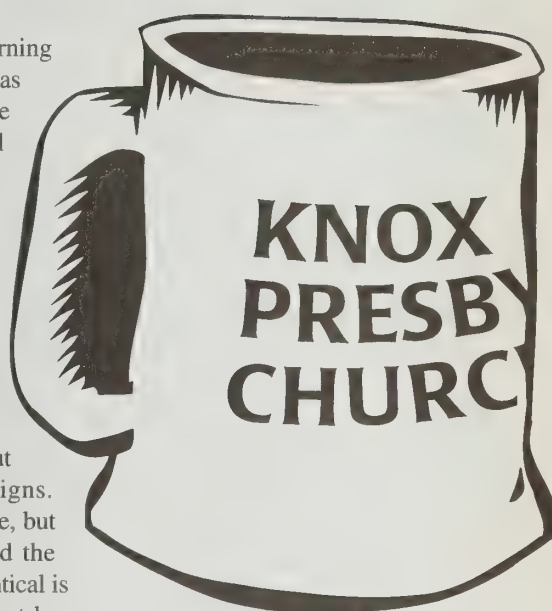
and sparkle on the art work adorning the walls and portable partitions, as well as the photograph of the church league champion softball team of 1952, the Presbytery Mission Band Memory Work Trophy of 1954, and the "It is unlawful for more than 103 people to occupy this room" sign of more recent vintage.

The decor of the washrooms must be in keeping with the overall ambiance. No cute designations or symbols on the door, but simply "Men" and "Women" signs. ("Boys" and "Girls" are acceptable, but barely.) And the fact that behind the doors both bathrooms may be identical is irrelevant: the true church basement has no alternate-use facilities.

In them, languishing on the sink, there must be a sliver of soap, streaked with grimy cracks; failing that, a liquid soap dispenser encrusted at the nozzle and containing a soap of no known colour on the spectrum, no scent comparable to anything outside of an embalmer's work-room and of such tenaciousness that every time you lift a fork to your mouth you can taste it.

The paper towel dispensers can be either the single-sheet or roll variety BUT of the design so carefully perfected by us over the years. That is, there should *never* be enough paper showing to allow for easy extraction. One should either have to lift the lid and push the paper down through the slot provided, or do so after grasping the quarter-size bit that shows and having it come away as a soggy fragment between thumb and forefinger.

The walls should display nothing but instructions as to locks, lights, lids and what not to throw where. An inspiring thought or uplifting maxim, whether in cross-stitch or hand-lettered on yellowing paper, is an unnecessary but earnest touch.



The tables should be of the stacking kind, carefully chosen so they don't quite fit together if placed in rows. The chairs must match, though it helps if the plywood is cracked enough to keep those seated on them alert. Unused church bulletins make lovely placemats. A single plastic daffodil in a bud vase every four feet or so adds a *je ne sais quoi* of elegance. And happy the church basement franchise that has preserved a stock of indestructible, glazed earthenware service, inches thick and often emblazoned with the church's name as an anti-theft device! Lifting the mugs alone increases the appetite!

Most of your readers, dear Editor, can compose the menus themselves. Time will not change them nor custom stale ... though a few interloping items such as lasagne have begun to crowd out the guess-what's-floating-in-the-green-jelly salads.

And do you know what would be the sales clincher should we successfully launch our franchises? No tips! All we have to do is "thank the ladies."

Hoping nostalgia is what it used to be,

Peter Plymley II



Taking Children Seriously

Should I be surprised that the two best ideas I have had in the past six months came from children? Of such is the Kingdom of God. But do any of us believe it?

Let me share one idea with you. Everywhere I visited this year, I made two requests of the organizing committee. The first is that I have an opportunity to visit with the children and youth. Secondly, if there is an ethnic congregation or presbytery in the area, an attempt be made to involve them in the visit. On a recent visit to Welland, Ontario, for example, Knox Church planned a youth event in the afternoon and involved Welland Hungarian and Niagara Falls Korean congregations in the evening service.

But back to children and the gospel. In February, I visited Trinity Church in Kanata, Ontario. A couple of weeks after my visit, a large box arrived at church offices. It contained a bouquet of beautiful, yellow paper flowers. A note addressed to me said, in part, that the children appreciated my visit, discussed what I had talked to them

"Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven"
— Jesus (Matthew 18:3)

about, and decided to send these flowers to thank me for the visit. Each child made one flower. Some had written their names on the back of a petal. The note said I should feel free to do whatever I wanted with the flowers.

For a few days, I simply enjoyed them. However, by saying I could do whatever I wanted with them, the boys and girls of Kanata had given me a challenge. At first, I thought I might take them with me on future trips and leave one flower wherever I visit. This could help me emphasize that I came to bring news and greetings from their brothers and sisters across the country and around the world. On further thought, I got what I think is a better idea. This is where you, the reader, can play a role.

I invite boys and girls from across the country to make flowers and send them to me. By the opening of General Assembly on June 7 in Windsor, Ontario, maybe I will have enough flowers to give everyone who attends that service a flower made by a boy or girl in our church. About a thousand worshippers are expected to attend. One of my themes this year is the importance of taking the baptism of our children seriously by integrating them more fully into all aspects of the life of the local congregation. The flowers will prompt everyone attending the Assembly to re-

member the children in their deliberations and decisions.

If your children or church school would like to contribute to this project, ask them to make some paper flowers and send them to me at 50 Wynford Drive, North York, Ontario M3C 1J7. Some of the flowers I have look like large yellow daisies with brown centres and bendable straws for stems. You need not copy this design. Feel free to let the children use their own imaginations. Please tell them the story of how I intend to use their flowers. Have each child personalize the flower by writing his or her name, date of baptism and congregation on one of the flower petals.

Throughout the Assembly, these flowers could become important visible and symbolic reminders of some in our church who do not have a vote at General Assemblies but who are critically important to the church of the future — and the present.

John Congram

Moderator's Itinerary

- May 10**
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- May 12**
Presbytery of Calgary-MacLeod, Alberta
- May 17**
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- May 19**
Calvin, Abbotsford, British Columbia
- May 20-23**
Presbytery of Vancouver Island
- May 24**
Richmond Church, Richmond, British Columbia
- May 25**
St. Andrew's Hall, Vancouver

Christian Community: A Gathering in the Light

by Rodger Hunter

**An opportunity
for congregations
to build
life-enhancing
communities**

If we walk in the light ... we have fellowship with one another" (I John 1:7). The implications are considerable.

A question was put out for discussion during a worship service in a boarding home: "What would it be like to live in the light of God?"

The reply came quickly: "It would be like a sigh of relief."

Fragmentation threatens every community. Dim and fearful corners abound. Only a community flooded with God's light stands a chance of being sustained.

Dotted throughout Canada's cities are boarding homes. Conditions are cramped. Twenty to 35 people live inside. The residents, wonderful in their

courage and often blessed with an enviable spirituality, have much to give. Yet, in virtual isolation, they bear up under the effects of old age, physical and mental health problems, and the general weight of life. Boredom is chronic. Loneliness is endemic. Within such a setting, people live out their days. Small wonder a resident prayed: "Lord, throw light on this house."

Here is where we need your help. We are building Christian community within these homes and linking them with local congregations. These homes, seen with the blunt eye, are simply places of swirling darkness. But more can be seen.

God's compassionate presence is radiant in the homes. Our God resides with those who experience affliction. And viewed with mystic vision, there is a shining within these homes every bit as radiant as the incendiary glory of Isaiah's vision of the heavenly temple.

Here is the nature of God's grace: God resides with those who are the opposite of God's character. In his glorious,

intimate, brilliant presence, the God of supreme freedom resides with those who are closed away in rooms. The God of peace dwells with those frantic from anxiety disorders. The God of communion befriends those smarting from loneliness. The God in Christ who is Word speaks with those whose illness leaves them with little coherent speech. The God who is the very fragrance of life breathes a breath of fresh air into those who live amidst the stench of the day. And the God of sheer delight abides with those twisted shut by depression.

Here is grace. Here is light. The pattern continues in all places of hurt. It continues in the boarding homes. Here is where we need your help. We need people who will walk in the light.

Since the June 1997 *Record* article ("Boarding House Outreach"), a proven model of ministry in boarding homes has been developed. The goal is to encourage congregations to claim this model. The vision is of small teams of people from churches who, at the invitation of the res-

idents, will commit to a schedule of visitation. Then, in the boarding home, this new gathering in Christ will worship together and celebrate life in all manner of community activities. The ministry is not expensive; it is ideal for smaller churches with a limited mission budget. The work will bless a wide range of people.

No matter where we look, there is need for healing, for life-enhancing community. It is urgent for congregations. It is urgent for boarding homes.

Only light will sustain a community. Only Light will inspire us to build one. **R**

Rodger Hunter is the chaplain of Community Chaplaincy, which will soon change its name to Boarding Homes Ministry, in Toronto.

An information package and training for groups is available. If you would like to be part of building these exciting new worshipping communities, contact: Rev Rodger Hunter, Boarding Homes Ministry, 75 Simcoe St., Toronto, Ont. M5J 1W9. Telephone: (416) 812-4987.

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Share the Gifts of a Lifetime.

God blesses each of us in a special way — some with the gift of compassion, others with wisdom and still others with knowledge or understanding.

Whatever our gifts, it is when we share them that we come to know God's grace more deeply.

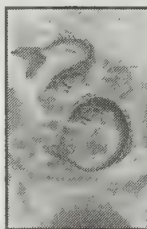
So it is with finances. There are a number of ways you can share in the future work of The Presbyterian Church in Canada — as well as your congregation — other than through your regular Sunday offerings.

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"Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver." 2 CORINTHIANS 9:7

Reflections of a Medical Student in Africa

by Daniel McBain

It is 7:15 a.m. in the Presbyterian hospital in Ekwendeni, Malawi. Minutes earlier, my electric razor died as a thunderclap tolled a power outage. Now, half-shaven, I join morning prayers. A preacher addresses patients, staff and me — a medical student on elective, half-way to becoming a doctor. “Yesu,” I deduce, must be “Jesus” in the tribal African tongue.

This is the season of rain, mosquitoes and crop-seeding — or, to those in health care, malaria, malnutrition and snakebite. Last week, I thought heart disease was Enemy Number One; now, I know it’s malaria. Today, more children arrive on their mothers’ backs — some feverish and convulsing, some staring in wide-eyed malarial coma.

Other arrivals appear chubby, but they are so lacking in protein that water seeps from their blood, bulging their bellies and faces. More alarming still are the doll-size little old men — low protein, low starch, low everything. Months will pass before the rains end and new crops replenish the granaries. Soya would help; yet, with tobacco paying better, that source of protein is scarce. Red meat is almost unheard of, and chicken is, well, as rare as hen’s teeth ...

Why snakebite? Seeding time is vexing for snakes, with hoes hacking every which way, and only unshod feet against which to retaliate.

Rainy season dovetails with the annual

peak in births, as I’m reminded when a doctor whispers, “Care to assist on a Caesarian?” I nod vigorously and follow to the operating room.

As we scrub, the doctor quizzes me on indications for a C-section. Finally, he teaches me one I haven’t read about: local traditional healers frequently prescribe herbs to induce labour contractions — but, sometimes, they act too soon, while the cervix is still closed.

I am reminded of yesterday’s “What they don’t teach in school” lesson. Nearly every patient bears scars where healers have rubbed herbs into flesh cuts — made by used blades that often have tasted blood infected with HIV!

Will this baby, like so many others, be born to the sure death of AIDS? Will this child outlive the life expectancy of 42 years? Or will this be the one Malawian in five who doesn’t celebrate a fifth birthday?

Learning what they didn’t teach in school

This, too, is new to me: all pause in the O.R. as the anaesthetist prays for a successful operation.

“Yesu ... Amen.” The

scalpel glides down the rounded brown abdomen, opening a red line which I mop with cotton. Soon, I’ll be the one wielding the scalpel. I’m over half-way through my training; yet, I feel I know nothing.

My thoughts are interrupted by the surgeon’s teasing: “I notice my assistant shaves only half his face. Is that the style of Canadian doctors?”

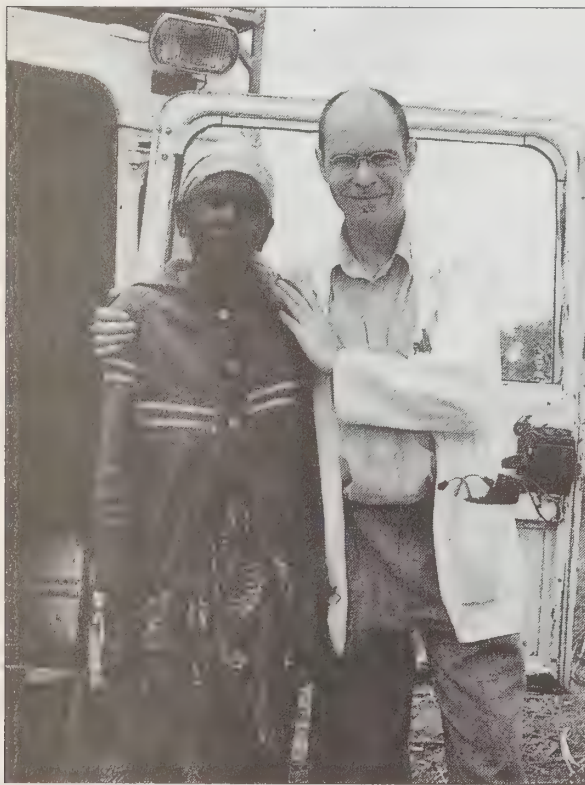
But, suddenly, the exposed uterus spurts liquid. All attention goes to freeing the head, clipping and cutting the umbilical cord, getting oxygen into the little purplish body. The surgeon stitches the womb, then hands me needle and thread to close the abdomen.

Finally, minutes after the quip about my half-beard, I muster a retort of sorts: “I’m still only half a doctor, after all.” ■

Daniel McBain is a medical student at McMaster University, Hamilton, Ont., and the author of *Art Roebuck Comes to Born With a Tooth* and translator of *Love at High Risk: The Many Faces of AIDS*.

In 1997, Daniel McBain went to the Presbyterian hospital in Ekwendeni, Malawi, as a short-term medical student. He describes his experience there as “fabulous ... a success in all ways possible: spiritually, medically and personally.”

If you are interested in exploring the possibility of a short-term overseas appointment, contact: Majorie Ross, International Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.



Daniel McBain with a traditional birth attendant in Ekwendeni, Malawi.

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Hymn of the Month

by Judee A. Green

Sometimes, when I hear the evening news. I think the opening verse of the hymn "O for a World Where Everyone" might be our prayer:

"O for a world where everyone
respects each other's ways,
where love is lived and all is done
with justice and with praise."

The text is one of many written by Miriam Therese Winter. Her most popular song is "Joy Is Like the Rain." Winter is a member of the Roman Catholic order of Medical Mission Sisters, and she has been writing biblical songs since the time of Vatican II in the 1960s. A professor at Hartford Seminary in Connecticut, she studied in Washington D.C., at Princeton in New Jersey, and at McMaster Divinity College in Hamilton, Ontario. While studying at McMaster, she was hired by St. Paul's Presbyterian Church to develop a youth choir and introduce the congregation to contemporary hymnology. She is also the author of articles on liturgy and music as well as of resources for worship featuring women of the Bible. *Woman Word* (1990) focuses on women of the New Testament;

Woman Wisdom (1991) and *Woman Witness* (1992) feature women of the Hebrew Scriptures.

"O for a World Where Everyone" is rich in references to Scripture. With help from the Scripture index, I found a dozen, including: Isaiah 9:1-7 and 11:6-9, Matthew 5:3-4, Luke 6:20-21, Romans 15:7, I Corinthians 1:18-30, Ephesians 3:14-15 and 4:15, Colossians 3:25, Revelation 21:1-6.

The melody was written by Carl G. Gläser in 1828 in Germany. An American, Lowell Mason, adapted it and gave it the name *Azmon*, Hebrew for "fortress." He used it for a psalm setting, "Come, Let Us Lift Our Joyful Eyes." This tune is often used with the text "O for a Thousand Tongues to Sing." It appeared in both the 1897 and 1918 editions of *The Book of Praise* under the name *Denfield*.

This hymn is appropriate for Christian Family Sunday and for any other occasion when issues of peace, justice, love and unity are highlighted. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

O for a world where everyone

AZMON 8 6 8 6 CM

G/B G D G D7 Em D G D7/F# G D

1. O for a world where eve - ry - one re - spects each oth - er's ways,
2. O for a world where goods are shared and mis - er - y re - lieved,
3. We wel - come one world fam - i - ly and strug - gle with each choice
4. The poor are rich, the weak are strong, the fool - ish ones are wise.
5. O for a world pre - par - ing for God's glo - rious reign of peace,

G /B C G/D D7 G

where love is lived and all is done with jus - tice and with praise.
where truth is spo - ken, chil - dren spared, e - qual - i - ty a - chieved.
that o - pens us to u - ni - ty and gives our vi - sion voice.
Tell all who mourn: out - casts be - long, who per - ish - es will rise.
where time and tears will be no more, and all but love will cease.

Words: Miriam Therese Winter (1938-) Music: Carl G. Gläser (1784-1829);
adaptation, Lowell Mason (1792-1872) in *Modern Psalmody*, 1839

Words: copyright © Medical Mission Sisters, 1990 Music: public domain

The Cry for Meaning

by Gabe Rienks

Victor Frankl endured three years of hunger, cold, terror and humiliation in Auschwitz and in other concentration camps. His wife, Tilly, his only brother and his parents died in the Holocaust. Yet, he was convinced that, despite all human misery, life has meaning and the basic longing of the human heart is to find the meaning of life.

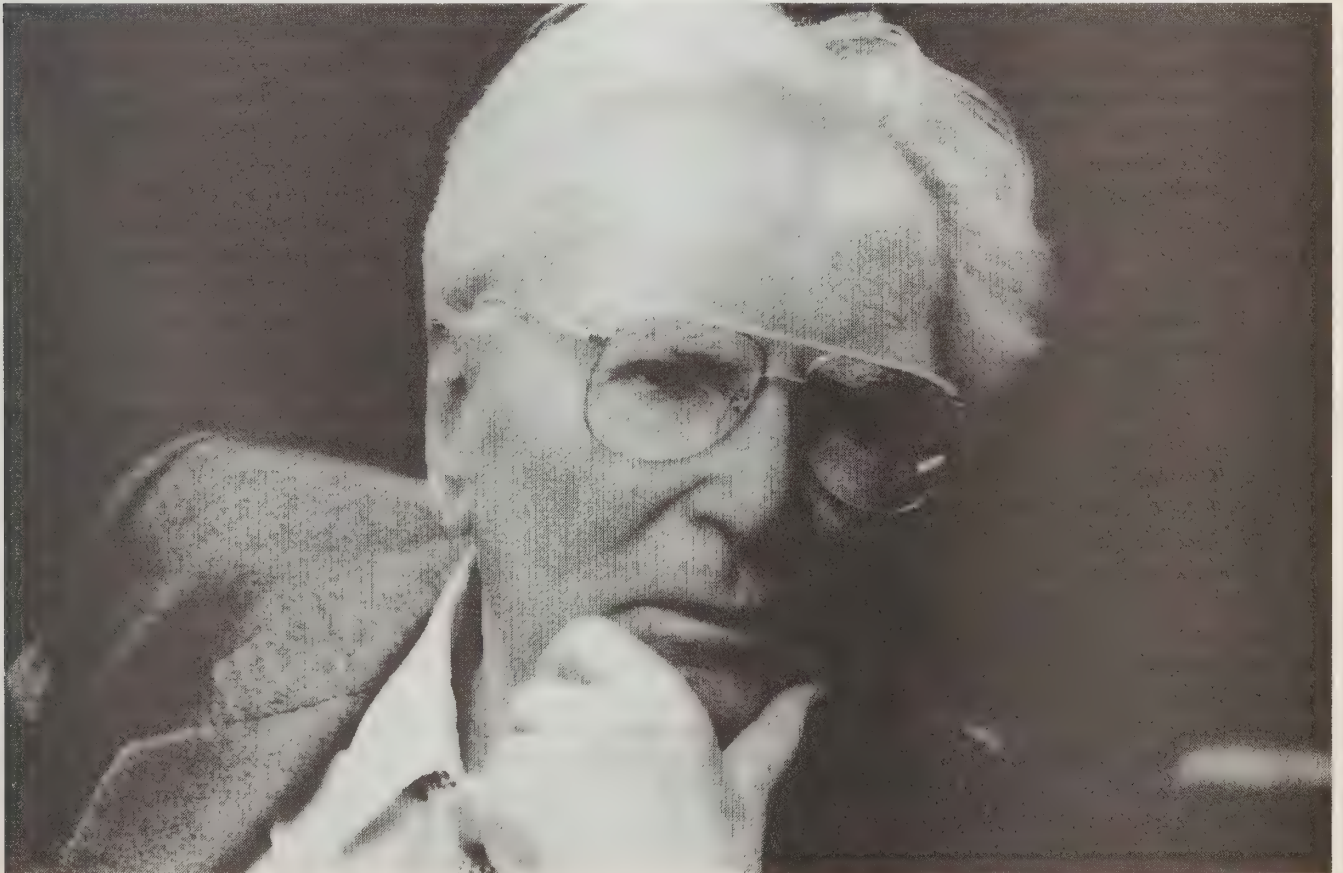
We live, Frankl said, in an existential vacuum. We have lost the old structures

Discovering
true humanness
in a spiritual
dimension

and a tradition which told us what we ought to do. We have enough to live *by*, but have nothing to live *for*; we have the

means, but have lost the meaning. Frankl heard the cry for meaning everywhere.

Shortly after his liberation from the concentration camp, he wrote the little book *Man's Search for Meaning* in nine days. My copy is its 73rd printing in English alone. It has been translated into many languages. It shows modern humanity longing desperately for meaning. Frankl slung his book into the world "for I thought it might be helpful to people who are prone to despair."



Victor Frankl was born in Vienna in 1905. He studied in that same city and became head of the department of neurology at the Rothschild Hospital. In 1938, he opened his private practice as a psychiatrist. During the dark days of the occupation of Austria, he wrote the manuscript for his book *The Doctor and the Soul*. When he was called up for "Transport — East" in 1942 (which meant Auschwitz), he sewed the manuscript into the lining of his coat. But the first

There is truth in these analyses. The seductive forces of sex and power can destroy our lives and whole nations. The first half of this century, with its bloody wars, was marked by an endless struggle for power; the second half is stained by an endless obsession with sex.

In the midst of this tragic human dilemma, Frankl lifted up his voice to emphasize that people need not be victims of these drives. Our spiritual dimension constitutes our true humanness.

passes what we get out of life — love, friendship, enjoying nature, culture. The third involves suffering. When we are up against unchangeable situations, like terminal sickness, there is still the last human freedom: to take a stand and turn suffering into a triumph.

Jerry Long was 17 when he was paralysed from the neck down in a diving accident. His attitude: "I broke my neck; it did not break me." My own mother was only 40 when she died, leaving behind a husband and nine children; but she "turned her deathbed into a pulpit," speaking to each of us, and died victoriously.

Frankl tirelessly stressed that, in the last analysis, life is not a matter of condition but a matter of decision. What sort of person we become is the result of an inner decision.

Frankl had tested this conviction in the purgatory of Auschwitz. Some men walked through the huts comforting other prisoners, giving them their last piece of bread. Others became like beasts. The secret of the former was their ability to combine their God-given freedom with responsibility. "I recommend," Frankl said, "that the Statue of Liberty on the east coast be supplemented by a Statue of Responsibility on the west coast."

Unlike Freud, who considered religion an illusion or an obsessional neurosis, Frankl experienced religion in death camps as something positive. "The religious interest of the prisoners," he wrote, "as far and as soon as it developed, was the most sincere imaginable. The depth and vigour of religious belief often surprised and moved a new arrival. Most impressive were improvised prayers or services in the corner of a hut or in the darkness of the locked cattle truck in which we were brought back from a distant work site, tired, hungry and frozen in our ragged clothing."

Once asked how he would describe his life in a few words, Frankl answered, "I have seen the meaning of my life in helping others to see a meaning in their lives!"

Victor Frankl died at the age of 92 on September 12, 1997. **R**

Gabe Rienks is a retired minister of The Presbyterian Church in Canada who lives in Brantford, Ont.

... in the last analysis, life is not a matter of condition but a matter of decision

thing the police did was to take his coat with the manuscript, his "spiritual child."

They gave him an old, torn coat, apparently from a prisoner who had been gassed. In a pocket, he found a page torn from a prayer book with the words of the principal Jewish prayer "Shema Israel" ("Hear, O Israel, the Lord our God is one"). To Frankl, it became a challenge to *live*, in the midst of misery, what he had *written*.

After the war and back in Vienna, Frankl started the third Viennese school of psychotherapy. The first school was Sigmund Freud's. Freud dug deep into the human subconscious, teaching that people were *driven* by the dark forces hidden in their subconscious. The sexual drive was the fundamental motivational power — the *search for pleasure*. The second Viennese school of psychotherapy was Alfred Adler's. According to Adler, the driving force in human life, with all its inferiority complexes, was the *search for power*.

Frankl called his approach Logotherapy — *logos* in Greek is "meaning" — the *search for meaning*. There is no healing unless we find meaning in life. "It was my compassion toward the victims of today's cynicism that spurred me to develop Logotherapy," he wrote. The only way to find such meaning is through self-transcendence; that is, by breaking out of the narrow shell of our own ego and reaching out beyond ourselves. Life is not an end in itself. We discover meaning and happiness to the extent we lose ourselves. The words of Jesus come to mind: "For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matthew 16:25).

According to Frankl, there are three groups of values, or three ways to achieve meaning — even to our last breath of life. The first includes what we put into life — the work we do, the things we create, the talents we invest, the love we give. The second encom-

A Place and a Name

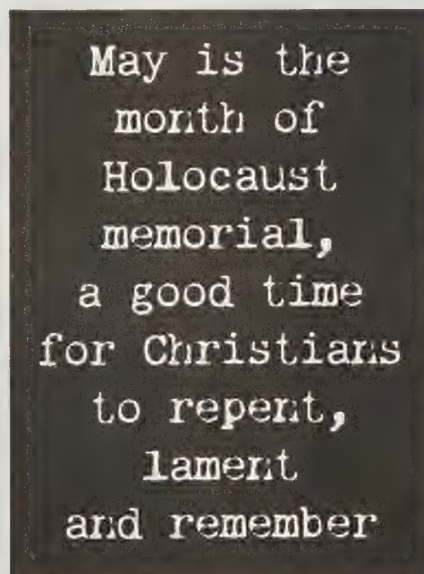
by Joseph C. McLelland

The quiet hilltop breathes an air of peace, even though its theme is genocide. Not far away is the bustle and dust of Jerusalem; below, the green valley town of Ein Kerem, reputed home of John the Baptist. The few buildings scattered over the site are stark and unsettling — the Pillar of Heroism, the plain synagogue typical of the humble *shtetl*, the rugged Hall of Remembrance with its perpetual flame, the Hall of Names, the Warsaw ghetto facsimile, the statue of Job.

The approach to this site, however, is alive and welcoming. Rows of trees have been planted since 1953, each tree a tribute to a “righteous Gentile” who assisted Jews in escaping Nazi pogroms, like brands plucked from the burning. Some six million died, mostly Jews, but even that number was less than the “final solution to the Jewish problem” intended.

In *L’Avenue des Justes*, there are names from 14 nations, the largest number being Dutch, then Polish, French, Belgian, Italian, German, etc. They are the Righteous who braved an overpowering and cruel enemy to stay the slaughter. Many paid with their own lives, or lost position and pension when their governments found out. Like the Portuguese consul who signed thousands of visas by which Jews escaped into his neutral

country, the Danes and Greeks who transported their Jewish neighbours to safety, the Swiss consul whose interventions saved thousands, or those ordinary folk who hid their Jewish neighbours at



great sacrifice and personal risk. They were the righteous of the earth; they performed *mitzvah*.

The memorial site is called after the biblical promise: “I will give [them], in my house and within my walls, *yad vashem* [a place and a name] ... an everlasting name that shall not be cut off” (Isaiah 56:5).

To approach Yad Vashem through the Avenue of the Righteous Gentiles recalls the first Psalm: “They are like trees planted by streams of water which yield their fruit in its season, and their leaves do not wither.” The trees are evergreen and carob, chosen for their hardiness and beauty; they do not wither. Carob bean pods are the “locusts” on which John the Baptizer sustained himself in the wilderness — still called “St. John’s bread.” One enters the site through John’s trees, and leaves it with Job’s statue behind; fitting symbols of the suffering history of Israel.

How to understand the Holocaust? Elie Wiesel first applied this biblical term (Leviticus 8:21), aptly symbolized by the consuming fire of death camp ovens, to the Nazi genocide: the crucifixion of the Jews. It is the reaction of paganism to the God of Israel. The Jewish prayer “Blessed art Thou, O Lord our God, King of the Universe, who has not made me heathen” reminds us that the Jew is visible as non-pagan, while we Gentiles don’t show the difference — we must *choose not to be heathen*. Paganism is our natural heritage — Christianity is “the Judaism of the Gentiles.” Unless we deliberately identify ourselves with the God of Abraham, we condemn ourselves to neo-paganism like the Nazis. After all,

Hitler died a Roman Catholic and Goering a Lutheran, but their deeds were not of Christ's Gospel, not *mitzvot*.

The horror of the Holocaust is a monstrous evil in human history. Its roots in Christian anti-Judaism and anti-Semitism are well-documented. Canada's shame is its anti-Semitism past and present, particularly here in the old Québec of Lionel Groulx, but now apparently flourishing among contemporary deniers of the Holocaust in classrooms and on Web sites. The Internet is especially worrisome considering its youthful users (beware the World Wide Web). Besides showing a profound ignorance of history (and reality), such webs spun of lies and hatred play into the hands of the world's nay-sayers, bigots and bullyboys. They live off the notorious "silence of the Church." That silence during the Nazi era and, later, the Six Day War measures our complicity in Holocaust. Yet, the stories of noble resisters in ghettos and death camps, and of outsiders whose deeds of mercy snatched some of God's chosen people from the jaws of death, are mem-

ories like carob trees, in whose shade and beauty our spirits are refreshed.

Pope John XXIII said, "We are all spiritual Semites"; indeed, Christianity remains a Judaism whose Messiah has come, especially for us Calvinists who take the Old Testament so seriously. To understand the Holocaust, one must see, with Karl Barth, it was part of our "quarrel with the Jews" because "the permanence of the Jews in history is a mystery of faith."

The Nazi hatred of Jews is the corollary of their idolatry of nation, of "blood and soil," rejecting the true God and God's covenant people. (Were Christians too invisible to threaten their ideology?) In 1930, Goebbels said, "We are enemies of the Jews because we belong to the German People." Once someone (or a nation) substitutes a false Lord, God's own People are in peril, for their presence symbolizes devotion to a different Lord. The Church has to choose between rival loyalties: are we with the Jews or against them? Wasn't it Jesus who said, "Salvation is from the Jews" (John 4:22)?

Unless we, too, make "a place and a name" to remember and to honour the People of God in their persecution and suffering, we will be guilty of "awarding Hitler posthumous victories," as Emile Fackenheim puts it. We will also be forgetting our roots in the older Covenant where God and Israel first met and loved and promised eternal fealty. Such forgetfulness dooms Christians to make themselves merely sectarian, uprooted from their history and, therefore, unworthy of Jesus the Jew.

May is the month of Holocaust memorial, a good time for Christians, too, to repent and lament, to remember and honour our Semite friends with *yad va-shem*: a Place in our memory, a Name in our heart. Let us pray: "Blessed be Thou, O Lord our God, who, through your people the Jews, has saved us from being heathen." R

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



USED BOOKS REQUIRED FOR SHIPMENT TO NIGERIA

Good used books are required for institutions of the Presbyterian Church of Nigeria, including the Essien Ukpabio Theological College, the Hugh Goldie Lay Training Centre, Trinity (Union) Theological College, and Abakaliki and Ohafia Presbyterian seminaries (high schools). Reference books, high school-level textbooks, theological textbooks and resource books for clergy are needed. Ministers, check your libraries for books which would be good for young graduate clergy.

Careful selection of appropriate books is necessary. Please send relevant theological books which may be timeless, as well as more recent textbooks for high school-level students.

For directions on shipping, please contact Hugh Lloyd at church offices: 50 Wynford Drive, Toronto M3C 1J7. Telephone (416) 441-1111, ext. 303 or 1-800-619-7301. Transportation costs to Toronto should be covered by the donor. International Ministries, Life and Mission Agency, will pay for overseas shipping.

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Peter and Penny Go Swimming

by Janet, Laurie,
Jennie and Victor
Metcalf



Soon after Peter and Penny were born, their parents began taking them to the local swimming pool every weekend. The parents were enthusiastic swimmers, and they hoped their children would be keen swimmers too.

Of course, Peter and Penny were not allowed to go into the swimming pool itself; they were looked after in a little room right beside the pool. Sometimes they cried because they wanted to stay with their parents, but that wasn't allowed because they might disturb the adult swimmers. Besides, they were too young to understand swimming, and they wouldn't appreciate it fully.

A parable about how the adult church treats children

When Peter and Penny were three years old, they were allowed to go to another room just down the hall from the swimming pool. There they heard stories from the *Swimmer's Manual*, and they coloured pictures of people swimming.

When they were six years old, Peter and Penny went to another big room — a big room with lots of children. Here they began to get really serious about swimming. For the first 10 or 15 minutes, they were allowed to take off their shoes and socks and splash around in the wading pool. Then they went to classes with other children their own age to learn more about swimming. They were taught by some very dedicated people who loved swimming, but who hardly ever swam themselves any more because they were busy with the children.

By the time Penny and Peter were 13, they had studied the *Swimmer's Manual* in even more detail and had learned the rules of the



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swimming pool off by heart: "You shall not run on the deck. You shall not bring flotation devices into the pool area ... " They had also learned about the properties of water, the muscles used in swimming and the various swimming strokes. They had studied great swimmers of the past, including Olympic medal winners. They had heard about Canadian swimmers who went to other countries such as Africa or India to teach swimming, and they had seen slides of groups of African or Indian swimmers standing beside their swimming pools.

On special occasions, Peter and Penny had been allowed to go with their parents into the pool as long as they didn't splash around too much and disturb the other swimmers or bother the life-guard.

At last, Penny and Peter finished swimming school and were allowed to accompany their parents into the swimming pool every week. They tried it a few times. Much to the disappointment of their parents, Peter and Penny had lost interest and preferred to watch television instead.

Questions for discussion with a congregational group or parents

1. How do you think Peter and Penny interpret and feel about this experience?
2. Have you ever had an experience of exclusion or a long initiation time in your life? How did it feel? What was its effect on you?
3. In what ways do you see coming to church with your children to be like taking Peter and Penny to the swimming pool?
4. How are we treating the children and young adolescents in our congregation?
5. What are the risks involved in the way we treat the children in our congregation?
6. What are we doing well? What might we do differently? **R**

Excerpted from *God, Kids, & Us* published by Anglican Book Centre and United Church Publishing House. Copyright 1996 by Janet Marshall Eibner and Susan Graham Walker. Used with permission.



Why we are Presbyterians

- We are a people of God who profess our belief in and dedicate our lives to God the Father Almighty, Our Lord Jesus Christ the Son, and the Holy Spirit.
- We believe that the Bible is the Word of God and through it we learn God's destiny for creation and God's will for our lives.
- We believe that our rich orthodox theological heritage best explains who God is, who we are, and what is our relationship with Jesus Christ our Lord. This will affect our hearts, our minds and our actions.
- We believe that the ways we create and nurture communities of faith through sessions, presbyteries, synods and general assemblies encourage servant leadership and the priesthood of all believers.
- We believe that the Presbyterian form of worship through the Word, the sacraments, praise and prayer glorifies God and deepens our relationship with our Lord Jesus Christ.
- We believe our mission within our church, our communities and throughout the world is to proclaim the redeeming and reconciling Lordship of Jesus Christ and the need for justice and mercy.



Why we love



*I came to know
Jesus in our
denomination.*

*Our members
across Canada
are willing to
stand up for
basic Christian
principles and
practice.*

*I love our church
because we still give
glory to God our
Father, the Son and
Holy Spirit.*


*The Bible is still
central to our faith.*

*Our statements
of faith are
biblical and
personal.*

*The Pastors'
Conference at Crieff
I attended gave me a
renewed strength in
my ministry.*

*It renews my
mind as well
as my soul.*

our church.



*We care deeply
about evangelism,
social action, and
justice.*

*Members through-
out Canada aren't
trying to divide the
church with argu-
ments but rather
build up the church
with prayers and
other support.*

*Diversity enriches
our denomination;
commitment to
basic Christianity
keeps it solid.*

*Our national church
supported our small
congregation with
money and other
resources when we
couldn't afford to
continue alone.*

*We are a thinking
church with a tender
heart.*

*These are troubled times. The
Presbyterian Church of Canada
provides me a spiritual home to
nurture my faith and practise my
beliefs, and it gives me comfort
and strength to deal with day-to-
day problems.*

Many of the participants at the 1998 Annual Meeting



Why we need renewal.

Renewal—the work of the Holy Spirit—is the ongoing process which produces spiritual, theological, and structural revitalization in the faith, life and ministry of the church. This is the concern of many within the Presbyterian Church in Canada. Through being renewed, we will reflect what it means to know, love, and serve God in our lives, our church and the world.

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Surprise, Surprise

Phil Callaway

It is midnight. In the Western Hemisphere, children are sleeping. Lullabies have been sung. Prayers said. I am just settling down for a short winter's nap when down the hall comes the sound of muffled footsteps. Slowly, they draw near. Burglars? In that no man's land between consciousness and sleep, the worst becomes the possible. My heart skips a beat and I am wide awake.

A "lub" that conquers all

Silently, our door swings open.

In the soft light stands a lone figure. He is about three feet tall and he is smiling around his soother. His name is Jeffrey Paul. A pillow hangs from his left hand; from his right, a pail of Lego. For a two-year-old who can't spell schedule, it is time to play.

"Come," I whisper.

Setting down the pail, he clutches the pillow and climbs in. Putting one arm across my chest, he lets out an excited squeak.

Ah, Jeff, I wouldn't trade you for all the beans in Boston. But, I'm ashamed to say, it wasn't always that way....

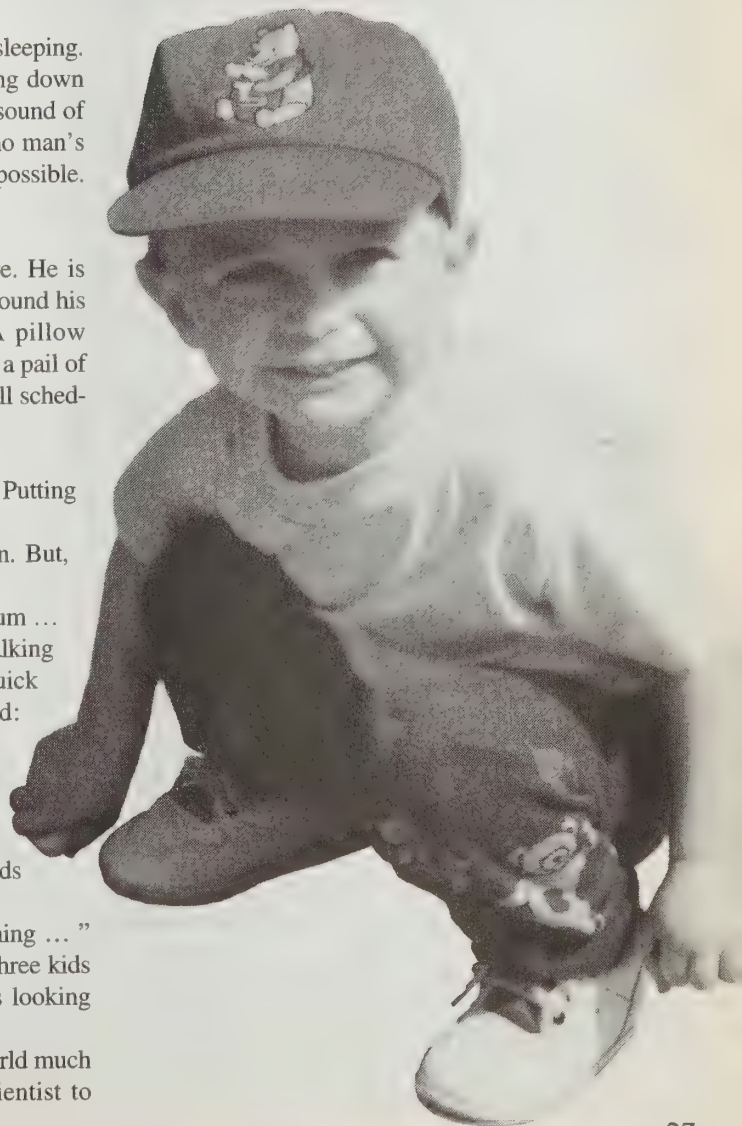
September 30, 1988. The dinner table. "Honey, I think ... um ... well, I think I just might be ... uh, pregnant." My wife was talking with my mouth full. Resisting a choking reflex, I took a quick drink, swallowed some potatoes and calmly responded: "WHAT? THAT'S IMPOSSIBLE! RACHAEL IS THREE DAYS OLD!"

"Three months old," she corrected me.

"But it can't be. You're joking, aren't you? Ha, you're joking." I looked at her closely. She wasn't joking. Husbands know these things.

"I was just starting to feel like I could get up in the morning ... " Her words were distant. I stabbed another potato — hard. "Three kids in three years." Her words were getting closer. "And I was looking forward to some things: holidays, solitude, sleep."

June 29, 1989. Jeffrey Paul was born. He came into the world much like our other two, but you didn't have to be a rocket scientist to



determine he would be very different. From week one, he let us know, long into the night, he was not pleased to be here. His whimper could melt your heart, but his piercing howl could peel wallpaper. "He's colicky," explained my wife. "I was when I was his age, and so were you." Knowing this did not help.

By the time he learned to use a soother, another problem had arisen: he was, well, aggressive. Some would call him strong-willed. Impossible even. If Jeffrey wanted something, he would derail a freight train to get it.

"Do you suppose we got the wrong one?" I ventured one night. "You know, sometimes the baskets get swapped."

"Naw," my wife responded. "He's too much like you." She was right.

Born of parents who were beginning to resemble Abraham and Sarah (not just in faith), I was politely referred to as the caboose. An afterthought. A mistake. But I never heard those words from them. Instead, I heard words like "I love you" and "I don't know what I would do without you." And I was shown that love. I was loved like the others.

And, so, my son, it will be with you. Not because it's all I know or because it's the noble thing. But because God's grace always accompanies his surprises. And because it's true: I can't imagine life without you. Life without your "Wock

me, Dad." Life without your smile.

But now it's time for bed. Jeffrey picks up his Lego. I gather his pillow and we head for the crib. "Goodnight, Jeff, I love you."

"Lub you, too," he says. Ah, these are great days.

Back in bed, I drift off again, when down the hall comes the sound of muffled footsteps. Slowly, they draw near. Burglars? I don't think so. **R**

Phil Callaway is editor of *Prairie Bible Institute's Servant* magazine and the author of the humour books *Honey, I Dunked the Kids* and *Daddy, I Blew Up the Shed* (Harvest House).

Faces of Faith



Rev. Paul Ryu was born in Korea to parents with Christian backgrounds but who did not attend church consistently. He was raised and educated in Korea but came to Canada 31 years ago. After studying library science, he worked as a librarian as well as a businessman. At the age of 44, he entered Knox College and became a Presbyterian minister. After serving as a

parish minister, he became director of Korean ministries with Canada Ministries, Life and Mission Agency, and continues to enjoy serving in this capacity.

What is your earliest memory of church life?

Going to a Presbyterian church in Seoul, Korea, with my parents when I was in grades 3 and 4.

What is your favourite hymn?

"What a Friend We Have in Jesus"

What musical piece has most inspired you?

Elijah by Mendelssohn

What is your favourite biblical book, and why?

The First Letter of John because it gives me peace and direction when I am struggling with human relationships.

What book (outside of the Bible) has most influenced you?

The Disciplines of Life by V. Raymond Edman

Where do you find inspiration to sustain your faith?

The Bible and devotional books

Who has played a major role in your faith journey?

My grandmother, who constantly admonished me to believe in Jesus.

If you could invite anyone (past or present) to a dinner party, who would you invite?

The late Rev. John McDowall and his two sisters who took such good care of me when I came to Canada 31 years ago.

What is your biggest regret?

I did not realize God's will for me earlier in my life.

What has been your greatest joy in life?

Preaching the gospel to God's people.

What was your most embarrassing moment in church?

When I preach poorly.

What do you find most irritating about The Presbyterian Church in Canada?

The lack of young people's presence in many congregations.

If you could live a second time, who would you like to be?

Billy Graham

Write your own epitaph.

He was a faithful servant of Jesus Christ.

Camp Kintail: Working Together Works

by Ivor Williams

With the last of Huron County's plentiful supply of spring snow melted, Camp Kintail is planning a new season of varied programs for the people of the Synod of Southwestern Ontario. An almost-new building will start its second year. It is an ongoing example of Presbyterian co-operation and dedication to which almost every congregation and dozens of individuals in the synod contributed.

Members of the synod's Women's Missionary Society (WMS) initially saw the urgent need for a proper health centre at a retreat there in 1992. They envisioned it offering treatment facilities for the ill and accommodation for the nursing staff away from the frantic activity of MacDonald Lodge. It would put an end to the frustrations of noise and the lack of running water, storage space and privacy.

They gave the proposal impetus by launching an energetic fund-raising campaign. The Men's Fellowship of Elmwood Avenue Church in London supported their vision and planned the project with vigour and expertise. Dozens of Presbyterians from all corners of the synod hammered and shingled and wired and financed the building. And, so, Kintail's new all-season, multi-purpose building will start its first full season of service to staff and campers, and will be

**Congregations and
groups work together
to provide
Camp Kintail with
a new health centre**

available for small groups during non-camping periods.

Henry James of the Elmwood congregation recalls that the loosely knit Men's Fellowship was looking for a project in 1995 when it learned of the WMS fund-raising campaign and the dream of the health care building at Camp Kintail. When sketches of the building from



The Synod and Synodical of Southwestern Ontario dedicated a new, all-seasons, multi-purpose building called Feathers at Camp Kintail last year. The building also includes the nurse's quarters. Pictured at the ribbon-cutting are (L to R): Rev. Laurence DeWolfe, synod moderator; Rev. Gwen Brown, camp director; Dorothy Neal, representing the synodical; Rev. Mark Gaskin, camp committee convener; and Henry James of Elmwood Church, London, who organized the project.



“We wanted and needed
synod-wide support for the
completion of this project.
We got it,
and every presbytery helped”

camp staff were considered, it was decided something larger and more adequately designed was necessary.

The men of Elmwood agreed to a partnership with the Kintail board and the synodical WMS to fund and build the exterior covering of the building. They would also enlist new partners from other congregations within the synod to complete the project, inside and out. The board used the funds already raised to construct the foundation and the water, electricity and sewage hook-ups.

Tom Pinches, then of Elmwood congregation, created the technical drawings and supervised the co-ordination of the groups involved in the project. Henry James set about the massive job of recruiting and co-ordinating congregations throughout the synod to undertake build-

ing or financing various parts of the project. The two “general contractors” saw the building move from idea to foundation and to eventual completion and dedication in June 1997. And it was mortgage-free, with an estimated value of \$100,000.

Elmwood congregation’s fund-raising projects included a talent auction, concert, pork roast, stained glass tour and a buy-a-board campaign. The Buy a Board for Kintail campaign brought synod-wide support, with individuals, groups or congregations contributing wall studs (\$3 to \$4.50 each), floor joists (\$28) or roof trusses (\$80).

Retired farmer Glenn Walz of the St. Marys congregation heard of the construction project and spoke of it at a session meeting. “We had two electricians and experienced plumbers in the congre-

gation, so we felt we could handle that part of the job,” he recalls. After at least three trips to the camp site, Walz, George Holroyd and Doug Drinkwater completed the electrical work. They accepted donations for material, and some necessary work was contracted out.

“We thought it was a great idea to have a building like that,” Walz says. “And it made us feel good to be a part of it.”

A crew from St. Andrew’s Church in Petrolia completed the insulation of the building, and men and women from Knox in Goderich did all the dry-walling. Contributions paid for floor coverings and some kitchen counters and equipment. Floor coverings for the rooms ranged in cost from \$350 to \$625.

The structure’s frame was erected by about 25 workers from Elmwood over three weekends. There was little time for Presbyterian fellowship during the construction phase, but most of the workers and planners got together for a project-ending beef barbecue celebration and fund raiser.

“We wanted and needed synod-wide support for the completion of this project,” recalls Henry James, who kept a flow of information going throughout the planning and into the construction phase. “We got it, and every presbytery helped.”

Kintail camp suggested the new building be named Feathers — “sort of ethereal,” says director Gwen Brown, but indicating traditional symbolism and freedom. Although primarily a health centre, the building’s treatment room will convert easily to a kitchen, the ward space to a sitting area, and rooms for nursing staff to accommodation for up to eight guests or a family at small retreats, meetings of elders or simply gatherings of friends.

Feathers is the latest addition to Kintail’s facilities, joining eight new camper cabins built since the mid ’80s. Total campers last year was 745, an increase of 44 over the previous year. It is hoped two more camper cabins will be built this year (\$10,000), along with MacDonald Lodge rooms repaired and furnished (\$2,000 for a double room), and 300 to 500 trees planted. The almost-70-year-old camp is growing in camper use and in expanding facilities.

There is no reason to think the successful co-operative effort for Camp Kintail cannot be continued into other projects, or copied anywhere dedicated Presbyterians see a need. ■

Ivor Williams is a writer, a member of Westmount Church, London, Ont., and a contributing editor of this magazine.

With Thanks to God

We acknowledge receipt of gifts from those people who, in their Last Will and Testament, remembered The Presbyterian Church in Canada in 1997. Their gifts totalled \$1,488,584.98 to continue the church’s work in the areas of church extension, pensions for ministers and widows, for overseas work and for its general work.

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Patricia Corrigan
1950-1998



The Humphrey Family and Staff at the Humphrey Funeral Home - A.W. Miles Chapel are deeply saddened by the sudden death of **Patricia Corrigan**, who was the Director of our Bereavement Services & Community Education Division. It leaves us with a sense of profound loss. In her memory, we are honoured to be able to rededicate and name our library **"THE PATRICIA CORRIGAN MEMORIAL LIBRARY."**

May her memory and her work carry on for all those who utilize this resource, which includes: a lending library of over 500 books, audio and visual tapes, bereavement newsletters, L.I.F.T. self-help support groups, brochures on various topics, a Memorial Book Donation Program, Assistance Guides, and referrals to other support groups, and caregivers within our geographic location. She will be greatly missed.

Bruce T. Humphrey
President

Mother

We sat together
you watching me
comb my hair

We talked of
mundane things
circling each other

I heard your small-bird
cry but could not find
you in the pirouettes

I should have searched
harder but words are
such ungainly dancers
forever out of step
with time

— Betty Sanders Garner

PCC News

Glenn Cooper resigns from national staff

Rev. Glenn Cooper has resigned as associate secretary, Resource Production and Communication, to return to a place where his "heart has always been" — congregational ministry. The decision, he says, was "made after a lot of thought."

When his department was downsized at the end of 1995, he expected a corresponding reduction in the workload. Instead, the workload increased, even though the staff was reduced from three full-time members to one and three-quarters. "Everything we work on is someone's priority," Cooper points out, "and we found it impossible to cut anything from our work schedule."

Cooper does not blame anyone for his resignation. "It's one of those situations where no one seems to have the authority to say, 'Do this and stop doing that.' I'm

not angry about that, but it's not right." Cooper says he is worried about some of his colleagues whose workloads also seem to be increasing steadily.

Rev. Ian Morrison, general secretary of the Life and Mission Agency, says Cooper's resignation was received with "regret, and thanksgiving for the work he has done in his position."

"As in so many things Glenn did, the best interests of the church which he loves were an important part of his decision," Morrison says. "I appreciate his openness and honesty ... [and] his willingness to work with the agency staff to turn over his work in a very co-operative and helpful manner."

Cooper's job was unusual in that he spent most of his time working from an office in Pictou, N.S., where he lives with his wife, Rev. Iona MacLean, minister of

First Church, Pictou. "The technology exists to make such an arrangement workable," he points out. "And it was a great advantage to live away from Toronto and bring another perspective to the church's resources."

Following approval by the Presbytery of Pictou, Cooper expects to be called to St. Andrew's Church, Westville, N.S.

Renewal Fellowship invites Presbyterians to pray

The Renewal Fellowship Within The Presbyterian Church in Canada is inviting Presbyterians across the country to join in prayer every Monday until the opening of the 124th General Assembly on June 7.

Calvin Brown, executive director of the Renewal Fellowship, believes The Presbyterian Church in Canada is at a crossroads as a denomination. "Many of the decisions made at the upcoming meeting of General Assembly ... will determine whether or not we will be a church faithful to the historic Christian faith and prepared to move with confidence into the next millennium," he says. Brown cites the appointment of new principals at Knox College and The Presbyterian College, the appointment of a new principal clerk of General Assembly, and the proposal to adopt *Living Faith* as a subordinate standard of the church as matters of concern to all Presbyterians.

The invitation to prayer is part of Renewal Fellowship's commitment to a Year of Prayer approved at the organization's general meeting, held March 6-7 at St. Andrew's Humber Heights Church, Weston, Ontario. More than 100 people attended the meeting to hear Professor James Torrance speak on "Prayer and the Triune God of Love." John Congram, Moderator of the 123rd General Assembly, also spoke on the state of the church.

Richard Stanbury retires as chairman of PCBC

At the 1998 annual meeting of the Presbyterian Church Building Corporation (PCBC), Senator Richard Stanbury announced his retirement as chairman of the board. One of the founders of the corporation in 1968, Stanbury helped lead PCBC to its position of service to the church today. Previous to 1968, he served for 10 years on the Toronto-Kingston Synod Corporation. He will continue as a director of PCBC.



Pictured congratulating the Hon. Richard Stanbury (centre) are Rev. Ralph Kendall (left), general manager of the Presbyterian Church Building Corporation, and Rev. John Congram, Moderator of the 123rd General Assembly.

Presbyterians participate in "Love Tijuana"

Members of St. Andrew's Church, Victoria, St. David's Church, Kelowna, B.C., and Knox's Galt Church, Cambridge, Ontario, were part of an ecumenical group of adults and youth who travelled to Tijuana, Mexico, from December 26 to January 3 to participate in Love Tijuana, an outreach mission to the children of the community. The group helped to provide a special Christmas at the Roca de Salud Children's Home, an orphanage supported by Love Tijuana. Work projects included cleaning the orphanage and plastering the kitchen. Children's programs were filled with music, puppets, crafts, stories and Christmas presents.



Jarrett Schill, a member of St. David's Church, Kelowna, B.C., is pictured with children at the Roca de Salud Children's Home in Tijuana, Mexico.

Bill Klempa elected Moderator-Designate

William Klempa, who retires this summer as principal of The Presbyterian College, Montreal, has been elected Moderator-Designate of the 124th General Assembly.

Klempa has spent the past 20 years in full-time theological teaching. Prior to that, he served congregations in British Columbia and Ontario, and he

hopes to return to the pastorate after he steps down as principal. He is the author of several books, articles and reviews.

Klempa's wife, Lois, is also well-known for her work in the church, especially with the Women's Missionary Society. The Klempas have two daughters, a son, one grandchild and two cats.

Stephen Kendall nominated for principal clerk



Rev. Stephen Kendall, minister of Fallingbrook Church, Scarborough, Ontario, has been nominated by Assembly Council for the position of principal clerk of General Assembly/Secretary of Assembly Council. His nomination will be placed before the 124th General Assembly which meets in June.

For the past five years, Kendall has served as clerk of the Presbytery of Pickering. He is a supervisor of field education and full-time intern students at Knox College, Toronto, as well as a co-lecturer in church polity courses at the college. He is experienced in mediation skills training and church

conflict resolution, and has served on a variety of committees at all levels of the church.

Stephen and his wife, Alison, have three children.

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NEWS

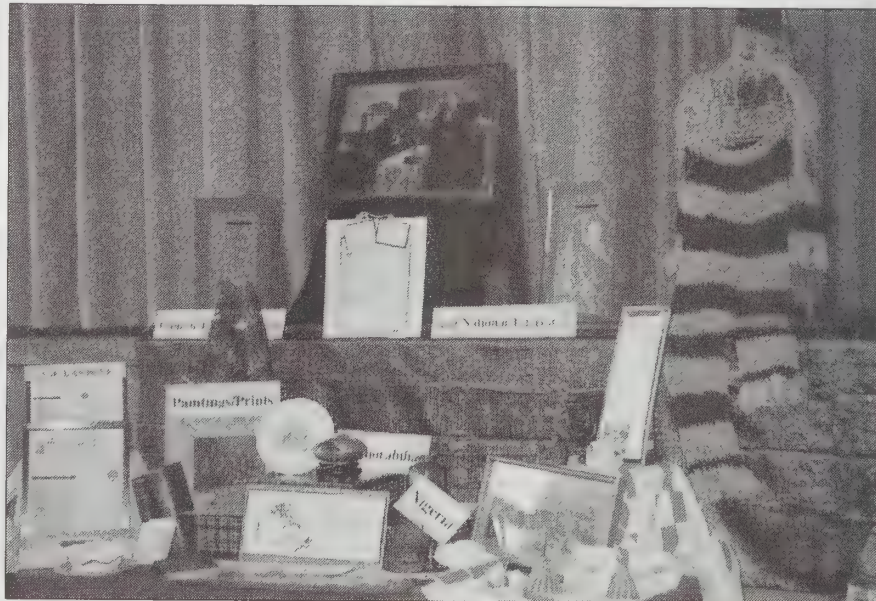
Presbyterian museum seeks artifacts

With plans in place to dedicate the National Presbyterian Museum during the 125th anniversary of The Presbyterian Church in Canada in 2000, the museum is seeking artifacts and memorabilia to add to its collection.

Items are being sought for the following displays: (1) 19th-century congregational library — At the turn of the century, the congregational library was the bastion of wholesome family reading. Suitable books such as *Pilgrim's Progress* and *Beside the Bonnie Brier Bush*, etc., are welcomed (Bibles are not needed). (2) 19th-century minister's library — Commentaries, study Bibles, ecclesiastical dictionaries and books of sermons are required for a display of a minister's study. The museum would also like to acquire an old-fashioned desk, oil lamp, quill pen and a horse-hair chair. (A 19th-century minister is not required.) (3) Mission field memorabilia — Yesterday's mission fields are today's overseas partners. Carvings, weavings, costumes, pictures, books and other items, old or new, from countries such as Taiwan, China, Japan, Korea, India, Nigeria, Guyana and others, would be appreciated. Material to help commemorate Presbyterian outreach with ethnic groups and native people is also needed. (4) Explorer, CGIT, Boys

Brigade and Boy Scout uniforms. Any mannequins in your closet? Books and plaques from Christian Endeavour and Presbyterian Young People's Society days. Material chronicling the contributions of Presbyterian Men and the Women's Missionary Society. (5) Church furniture — A corner of the museum will depict a pioneer church interior, complete with central pulpit, baptismal font, choir railing and pews. There were no stained glass windows, crosses or pipe organs in most 19th-century Presbyterian churches. However, here's an opportunity to get rid of that harmonium and tuning fork your church has had lying around. Plaques, flags and pictures are also needed.

Presbyterians can also contribute to the national museum with a financial donation. The museum receives no funding from Presbyterians Sharing... or bequest investments and is dependent on individual and congregational gifts. Cheques can be sent to the church's chief financial officer at 50 Wynford Drive, North York, ON M3C 1J7. Organizations might also wish to consider a grant for the museum. Museum brochures are available from the convener of the Committee on History, Dr. John A. Johnston, 183 Chedoke Ave., Hamilton, ON L8P 4P2. Tel. (905) 528-2730. Fax (905) 526-8697.



A bit of Canadian Presbyterian history was present in a display held at St. Andrew's Church, Kitchener, Ont., in support of the National Presbyterian Museum campaign.

1998 Women's Conference

More than 200 women gathered in the sanctuary of Trinity (York Mills) Church, Toronto, March 7, for the opening worship service of the 4th Women's Congress. The service was conducted by Rev. Joyce Davis and Rev. Rosemary Doran, with music provided by violinist Beth Clelland, pianist Helen Peacock and the Ladies Double Trio from the Ontario Presbyterian Chorus. The liturgical dance group Dance in Motion, under the direction of Michele Middleton, performed with gospel singer Sandra Taylor.

The theme for this year's congress was "Let Us Speak, Let Us Listen." Participants had the opportunity to speak and listen at eight diverse workshops including: "Not Without a Struggle" — an account of a black community in suburban Toronto, led by Rev. Paulette Brown; "Beyond Our Borders" — a look at life in other countries, led by Karen Plater of Presbyterian World Service and Development; "Watch Your Language" — inclusive language and what it means, led by June Stevenson, editor of *Glad Tidings*; "Let My People Go" — the problems facing native people, led by Mary Fontaine from the Mistawasis Band in Saskatchewan; "A Small Group Experience, and How to Start a Small Group" — led by psychotherapist Mary Helen Garvin; "The Female Asian-Canadian Paradigm" — led by Stephanie Ling, administrator/principal of the Chinese Presbyterian Church Christian School; "Biblical Women: Voices of Sorrow and Rejoicing" — led by Patricia Dutcher-Walls, doctor of theology in Old Testament/Biblical Studies; "Listening to the Voices of the Inner City" — led by Helen Smith, women's program co-ordinator at Evangel Hall, Toronto.

The congress ended with Communion served by Rosemary Doran, Joyce Davis and the workshop leaders.

If you would like to help with the next congress to be held in 2000, or would like to start a Women's Congress in your province, contact: Peggy Liptrott (416) 924-4725, 9 MacLennan Ave., Toronto, ON M4W 2Y4.

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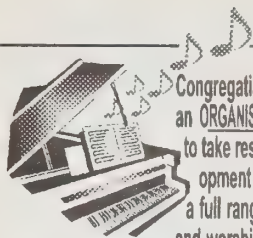
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Record faces another transition

Beginning with the September 1998 issue of the *Presbyterian Record*, all notices of pulpit vacancies listed in the Transitions section of the magazine will be charged as classified advertisements. There will be no charge to congregations on the magazine's Every Home or Club 50 plans.

The change in policy is necessitated by yet another round of increased production costs and decreased revenue. The *Record* **does not** receive any subsidy from the national church. Most of its revenue comes from subscriptions and, to a lesser amount, advertising. Unfortu-

nately, for the past two years, the magazine has been forced to budget for a small deficit. Yet, despite financial constraints, the *Record* continues to be an award-winning magazine, receiving seven awards at last year's Canadian Church Press convention.

In the case of vacancies, presbyteries will be billed at the regular classified rate of 90 cents per word. The exemption to churches on the Every Home Plan or the Club 50 Plan is a small incentive for congregations to subscribe to the denomination's national magazine through one of its group plans.

News Scan

The Apostle Bob

Actor Robert Duvall has won the Grace Prize for his role in *The Apostle* at the *Movieguide* awards banquet held in Universal City, California. The Grace Prize, sponsored by Morgan H. Grace Jr., is presented annually "to the one actor who, through his or her performance, best exemplifies God's grace and mercy towards us as human beings."

"I tried to do the best I could with my own knowledge of the Bible," Duvall said of *The Apostle*, the story of a Pentecostal preacher from the southern United States. Duvall, who wrote and directed the film, also received a best actor nomination at this year's Academy Awards for his portrayal of the preacher.

Will that be cash or charge, pastor?

A credit card company, a bank and a missionary organization in Argentina are to launch a credit card for ministers and missionaries. *Visa*, Argentina's Banco Mercantil and the Manantial Missionary Cooperative have signed an

agreement to establish the "Visa-Manantial" card. The cooperative will earn a percentage income from the card. The card does not require a sponsor or guarantor, has a credit limit of US \$1,000 and is intended for pastors, Protestant workers and other church members nominated by pastors. The card is intended to provide credit for pastors and Protestant workers who often cannot get a credit card because they cannot prove their level of income. (ENI)

So high, can't get over it

When a Pentecostal Baptist decided to take to the skies over England in a paramotor — a parachute with a motor attached — he hoped young people hearing him preach as he flew over their houses would believe the voice from on high was "the voice of God." But, on his premier flight, he never got high enough to persuade anyone he was speaking from the heavens. Instead, he found himself hurtling through a housing estate at 32 kilometres an hour, only 1.8 metres above the ground. (ENI)

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Other News

Nigerian church leader seeks peaceful solutions to country's woes

A.O. Anya, a retired professor of the University of Nigeria and an elder of the Presbyterian Church of Nigeria, was the guest at a small reception held at the church offices in North York, Ontario, March 27. Prof. Anya was in Canada to speak about the work of the Community Development Fund, a new initiative in Nigeria which funds programs on women's issues, democracy and human rights. He chairs the board of directors for the fund.

Anya believes Christians concerned

about Nigeria should participate in government processes to try to shape them for the better. He obviously practises what he preaches and is a member of high level government committees. He is also the recipient of the Nigeria National Merit Award, the country's highest honour for distinguished intellectual achievement.

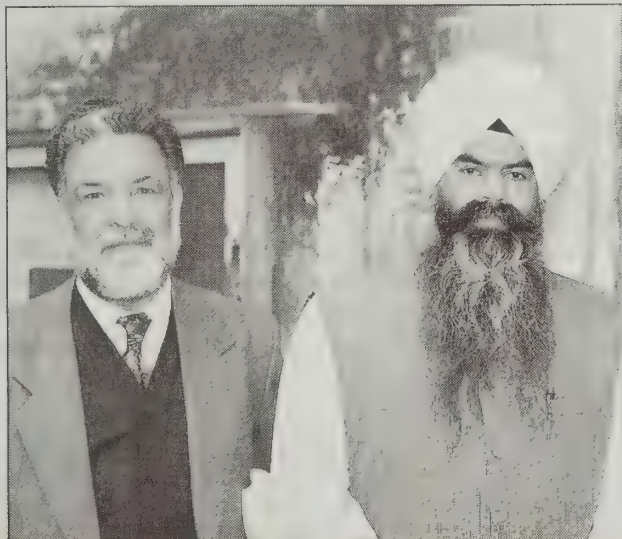
At the reception, Anya told national staff members the two best things they could do for his country were to pray and not to give up hope. Change will come, he believes, however slowly.

Former Moderator of PCUSA renounces ordination

Joan Salmon Campbell, Moderator of the denomination's 1989 General Assembly, has renounced the jurisdiction of the Presbyterian Church (U.S.A.), which means she is no longer a Presbyterian minister. This occurred after she started her own church in the neighbourhood of St. Mark's Presbyterian Church, the congregation she was serving in Cleveland Ohio. Several members of St. Mark's have defected to join her new church,

which she started without the consent of the local presbytery.

Pat Brown, Moderator of the 1997 General Assembly, believes the move is the result of a conflict that "boiled over" at St. Mark's before the presbytery's administrative commission could come in and help resolve it. "Joan left with them rather than them leaving with her," Brown says. "She's a woman in great pain." (PNS)



Clarence McMullen, a missionary of The Presbyterian Church in Canada who teaches at The Christian Institute of Sikh Studies, Baring Union Christian College, Punjab, India, is pictured with the Jathedar of the Akal Takhat, head of the Sikh community world-wide. The two men were participants at a large inter-faith event which also included the head of the Ahmadiya Muslim community in India and representatives of the Hindu community.

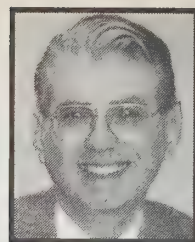
Kenya's churches call for intervention by U.S. and U.K.

Kenya's church leaders have called for the United States and Britain to bring pressure to bear on the Kenyan government to ensure that the recent tragedies in Rwanda, Burundi and Somalia are not repeated in Kenya. The church leaders' call for outside pressure demonstrates their sense of alarm as Kenya's ethnic, social and economic problems worsen following the re-election of President Daniel arap Moi's government at the end of last year.

Relations between the Kenyan government and the churches have been tense for several years, but have deteriorated rapidly in recent months. Immediately after the December election, the church leaders tried to urge Kenyans to accept the election results, but their hopes for improvement in the country evaporated quickly as ethnic violence broke out in January, resulting in more than 200 deaths. The church leaders said the government was implicated in the tribal violence which, they suggested, was directed against ethnic groups who had supported the opposition parties in the election.

In a joint statement, church leaders, including Dr. Jesse Kamau, Moderator of the Presbyterian Church of East Africa, urged the Kenyan government to set up a "constitutional conference" to discuss the future direction of the nation. The statement rebuked the government for its "lack of commitment" to the rule of law and the protection of human rights. Referring to the ethnic violence, the church leaders urged the British and United States governments to bring pressure to bear "to stop these murderous acts forthwith."

President Daniel arap Moi accused the churches of "preaching falsehoods" and creating turmoil. (ENI)



Going to Church May Fill a Cavity

I am a young man who has been a believer for a number of years. Although the initial wonder of my first steps of faith has gone, I read the Bible every day and pray in the morning and at night. I know the Lord is guiding me daily. One of the matters that looms large is church. Other people seem to have no problem — and no effort seems involved. With me, church-going is like pulling teeth. I don't find the experience of church helpful.

The joys of your faith journey and commitment ring loudly and clearly through your letter. I am reminded of what I read recently about the increasing disillusionment of the younger generation with the church: "These are not people who have given up on the faith. On the contrary, they may be quite articulate regarding spiritual matters. Indeed, some have remarkably vibrant spiritual lives" (Marva J. Down in *Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*).

Yet, I do not believe our faith can remain vibrant unless we are connected with our sisters and brothers in Christ. If we take the Bible at all seriously, we should heed its advice of "not neglecting to meet together, as is the habit of some...." (Hebrews 10:25). We read in the Gospels that Jesus attended synagogue "as was his custom" (Luke 4:16).

In your letter, you hint that "obligation" and "duty" motivated you to drag yourself to worship services; but your mind wandered in the services, and you couldn't wait for them to end. Well, OK. Obligation and duty — things like responsibility and accountability, bearing each other's burdens and the like — are what we get involved in when we make a

decision to become disciples of Christ.

So, we drag ourselves off to church, often out of duty, not wanting to disappoint other congregants by being absent (because we will be missed!). And then it happens! Some Sunday, when we least expect it, we are led into God's awesome presence as we worship! And we are never quite the same again.

When we accept Jesus Christ as Lord and Saviour, we become part of his Body, the Church. We become part of a new family, the "household of faith" — all whom Jesus calls "brother, sister, mother ..." because they also seek to obey God's Word. This means having to rub shoulders with people we might not want to rub shoulders with under other circumstances. But they are "family" in Christ and, although we get to choose our friends, we don't get to choose our family. They are there for us to work with and to love as best as we are able. (In church, we are challenged — and how we are challenged! — to put I Corinthians 13 into practice!) I know, it's not always easy to be part of a church community, especially when tensions and conflicts are part of so much of church life these days. Yet, there is another side: experiencing the depth of support, spiritual and otherwise, from being part of a truly caring "family of God."

It is said that our actions speak louder than words. People in your neighbourhood eventually notice when you back your car out of the driveway every Sunday to go to church. You are making a public statement. It means you are not afraid to identify yourself publicly with a bunch of people who have had a bit of a bad rap over recent years. "Oh, you're one of them." Not always easy, I know.

As I read your letter and notice the present vibrancy of your faith, I say to myself, "This person has faith to share."

It is important that you be with others whose faith may not be as experiential as yours has been and is. Your humble witness could be invaluable to them. You have so much to offer to the whole Body of Christ. And the Body of Christ has so much to offer to you, to help you grow ever stronger in the faith.

In today's society, we have embraced the culture of the individual. We want our personal needs satisfied. There is more than a hint of that in your letter. But the Christian faith is a communal faith — not a thing to be held privately. The whole of Scripture talks in terms of "community."

Mind you, if you attend church simply as part of an "audience," as a spectator or as the consumer of a religious product, and, if you are not connected with others in the congregation through bonds of service and friendship, then I am not surprised "going to church" is not helpful to you. I believe congregational worship is more likely to come alive for us when we know ourselves to be part of a living, working body of believers.

The fact remains, you need a "family." It may not be the local neighbourhood church you have tried. For you, at this moment, it may be a small fellowship group where you study Scripture and pray together. Small groups have their potential drawbacks since relationships in such groups often get severely tested and the group itself may well rupture over time. But it is a beginning.

Think about this: Jesus called upon those who would follow him to deny themselves and take up the cross. Could it be, in *your* case at this time, "taking up the cross" involves going to church? **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.



Irrational, Wonderful Love

Jason Cassidy. Popular, smart, handsome but not irritatingly so. My first crush. Of course, he didn't have a clue I even existed.

But that didn't affect the way I felt. Indeed, if he'd returned my feelings, I probably would have lost interest. My crush on him was as much daydream as reality. It didn't matter what he was really like; all that mattered were my feelings for him.

Most of us can recall the name of the person we had our first crush on, and will remember until we're 80. The fact the person who wears that name bore little relation to the dream-figure we built in our minds, the fact nothing ever happened and we would have been disillusioned if it had, doesn't matter. That person will always be slightly special.

There's something amazing about the intense, over-the-top sensation of first love. Fuelled by hormones and insecurity and fantasy, emotions swing from ecstasy to despair. One smile can send us soaring. We daydream about her, take insane detours just to walk by his house, and become inane idiots if we have to speak to her. We start learning his hobbies, but writhe with embarrassment if someone teases us about our sudden interest in kick-boxing. We listen to her music, cheer for his favourite sports team, sign out the library books she has previously borrowed. We desperately want the other person to know how we feel, yet hope to high heaven she'll never find out. We've all been there.

Throughout history, theologians have compared erotic or romantic love to the spiritual love of God. The allegorization of the Song of Songs is the most obvious example: a dialogue between two lovers became

a metaphor for the love between God and the Church. The Church is still frequently referred to as the Bride of Christ.

Romantic love language was used to express not only the love between God and the Church, but the love of individuals for God. One writer calls Jesus his "heart's love," his "heart's joy"; another describes the "love-longing" for Jesus that pierces his heart. Mystics often used erotic terms as the only language capable of expressing the powerful, almost tactile love they had for God. Nuns, when they took their vows, were described as being "married to Christ."

Nowadays, though, we tend to think of God as a parent, or a protector, or a ruler rather than as a lover. We shy away from using erotic metaphors to describe our love for God. Perhaps, because we still have some Victorian hang-ups about sex and romantic love, we hesitate to use that language when we attempt to express the inexpressible.

Most people don't think of God as their girlfriend or boyfriend. Yet, surely, God fills that role as much as the role of parent, or brother, or friend. And that inexpressible, inexplicable flash of love and unity that we sometimes feel for God — a feeling that defies all logic, all rationality — surely that feeling is closest to the thrill of love at first sight. Surely we turn to God for comfort and caring in times of trouble as a long-married person turns to a spouse. Surely the longing that fills us when we love someone is akin to the desperate longing we feel for God.

Like any true love, however,

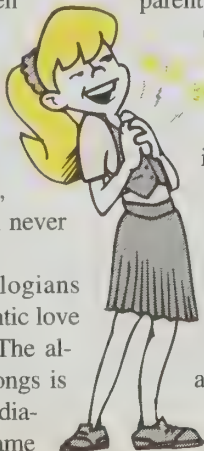
our love for God goes both ways. And while God sometimes loves us like a passionate lover, sometimes like a long-suffering, long-beloved spouse, I think God's love for us is most like a teenager's first crush. It doesn't matter if we return God's love, in the same way it doesn't matter if the Jason Cassidys of the world know we exist — God will love us anyway. Hopelessly, stupidly. God will go miles out of his way to pass us with the hope of catching the glimpse of a smile, the hint of returned devotion. God will hang around for hours, days, years with the hope we'll notice him.

Long after reasonable, sensible people would tell him to give up, God keeps loving us, hoping, some day, we will return even a smidgen of that love.

God's love for us is passionate, intense, overwhelming. Irrational. Completely unreasonable. And utterly wonderful. But unlike a teenager's crush, this love is not transient — it will last our lifetimes and beyond. Unlike a teenager's fantasy, God's daydream of us is our reality; he does not create a perfect image of us but loves us as we are.

Sometimes, in our intellectual, calm, utterly Presbyterian churches, we forget God is found as much in passionate emotion as in reasoned theology. We need to look to our teens — in their exuberance, their intense friendships, their fervent romances — to remind us of God's amazing love. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.





▲ THE CONGREGATION OF Trinity Church, Kanata, Ont., provided assistance to communities in the area severely affected by the January ice storm. Pictured with a station wagon loaded with casseroles and baked goods are (L to R): Marilyn O'Brien, Linda Smith, Mike O'Brien and Nancy Jossinet.

A SLIDE PRESENTATION by photographer Phillip Norton called "Sights and Sounds for a Winter's Night" provided a gentle change of pace for the Christmas carol service of Knox Church, Harrington, Ont. As well as leading the congregation in readings and meditations, the young people also prepared and served Communion. Pictured (L to R) are: (back row) Louise Monteith, Gavin Landreth, Jocelyn Landreth and Rev. Andrew Turnbull; (middle) Shannon Landreth, Christine Smith and Carrie Smith; (front) Matthew Lupton and Lyndsay Meadows.



▲ THE MUSIC MINISTRY of Robert and Thelma King was recently recognized by the congregation of St. James Church, Chatham, Ont. Robert served as director of music from 1961 to 1997 and Thelma served as organist from 1987 to 1997.



▲ A NEW ADDITION, which includes elevators, accessible washrooms, a nursery, a multi-purpose room, a renovated kitchen and a church school and choir room, was dedicated at Shakespeare Church, Shakespeare, Ont. Pictured at the ribbon-cutting are (L to R): clerk of session John Zehr, Matthew McGonigle, Lillian McTavish and Donald McTavish.

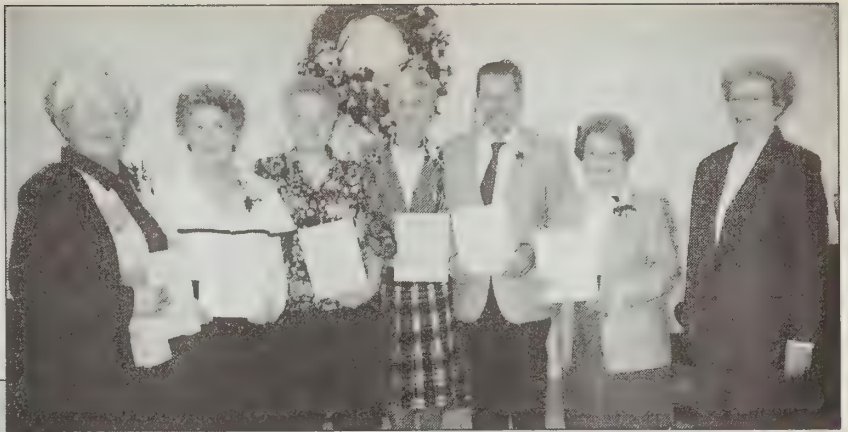
THE CONGREGATION OF St. James Church, Etobicoke, Ont., held a luncheon to honour Tom Shields for his 50 years as an elder and clerk of session.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

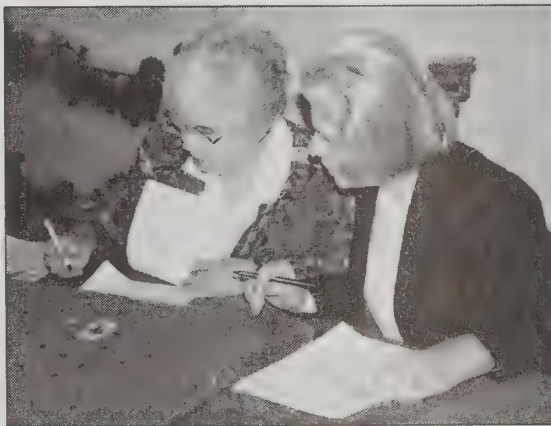
PEOPLE & PLACES

CERTIFICATES RECOGNIZING 50 years of membership at St. Andrew's Church, Welland, Ont., were presented to (L to R): Miriam Yari, Robina Vince, Joan Brewster, Ethel McIntyre, Tom McIntyre and Bea Bowerman by Dolores MacLeod (far right).



REV. BYRON NEVIN was recently designated minister emeritus by the congregation of St. Andrew's Church, Ancaster, Ont. Pictured are (L to R): clerk of session Cliff Andrews; Rev. Byron Nevin; Rev. Ron Archer, minister of St. Andrew's; Rev. Don Herbison, clerk of the Presbytery of Hamilton.

THE LADIES GUILD of the Church of St. David's, Halifax, made a commitment to bring some Christmas cheer to 20 families in need. In addition to serving a complete turkey dinner, the guild provided the families with groceries and made sure each person received a gift. Pictured, Margaret Pace and Marg Cox check a gift list.



A SPECIAL CELEBRATION to mark the retirement of Rev. Ken Barker was held at St. Andrew's Church, Owen Sound, Ont. Among the many gifts presented to Ken and his wife, Sandra, was a birdhouse built by a member of the congregation to resemble a shelf of books — including Ken's own book on Presbyterianism in Owen Sound.



THE MARY AND MARTHA SOCIETY of Knox Church, Stratford, Ont., celebrated its 50th anniversary last year. Thirty-eight past and present members attended a morning worship service, followed by lunch and anniversary cake in the banquet hall.

PEOPLE & PLACES

PICTURED TOASTING the haggis at a Robbie Burns Night held at St. John's Church, Port Perry, Ont., are (L to R): piper Jason Stewart, clerk of session Jim Skimming, guest speaker David Bruce and Alastair Dickie. As well as haggis, the men's breakfast club served a roast beef dinner and home-made pies. (Photo: *Port Perry Star*)



THE WMS OF First Church, Nelson, B.C., welcomed Rev. Calvin Brown, executive director of The Renewal Fellowship Within The Presbyterian Church in Canada, at a recent party. The group also presented a cheque for the work of the Renewal Fellowship.

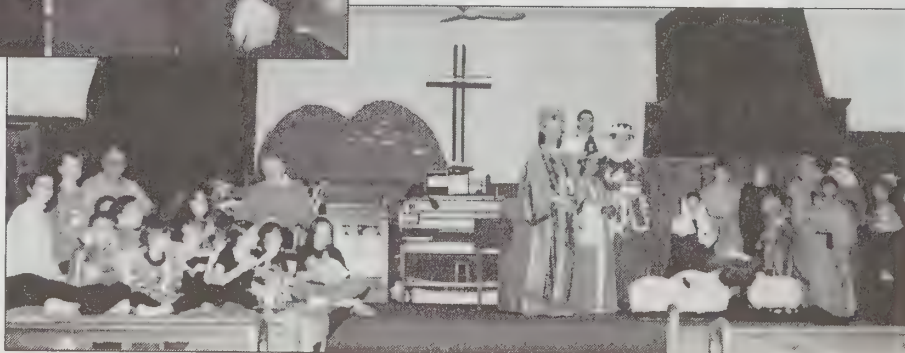


THE CONGREGATION OF Knox Church, Sudbury, Ont., which has had a long association with the Chinese community, held a celebration banquet and program for the Chinese New Year, 4696 — "The Year of the Tiger." Pictured (L to R) are: Rev. Stan Self, interim minister; Christine Self, Lynn Wong and Peter Wong, regional chair for the District of Sudbury.



AN ECUMENICAL EFFORT between Cookstown Church, Cookstown, Ont., and the local Anglican parish resulted in a 10-week Alpha course on the Christian faith, held at Cookstown Church. Pictured is the team of Presbyterians and Anglicans who conducted the course at a supper and training session held at the Presbyterian manse. In the back (L to R) are: Harry Austen, Kim McArthur, Stephen Kirkegaard, John Borland and Larry Brolley. In the front are: Marian Houghton, Carol Smith, Carol Burt and Jean Teal. (Absent: Robert Pool).

MORE THAN 50 CHILDREN and volunteers combined to produce a Christmas pageant at Hopedale Church, Oakville, Ont., the first such pageant to be held at Hopedale in 23 years.



PEOPLE & PLACES

DURING 168TH ANNIVERSARY celebrations at St. John's Church, Windsor, N.S., last year, a new Rogers organ was dedicated. Pictured are Margaret Curry (left), chair of the memorial fund; Norman Matheson, chair of the anniversary committee; and Rev. Patricia Rose.



THE SENIOR CHOIR OF Knox Church, St. Thomas, Ont., hosted an evening for Jim Gillick (left) and Doug Hague who retired at the end of 1997 after more than 30 years as members of the organ and music committee.



THE CONGREGATION OF Melville Church, West Hill, Ont., honoured Rev. Wallace Whyte and his wife, Grace, on his retirement after 28 years as minister of Melville with a celebration held at a local community centre. Close to 300 relatives, friends and colleagues applauded as Bill Fodor piped the Whytes and special guests, including Moderator of General Assembly John Congram, into the hall. The evening featured highlights of the Whytes' ministry, special music, and several tributes and greetings. Mary Taylor, clerk of session, presented the couple with a "gift certificate for an overseas trip" and a gift of money. Wally also received a retirement outfit — overalls, a straw hat and a red hanky — which he donned as the evening continued to the music of Murray McLauchlan's "Farmer's Song."



PICTURED AT A Robbie Burns dinner at New St. Andrew's Church, Dover Township, Ont., are piper Bill McIntosh (right), followed by Sandra Smith carrying the haggis.



FOUR GENERATIONS WERE present when Rev. Lloyd Clifton (right) baptized his fifth grandchild, assisted by his son Maj. Lloyd M. Clifton (centre), at St. Andrew's Church, Brampton, Ont. Pictured with them are the parents, Richard and Janet Meesters, and Katrina Meesters.



Their Blood Cries Out by Paul Marshall with Lela Gilbert (Word, 1997, \$18.95). Reviewed by Richard Gillanders.

Paul Marshall writes about the persecution of Christians throughout the Third World, an account that should become an urgent concern of western Christians today. When confronted by the facts, people ask: "Can this really be true? We are completely unaware of this kind of treatment of Christians in the modern world." Marshall writes not only to inform but to shock people in churches of the West to realize their responsibility for brothers and sisters who so bravely carry the cross.

In 1990, Marshall began to explore human rights on a global scale. He soon found himself confronted by the deliberate and unrelenting persecution of Christians in the world of Islam — in India and China, in Indonesia and smaller Asian countries, in North Africa, and in North America among the Chiapa people of Mexico. On page after page, he catalogues how Christian groups are harassed, marginalized, imprisoned, tortured and sometimes put to death. This happens, he says, "simply because they are Christians. Their usually peaceful and quiet beliefs stand as a rebuke to those who are corrupt, to those who cannot tolerate the presence of any view but their own, and to those who want to make their own political regime the only focus of loyalty. Their very existence is a silent witness to a claim beyond human control." Marshall implies a parallel between many Christians today and those of the Roman world when people had to choose between loyalty to Caesar or to God.

Marshall examines the world of Islam. Notwithstanding words of the Prophet about tolerance and current instances of amicable relations between Jews, Muslims and Christians, a new al-

most universal militancy has arisen in Islam. The rules of Shari'a Law prevail — the sacred law of Islam. This includes blasphemy and apostasy — the criticism of anything Islamic and the conversion from Islam to another faith. This law permits unfettered attacks against minority faiths. In most countries, only the worship of Allah is permitted. Proselytism is forbidden. Converts from Islam to Christianity are considered apostate and are subject to death. This is especially true in Saudi Arabia and Sudan.

In China in the 1950s, the Catholic Patriotic Association was established and, for Protestants, the Three-Self Patriotic Movement. Outside of these organizations, monitored and controlled by the government, are the hundreds if not thousands of house churches who are promised no freedom and are frequently persecuted.

Buddhism and Hinduism in India are generally regarded as tolerant religions, but intolerance toward Christians has been on the rise for many years. Despite the rites accorded to Mother Teresa upon her death, local customs and prejudices prevail in other areas. Constitutional rights appear to mean nothing.

Marshall has additional chapters on the Russian Orthodox Church under Communism and the situation in Eastern Europe. He also speaks of Christian against Christian (primarily Roman Catholic against Protestant) involving over 100,000 Chiapas in southern Mexico.

Why are people in the western world not better informed? According to Marshall, organizations such as the National Council of Churches in the United States, the World Council of Churches, the Alliance of Reformed Churches, Amnesty International and Human Rights Watch must all share some of the blame. The media, he says, has shown widespread neglect in covering human rights and, specifically, Christian issues.

Governments also are not excluded. "Admittedly ... it is difficult to know when to remain silent and when to speak, and, if something must be said, what words to use and how many.... But the overall American record has not been one of pugnacious words ill-spoken, but of silence ill-considered."

Marshall's final chapter on "Forging a Way Ahead" requires careful reading. What we are to do and how we are to do it must become the concern of all the churches. Dialogue must be used as effectively as possible by all sources with the offending nations. One approach, implied but not specified, is prayer on the part of all God's people for deliverance and freedom for those "persecuted for righteousness sake."

Richard Gillanders is a retired Presbyterian minister who lives in Winnipeg.

Proper Confidence: Faith, Doubt and Certainty in Christian Discipleship by Lesslie Newbigin (Eerdmans, 1995, \$14.75). Reviewed by Peter Bush.

Lesslie Newbigin, an outstanding leader of the ecumenical church in the 20th century, offers the church a way to talk about its faith with proper confidence in the next century. As heirs of Descartes, who doubted everything until he got to "I think therefore I am," and the Enlightenment commitment to trust only scientifically provable facts, the church in the western world has had little confidence in speaking to the surrounding culture. The intellectual impact of the Enlightenment led to two seemingly divergent responses within the church.

The first response was to wholeheartedly embrace the scientific method. Through its use, scholars hoped to find an irreducible, provable core at the heart of the Christian faith. This commitment to

the scientific method led to the sociological study of religion and the so-called "higher criticism" of the biblical text. What these scholars discovered, however, was that doubt, which is at the heart of the scientific method, could never be satisfied. There was nothing of the Christian faith that could be proved scientifically.

A second response, led by individuals appalled by the results of the first approach, whole-heartedly embraced the Christian faith. Then they set out to use the scientific method to prove the Christian faith was rational and logical in scientific terms. This group failed to realize that they, like those in the first group, were allowing science and its accomplice, doubt, to determine the core of the Christian faith. As Newbigin notes, doubt, which promises to give us certainty eventually, will always leave us with nothing but an empty shell which cannot sustain and nurture our faith.

Newbigin calls the church to move be-

yond the questions that doubt and science ask to deal with the questions that faith asks. He applies this to one of the perennial debates in the church: "The important thing is not how we formulate a doctrine of biblical authority but how we allow the Bible to function in our daily lives."

This short book could be used in a number of ways: in adult Christian education classes; as a help to university students struggling with science versus faith questions; and as a source of pithy quotations for newsletters, bulletins and the like.

Newbigin calls the church to get out of the intellectual ruts of the past and to clearly affirm the "Christian faith is not a matter of logically demonstrable certainties but of the total commitment of fallible human beings putting their trust in the faithful God who has called them."

Peter Bush is minister of Knox Church in Mitchell, Ont.

When Faith Is Not Enough by Kelly James Clark (*Eerdmans, 1997, \$26.75*). Reviewed by Laura D. Alary.

When his young daughter becomes fussy or upset, author Kelly James Clark admits he has occasionally attempted to bribe her out of her tears by offering her candy if only she will be a happy girl. Inevitably — believing she is doing what her father wants and that she will get her

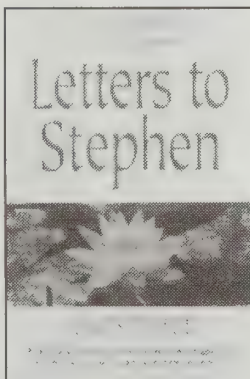
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reward — his daughter will paste on a fake smile, hold out her hands for the treat and chokingly say, "I'm a happy girl now, Daddy!"

Many Christians, suggests Clark, relate to God in a similar way. Believing God expects only happy faces and unwavering trust, many devout Christians smother their doubts and uncertainties, mask their grief and beat back flames of anger. They fear that if they acknowledge their rage against God or voice their doubts, they will be rejected and will not "get their candy," so to speak. The questions: Is this the sort of relationship with God which ought to characterize the mature Christian? What is doubt? For that matter, what is faith? Are the two mutually exclusive? Can one doubt and still be a Christian? Is absolute certainty of belief possible, or even desirable?

In *When Faith Is Not Enough*, Clark endeavours to explode the myth that fake happiness and unthinking certainty are Christian virtues. Yet, he does so not to glorify doubt but to encourage readers to seek a more honest and authentic faith. From the outset, Clark promises readers a harrowing ride, a dangerous journey through faith and doubt, rapidly switching tracks from moments of light to moments of darkness.

Sure enough, the reader's ride is a wild one, "fraught with emotional ups and downs," as Clark brings us face to face with questions we might otherwise avoid unless forced to confront them. The book is divided into two sections. Part One takes a hard look at the doubts many thoughtful people harbour about God's existence and goodness, and asks what it means to have faith while living with doubt which is an inevitable part of being human. Part Two ponders the meaning of life, challenging readers to ask themselves honestly who they are, who they pretend to be, where their identity is rooted and whether they see their lives as meaningful or as simply flitting from day to day, filling up time with endless distractions.

When Faith Is Not Enough makes no pretense of asking new or original ques-

tions; neither does it offer pat answers or reassuring solutions to the most profound and disturbing mysteries of human existence. The book's goal is more modest: it redefines faith in a way which makes room for intellectual uncertainty. Clark argues that honest, biblical faith is a *decision*. It is about choosing a path and travelling it, like Abraham, even though we are not certain we will end up where we want to end up and may, occasionally, despair that our hoped-for destination is merely a figment of someone's imagination.

Despite its title, *When Faith Is Not Enough* turns out to be a book about faith or, at least, a book about doubt written by a person of faith. While it shocks and disturbs, drags us where we don't want to go, and forces us to look at ourselves in unflatteringly harsh light, it does so not to be destructive but in order that, at the end of the ride, our faith may be real and authentic.

Clark writes with honesty and frankness. The wonderful quotations at the beginning of each chapter offer the interested reader a taste of other classic

writings on faith and doubt. Clark is an effective story-teller and has a gift for dreaming up thought-provoking analogies.

When Faith Is Not Enough is a book for everyone, regardless of religious commitment. But it will specially benefit anyone who has stifled pain and doubt for a long time, pasting on a fake smile in the hopes of pleasing God and appearing to be a "good Christian." Dare to be honest, urges Clark, with God, with yourself and with others. Perhaps, eventually, faith will seem like less of a pretense to be kept up and more of a commitment freely made in spite of acknowledging the doubts. Maybe, in time, the mask will fall away and be replaced, this time with a genuine smile.

Laura Alary is a post-graduate student at the Toronto School of Theology.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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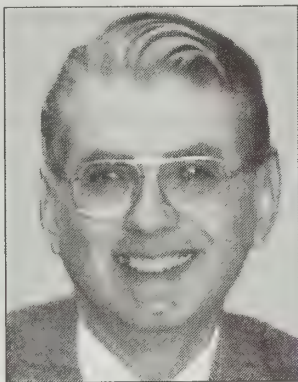
Selections from *The Book of Praise*
by the Presbyterian Youth Council
of Winnipeg.

The Presbyterian Youth Council (PYC) of Winnipeg has recorded a selection of music from the new *Book of Praise*. The recording is available on CD for \$16 and

on cassette for \$12, plus \$5 postage and handling. Proceeds will help send delegates to the Presbyterian Youth Triennium in West Lafayette, Indiana, this summer. To order, call Matthew Brough at (204) 632-4057; fax (204) 694-4513; e-mail: pycpres@pangea.ca or place an order through the PYC's Web site at www.presbycan.ca/pycweb.



CONGRATULATIONS



PLOMP, REV. TONY, *Record* columnist 17 years, 30 years minister of Richmond Church, Richmond, B.C., from your friends at the *Presbyterian Record*.

DEATHS

VAN GELDER, REV. WILLIAM D., 46, died on March 21, 1998, in Ottawa, of chronic leukemia.

Bill Van Gelder was born in Tyler, Minnesota. He attended Northwestern College (Iowa) and studied theology at New Brunswick Theological Seminary (Reformed Church in America) in New Jersey. He first came to Canada in 1977 as a doctoral candidate in Christian ethics at McGill University, Montreal. Returning to the United States, he served the Essex Community Church and the Whallonsburg United Methodist Church in New York state, from 1982 to 1985. While there, he was active in many community organizations and was a local leader in the peace movement.

Bill emigrated to Canada in 1985 and was received as a minister of the Presbyterian Church in 1987. He served as co-pastor of Westminster, Chauvin, and St. Andrew's, Wainwright, Alberta, from 1987 to 1993. During that time, he wrote a weekly column for a regional newspaper. Since the beginning of 1994, he lived on a farm near Cobden, Ontario, where he pursued many interests; among them, running, gardening, astronomy, photography and writing. He was a regular supply preacher in Presbyterian and United churches throughout the Upper Ottawa Valley. He served as

interim minister of First Presbyterian Church, Pembroke, Ontario, 1996-97.

Bill Van Gelder is survived by his wife, Rev. Patricia (Page) Van Gelder; his parents (Ray and Marge); four brothers (Dennis, Ron, Merlin and Curtis) and their families.

Anyone wishing to remember Bill with a gift may do so to The Canadian Cancer Society or to The Canadian Wildlife Federation. ADAM, THORNTON "TOM," longtime and faithful member, an elder and a member of the board of trustees, of Rogers Memorial Church, passed away on Nov. 12.

BALHARRIE, ILA, former member of the choir, Mission Band, Evening Department-Women's Missionary Society, Friendship Club and active member Missionary Fellowship, third-generation attendee, Erskine, Ottawa, Nov. 14.

CORKUM, EUGENE, 89 years, longtime member and elder of Knox Presbyterian Church, Dublin Shore, N.S., died March 5.

GLENN, MARSHALL FOCH, 79, longtime member and faithful elder of St. Paul's Church, Amherst Island, Ont., Feb. 14.

GORDON, HERBERT OLIVER, 81, longtime member and elder for 20 years, Barney's Presbyterian Church, Barney's River, N.S., died Oct. 22.

HARVEY, SYDNEY, longtime faithful member and elder of Rogers Memorial Church, passed away in December.

HEWITT, GERTRUDE, 84, faithful elder for 25 years, longtime choir member, dedicated Ladies Aid member, chair of sanctuary refurbishing committee, Durham Church, Durham, Ont., died Feb. 19.

IRWIN, ANDREW CLIFFORD "MAC," 70, dedicated supporter of The Presbyterian Church in Canada, former active member and elder at St. James Church, Chatham, Ont., and Knox Presbyterian, Woodstock, Ont.; active in the choir and membership of New St. Andrew's, Dover, Ont., Sept. 1.

JACKSON, KELVIN, T., 88, elder 55 years, longtime faithful member, Knox and St. Andrew's-Knox, Fort Erie, Ont., March 2.

KERR, JAMES "JIM," 81, longtime elder, representative elder and Sunday school superintendent, Knox, Elora, Ont., Feb. 16.

LAING, JOHN, an elder's elder, roll clerk, longtime member of the choir at Aldershot Presbyterian Church, Burlington, Ont., died on Oct. 19.

MacLENNAN, LIL, 91, received into mem-

bership June 1932, member of the WMS and former CGIT leader, St. Andrew's, St. Lambert, Que., March 13.

McKAY, ALICE, 95, longtime member of Willowdale Presbyterian Church, Willowdale, Ont., March 3; wife of the late Lloyd McKay.

McLEOD, WILLIAM D., age 95, elder, clerk of session, Dunedin Church, representative elder to Barrie Presbytery and frequent commissioner to the General Assembly, Collingwood, Ont., Oct. 16.

MURIE, JOHN, 95, longtime member, elder, Cooke's Presbyterian Church, Chilliwack, B.C.

PURNELL, LYMAN, FD, QC, 75, of Saint John, N.B., died on February 9, 1998, after a brief illness. Lyman Purnell, a son of the manse, was born in Cape Breton, N.S., and spent his early years in Ontario before moving to Saint John. He practised law from his firm in Saint John for over 50 years, and was still active at the time of his death. In recent years, he opened a second law office in Sussex, N.B. He was a faithful elder and clerk of session of St. Columba Church, Saint John, for over 50 years, the representative elder to the Presbytery of St. John for 34 years, and a member of numerous committees of the presbytery and of the Synod of the Atlantic Provinces. He also served as church school superintendent and led a young people's group for many years at St. Columba Church. From 1973 to 1979, he was a member of the Administrative Council of The Presbyterian Church in Canada, serving as its chair from 1976 to 1979. For 50 years, he was a member of the board of the New Brunswick District of the Canadian Bible Society, serving both as its president and treasurer, and, most recently, as its honorary solicitor. He was also active in a variety of professional and community organizations in Saint John. Lyman Purnell is survived by two cousins, Margaret and Stephanie Hodges, of Bristol, England.

REID, LESTER EDWARD, age 66, elder of Union Presbyterian Church, Thorburn, N.S., died Dec. 28.

SHARRA, ELVA, faithful member for 50 years, leader of Ladies Aid, WMS and Group 4 throughout these years, Alexandra, Brantford, Ont., March 14.

SIMPSON, ARCHIE MacGREGOR, died peacefully at home in his sleep March 8 at the age of 81 years. During his years as a

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

charter member of St. Andrew's, Kirkland Lake, Ont., he was elder, clerk of session, treasurer and presbytery representative elder. He served on presbytery camp board, Dorothy Lake Camp, and supported the youth of our church in PYPs. He leaves his wife, Bernice, of 51 years married, three daughters and two grandchildren. He will be greatly missed by all.

WILSON, JEAN BENNETT, former member of the Women's Guild and Circle Three, a longtime member of Erskine Church, Ottawa, died January 31, three weeks before her 100th birthday.

WILSON, JESSIE, 84, member, Ladies Auxiliary member, Bethel Presbyterian, Riverview, N.B., Feb. 21.

INDUCTIONS AND RECOGNITIONS

Klassen, Rev. Harry (interim minister), Weston, Toronto, Jan. 25.

Lane, Rev. Allan, Coldstream, Toronto, March 22.

McGale, Rev. Bernard, Knox, Welland, Ont., April 5.

Rescorl, Rev. Susanne, Runnymede, Toronto, Feb. 15.

Robinson, Rev. Linda, St. Andrew's (Merriton), St. Catharines, Ont., Nov. 30.

Wehrmann, Rev. Martin A., Scottlea, St. Catharines, Ont., Jan. 18.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Alberton, P.E.I.; Westpoint. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Charlottetown, St. Mark's; Marshfield, St. Columba's. Rev. Michael Caveney, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Halifax, Church of St. David (effective Oct. 1). Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Sackville, N.B., St. Andrew's; Port Elgin, St. James. Rev. Charles H.H. Scobie, 227 Main St., Sackville, N.B. E4L 3A7.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Saint John, N.B., St. Columba. Rev. Douglas Blaikie, 35 Crown Ave., New Maryland, N.B. E3C 1E1.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

Synod of Quebec and Eastern Ontario

Amprior, Ont., St. Andrew's. Rev. Grant Wilson, PO Box 1073, Almonte, Ont. K0A 1A0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Lachine, Que., St. Andrew's. Rev. Harry Kuntz, 92 Rockwyn Ave., Pointe Claire, Que. H9R 1W2.

Montreal, Knox, Crescent, Kensington and First (assistant minister). Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Ottawa, St. Timothy's. Rev. Stephen Hayes, 120 Lisgar St., Ottawa, Ont. K2P 0C2.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Belleville, St. Columba. Rev. A.D. MacLeod, Box 1124, Trenton, Ont. K8V 5R9.

Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.

Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.

King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.

Kitchener, Calvin (interim). Rev. Bill Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.

Mississauga, Glenbrook. Rev. Ian Mac-

Pherson, 1560 Dundas St. W, Mississauga, Ont., L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

Rockwood, Rockwood Church; Eden Mills, Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.

Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.

Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.

Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.

Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.

Toronto, Glebe (part-time). Rev. Karen Hincke, 63 Fenelon Dr., North York, Ont. M3A 3K4.

Toronto, Rexdale. Rev. Howard L. Shantz, 3845 Lakeshore Blvd. W, #411, Toronto, Ont. M8W 4Y3.

Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Warkworth, St. Andrew's; Hastings, St. Andrew's. Rev. Roger Millar, Box 327, Norwood, Ont. K0L 2V0.

Synod of Southwestern Ontario

Blenheim, Blenheim Church (half-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Dorchester; South Nissouri (effective Oct. 1). Rev. Keith McKee, 1475 Dundas St., London, Ont. N5W 3B8.

Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.

Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.

Paisley, Westminster; Glammis, St. Paul's. Rev. Alan Barr, General Delivery, Bluevale, Ont. N0G 1G0.

Priceville, St. Andrew's (half-time). Rev. Alice Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.

Tara, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

West Flamborough, West Flamborough Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Thunder Bay, Ont., St. Andrew's. Rev. Milton

A. Fraser, 350 Surrey St., Thunder Bay, Ont. P7A 1K1.

Winnipeg, Kildonan Community Church. Rev. Beth McCutcheon, 1476 Portage Ave., Winnipeg, Man. R3G 0W3.

Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.

Sylvania, Knox Presbyterian (minister); Tisdale, Tisdale United Church (second staff): 3/4 position. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Prince Rupert, First. Rev. Rod Ferguson, 1500 Edmonton St., Prince George, B.C. V2M 1X4; Rev. Ina Golaity, Box 392,

Kitimat, B.C. V8C 2G8.

Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment beginning July 15, 1998, for Western Communities Extension Ministry, Vancouver Island. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

International Ministries

Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

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ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: PSALM 100

i $(225 \div 15) + (18 \div 4.5) = \bullet$

ii $(10 \% \text{ of } \bullet) + (19.9 - 6.8) = \blacksquare$

iii $(\bullet + 6) \div (1/3 \text{ of } \blacksquare) = \square$

iv $(\bullet + \blacksquare + 2) \div (\square - 1) = \blacklozenge$

v $(\blacklozenge \times \square) - (80 \% \text{ of } \blacksquare) - \bullet = \blacklozenge$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



ArithmeCode answer from last issue: **ARISE**

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008

A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch
Illustration by Carol Kim

CHRISTIANS SERVE

Read I Corinthians 12:4-11 together and talk about the gifts God has given to you.

Here is a story about a boy who helped his mother when she was sick:

Mom Is Sick

Sean's mom was not feeling well. She lay down on the couch, shut her eyes, and went to sleep. Sean felt sad. He thought about what he could do to help his mom feel better. He remembered that, when he was sick, she covered him with a special, warm blanket. So Sean went up to his room and took the blanket out of his closet. He brought it downstairs and put it on his mom. Then, he played quietly while his mom rested.

In a little while, Sean's mom woke up. "Who put this blanket on me?" she asked.

"I did," Sean answered. "Do you feel better now?"

"Yes. Thank you for taking care of me, Sean. I feel a lot better now. Would you like to go to the park?" she asked.

"Yes, please!" said Sean, giving his mom a hug. "I'm glad you feel better, Mom."



- Talk about different ways you can care for others.
- Children can help other people by bringing a new perspective to a problem. Talk about a time when you helped someone to see a problem in a new way.
- Sometimes children can do things adults cannot do. Talk about something special you can do that no one else can.

Prayer

Dear God,
Show us how to help others in all we do and say.
Amen.

We want to know how you help.

Draw a picture of a time when you helped someone else.
Send it to us at this address:
Elmwood Avenue Presbyterian Church,
111 Elmwood Avenue East, London, ON N6C 1J4.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

Celebrate with the children you love the times when they have shared a unique perspective or gift. How can a child uniquely serve others? How can your church regularly value children's opinions and gifts?

Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love. *Contact us at:* Elmwood Avenue Presbyterian Church, 111 Elmwood Avenue East, London, ON N6C 1J4.

Slip Sliding Away

David Webber

The trains didn't run yesterday. I wouldn't have noticed except Anne brought it to my attention. I had noticed the cause of the shut-down though. TENT CATERPILLARS!

On the way up to Punchaw, British Columbia, as Linda, Chelsea and I were driving past the Quesnel area, we noticed that virtually every aspen tree was stripped of its usual lush spring foliage. The western forest tent caterpillar is only about an inch long; but, if there are enough of them, they can eat the foliage of an entire forest. And, if enough of these seemingly innocuous little worms march across a train track in their endless search for food, they can stop an entire train. It's a slippery and dangerous business trying to run a train up a grade greased with tent caterpillars. So they shut down the trains yesterday.

It is hard to believe that a glorified worm about an inch long and weighing less than a gram can stop a train several hundred yards long and weighing megatons. Hard to believe, but true. On the way home from Punchaw, I got to thinking; this natural truth turned my mind to spiritual truth.

What is it about little things? They often seem to go unnoticed in my life. This seems particularly true concerning the little things that put the skids under my spiritual walk. Let me give you an example.

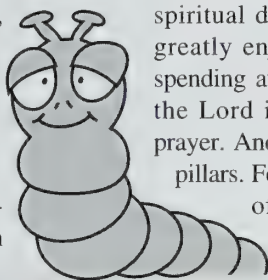
Since giving my life to Christ about 15 years ago, my desire has been to have a vibrant and consistent practice of con-

templative prayer as an integral part of my life. In my experience, it is a great blessing — perhaps the greatest blessing one can have in this life. And, so, I read all kinds of books on contemplative prayer and took several courses in the spiritual disciplines. At times, I have greatly enjoyed my daily practice of spending at least a half-hour waiting on the Lord in contemplative, listening prayer. And, then, along come the caterpillars. For me, they come in the forms of racing busyness, creeping tiredness or sluggish laziness. Whatever they are, they put the skids under my daily discipline of blessing. Little things, like some esoteric bit of paperwork I have convinced myself can't wait, so I decide to miss one day of contemplation. Or, perhaps, I have been out late one night, so I decide not to get up the half-hour early for my prayer time.

Before long, one little thing has become two, and then three; and one day has become two, and then a week, and then a month. Finally, I realize the prayer train has spun out completely.

I don't know about your discipleship, but I have found it's the little things that slip up on me unnoticed; and, before long, I am slip sliding away. I guess that is why Jesus warned: "Keep awake and pray that you may not come into temptation; the spirit indeed is willing, but the flesh is weak" (Mark 14:38). Jesus must have known about the tent caterpillars in our lives. **R**

David Webber is a minister of the Cariboo Presbyterian Church, a house church ministry in the Cariboo District of British Columbia.



Tent caterpillars can stop a train; little things can put the skids under our prayer life

Beloved Hymns

FIGHT THE GOOD FIGHT
UNTO THE HILLS
TELL ME THE STORIES OF JESUS
I LOVE TO TELL THE STORY
THE PRAYER PERFECT
NEARER MY GOD TO THEE

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America/Caribbean area
missionary

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SHARE**



Jonathan Sherbino, Jobat Christian Hospital:
One hundred years ago, a Canadian
Presbyterian doctor went to India to minister
to the Bhil people. In 1997, two Canadian
Presbyterian medical students went to India
to learn from the Bhil people.

**TO
SPEAK**




Francophone Ministries:
The Rev. David Lefneski, ministering
at Église St-Luc in Montreal

*because
God's love
has been poured
into our hearts.*

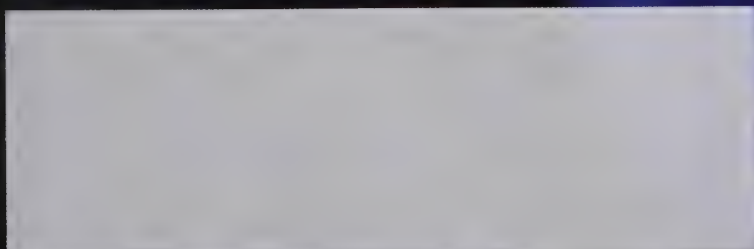
*That's why I mark my offering envelope for **Presbyterians Sharing**...*

PRESBYTERIAN Record

June 1998

A portrait of Dr. Marion Powell, an elderly woman with short, curly white hair, wearing a blue patterned blouse and a dark jacket. She is holding a pair of glasses in her hands. A small gold pin is visible on her jacket.

Dr. Marion Powell:
The Presbyterian
Missionary to Whom
Many Owe Their Lives



Dr. Gerald McCulloch, a professor of preaching, tells of receiving a typed sermon from a student. Because of a typing error, one sentence read, "Jesus taketh my quilt away." In the margin, Dr. McCulloch wrote: "That is all right. He will send His Comforter."

— James Simpson

Remembering Who You Are

I beg of you, on behalf of the whole ecumenical church, to remember that you are not the United Church of Coalitions. You are not the United Church of Concerns. You are the United Church of Christ.

— Barbara Lunblad to the General Synod of the United Church of Christ, quoted in *The Christian Century*

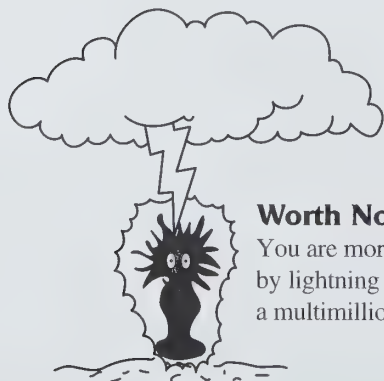
Millennium Blues

It is not unlikely that we will witness a resurgence of millenarian movements at the outset — and aftermath — of the year 2000. Prophecy will fail so many times, we may see psychologists setting up shop, trained to treat patients suffering from cognitive dissonance and post-millennial depression!

— Susan Palmer in *Books in Canada*

Last Year's Best Headlines

- "Drunk Gets Nine Months in Violin Case"
- "Something Went Wrong in Jet Crash, Expert Says"
- "Safety Experts Say School Bus Passengers Should Be Belted"



Worth Noting

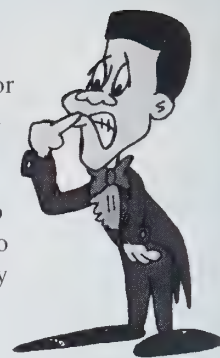
You are more likely to be struck by lightning than you are to win a multimillion-dollar jackpot.

— The Disciple

Answer the Question

I love the story of the pastor who, as he was performing a wedding ceremony, realized he had forgotten the name of the groom. When he came to the part where he needed to know the name, he asked, "By what Christian name do you come?" The groom was puzzled. This had not been in the rehearsal. So he finally answered, "I come by the name of the Lord Jesus Christ."

— Marj Carpenter in *The Presbyterian Outlook*



Engraved on Their Hearts?

Engraved on the Peace Tower of the Centre Block on Parliament Hill are three passages from the Bible.

On the front wall, through which Canadians and their MPs enter: "Give the king Thy judgments, O God, and Thy righteousness unto the King's Son." (Psalm 72:1)

On the east side of the tower, which faces the rising sun: "He shall have dominion from sea to sea." (Psalm 72:8)

And on the west side, facing the setting sun: "Where there is no vision, the people perish." (Proverbs 29:18)

— David Kilgour

As a Scot and Presbyterian, my father believed that man by nature was a mess and fallen from an original state of grace.... I never knew whether he believed God was a mathematician, but he certainly believed God could count and that only by picking up God's rhythms were we able to regain power and beauty. Unlike many Presbyterians, he often used the word "beautiful."

— Norman Mclean in *A River Runs Through It*

On Baptism

"The strength of believers baptism is that it bears powerful witness to the need for an individual decision of faith. It runs

the risk, however, that people may minimize the priority of God's grace and, thus, lapse into works-righteousness; i.e., the idea that one's faith is a precondition for grace."

"The strength of infant baptism is that it bears powerful witness to the fact that God alone is the author of our salvation. It runs the risk, however, that people may minimize the individual decision of faith."

— Disciples of Christ Commission on Theology, 1987



A Vision for the *Record*

I had a dream the other night. It was some indeterminate date in the future, but the place was definitely coffee hour after Sunday worship. One man started the conversation by asking, "Did you see the latest issue of the *Record*?"

"Did I?" came a chorus of answers.

"I can hardly wait for that magazine to come through the mail slot," one woman piped up. "It's the first thing I go for."

"Same here," replied another. "Why, I hear 85 per cent of our churches are now on the Every Home Plan!"

"I was particularly taken by that article on attending church through visual reality," chimed in a young man with a pony-tail and wearing a ring in his nose. "They say it's just like being in a large group but you are actually in your own home. The technology must be something else! It sure is great for people in isolated places."

"But did you see what the General Assembly is proposing?" spluttered an elderly gentleman. "Why, it is bad enough we have homosexuals in the pulpit, but now they have some crazy notion about a consecration service to bless 'non-traditional relationships.' Just more blasphemy in the name of political correctness if you ask me. I won't stand for it!" This last comment was so loud, I awoke with a start. Was it only a dream? Or was it a vision of the future for our church magazine?

Well, the dream is apocryphal, but the vision is not. The *Presbyterian Record* Committee is, in fact, trying to develop a vision. The editor and staff have done a terrific job with limited resources to produce an award-winning publication 11 times a year. But, still, our subscription base and readership are slipping. The fact our circulation is suffering less than that of magazines produced by other denominations is small comfort. So what to do?

In a few words, our vision is to make the *Record* a "must read" in every Presbyterian household. As in the dream, we want people to anticipate the magazine's arrival eagerly. To do this, I believe the *Record* must be prepared to get into contro-

versial areas of our faith. The times are changing, so how can our church respond to the pressures? Are there new technologies which can expand our reach or make worship more meaningful for people in the pews? What new initiatives are we

taking to reach out to those who live outside of the traditional mom, dad and two children families? Who are today's scribes, Pharisees, tax collectors, sinners and outcasts; and how do we touch their lives?

Too radical? Perhaps. But our Saviour was hung on a cross for being too radical in his day. Our vision does not include crucifix-

ion for the staff, or the *Record* Committee for that matter. But it definitely does include making the *Record* an interesting, exciting and worthwhile read throughout our church and beyond.

Your thoughts? **R**

R. W. Ford is convener of the *Presbyterian Record* Committee and a member of St. Giles Church in Sarnia, Ont.

How to make the *Record* a "must read" in every Presbyterian household

Glass

I glory not in cloud-skimming skyscrapers,
nor in glass glare of a rising sun.
I glory not in concrete and steel,
nor in parks manicured with magnificence.
I glory not in cathedrals of stone and wood,
with stained windows and smooth pews.
I glory in the perfect Parable-Maker,
Who loves people of broken glass and spirit
Who knows my story and still loves me.
I glory in the divine Coach,
in His sense of direction
and His ways with wayward me.
I glory in the Light of the world,
Who takes my nicks and chips and scratches
Who makes me into a looking glass,
reflecting Him.

— Joan Bond

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15

Every Home Plan (80% families subscribe): \$9

Club 50 Plan (50% families subscribe): \$11

U.S.A. and Foreign: \$20

Single Copies: \$2

All prices include GST.

Acceptance of advertising does not imply
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Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
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Thanks for the Memories

At a recent gathering of a few former Moderators, we mused on how fast the year we served as Moderator went for each of us. Suddenly, I am faced with making my final contribution to the Moderator's column in the *Record*. I will share some of the things I have learned or had confirmed about our denomination during the past year.

1. Every Moderator I have ever known has said something like this: "The depth of the generosity, commitment and prayers of our people are deeper and wider than I could have ever imagined." I echo those sentiments. For that reason, I wish every

Musings on the good, the bad and ... in the church

member of our church could be Moderator for at least one day. As Moderator, I experienced the loving, caring side of the church which, unfortunately, some do not encounter frequently enough.

2. Within reason, our people are prepared to provide their leaders with wide latitude in what they say and do. I brought greetings, represented our church, met with other church leaders, spoke out on social

issues, signed petitions and wrote to political leaders offering both praise and criticism. Much of this I reported in the *Record*. I cannot remember one person saying the Moderator should not have said or done any of these things. Our people have great respect for the office and for those who hold it.

3. I am glad I decided to emphasize the need to support ethnic ministries in our denomination. Much of the life and vitality of Christianity in Canada resides in these groups. At the same time, we must see all ethnic ministry as temporary. No long-term future exists for it in the church — whether it be Scottish or Korean. Revelation 7 pictures the vision to which we strive: people of every race and nation worshipping together before God.

4. Many in our congregations are gaining a new appreciation of mission, its importance and their responsibility in it. But, increasingly, they are demanding to be personally involved, no longer content simply to give their money and let others allocate it. Wonderful examples of congregations in mission can be seen everywhere.

5. But all is not positive. Conflict, often between minister and session or minister and congregation, and differences over justice issues sap our energy and resources. The reasons are many and complex; the solutions not readily available. In an age of diversity and freedom of expression, we will need to concentrate on essentials and show great liberality in non-essentials.

6. Nor have we fully grasped the realization that the present age is radically different from the past. Simply to do the same things better (although it will help) will not be good enough. We need to learn how to minister in situations which will be less characterized by "decency and order" and more by messiness and the need for flexibility.

7. During the year, I tried to make children a focal point of my visits. Looking back on this generation, Presbyterians may decide that our failure to take our children and their baptism seriously was our greatest sin. Many still do not appreciate the

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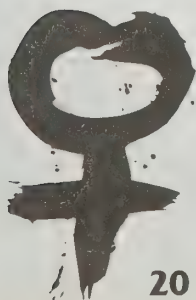
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Marion Powell in 1990.

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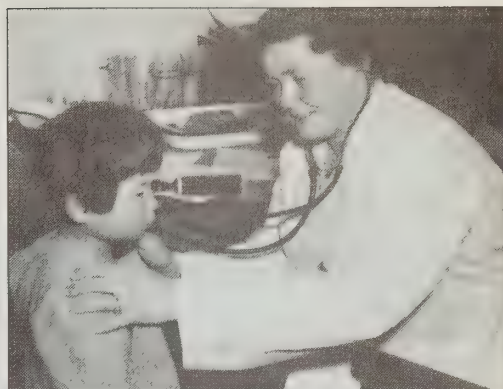


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George Gamester

One woman who loved her neighbour as herself



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The Tip of the Iceberg

My interest was piqued by letters in the February and March issues of the *Record* responding to a letter from Rev. John Vaudry (December 1997). I took note because he occasionally attended evening services in Metropolitan Church in London, Ontario, and graced me with his friendship.

One writer (John McTavish) took him to task for apparently belittling the "theologically irresponsible, impious material one finds in the *Observer*." As a United Church minister who has been saddled with exactly the above in the current Moderator, Bill Phipps, I found myself more in tune with Vaudry than McTavish.

I grew up in The Presbyterian Church in Canada (my father was Rev. Binney Simpson Black). As one whose life has been lived in both communions, and who feels in his bones the stark tragedy of the decline of Canada's mainline Protestant churches in their cultural captivity, it seems ringingly clear to me that we should take Vaudry's lament seriously. How timely to listen to the *Titanic's* captain in *Recordings* (January *Record*): "We are delighted to meet to discuss the weather for our trip. But, surely, in such

a convivial setting, it would not be appropriate to discuss the number of lifeboats or rumours about icebergs "

Gervis B. Black,
Parry Sound, Ont.

The Forgotten Gender

Alan Stewart's article "Where Have All the Men Gone?" (April *Record*) has moved me in my old age to reply that men are still out there, many needing our church to show its concern for them.

In 1954, the General Assembly asked the same question. A special committee of laymen was appointed to seek an answer. In 1955, a report was presented recommending that the committee be called The National Committee of Presbyterian Men; that men be encouraged to form associations in congregations, presbyteries and synods; and that the need for study and discussion be emphasized. The report was accepted and approved. Permission was given to organize a national conference with

representatives from each of the eight synods.

In 1956, the committee reported to the General Assembly held in Vancouver. Permission was given to engage a national director at no initial cost to the Assembly. In 1957, the founding conference of Presbyterian Men

was held with 70 men representing the eight synods. A leadership training program was introduced, and the men returned to establish groups in their communities. For the next 20 years, annual national conferences were held across Canada, plus regular breakfast meetings and study and discussion groups in congregations and presbyteries. The *Record* reported

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

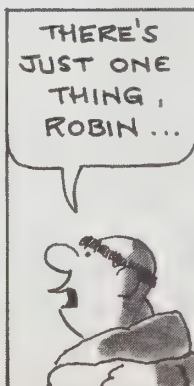
these from 1957 to 1977.

Perhaps it is time to reach out again at the national level to address the needs of men as expressed by Alan Stewart. There is a whole generation of them out there!

Roy A. Hamilton,
Etobicoke, Ont.

WATSON'S WORLD

Noel Watson



Kudos to Alan Stewart for his excellent and thoughtful reflections on "Where Have All the Men Gone?" Two things have convinced me he is right on target. The first was my reading of *I Don't Want to Talk About It*, a book about male depression by Terrence Real. The second is my work as chaplain with the Windsor Police Service. Law enforcement, a career which has traditionally involved men, is a major "loss" producer. The consequence (my observation) is that large numbers of police officers experience difficulty managing the resulting grief.

Thanks to Alan for the challenge that congregations create opportunities to address this need.

*Chuck Congram,
Belle River, Ont.*

An Ironic Blessing?

How ironic! Or is "sad" the more apt word? In the April *Record*, there is an article on Philip Yancey's book *What's So Amazing About Grace?* and a news item reporting on the Special Commission regarding Darryl Macdonald.

Yancey, a self-confessed "recovering legalist," wonders, "If grace is so amazing, why don't Christians show more of it?" I wonder what would happen if he journeyed north and knocked on the door of The Presbyterian Church in Canada seeking a "graceful church." Where would we send him?

Yes, I did read the book. Well done, Philip Yancey. Thank you for your insight and courage.

*Bruce Miles,
Stonewall, Manitoba*

A Hellish Predicament

If nothing else, Kathy Cawsey sure knows how to provoke a response. Rarely does one of her submissions fail to generate a number of letters both complimentary and critical. After reading her April column, "Life Without God Is Hell," I decided to offer my comment. However, rather than insisting (as one person told Kathy) that she will burn in hell for denying its existence, I simply want to point out some of the flaws

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Luke 10:29



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LETTERS

in what comes across as a carefully reasoned piece of logic.

First, I'm assuming her denial of hell's existence (despite Scripture's overwhelming testimony) comes from a conviction that God would never do anything as cruel as to consign people to its depths for all eternity. Instead, she believes God simply allows people to be "without" him — a condition which, she concludes, is more terrifying.

But if life "without" God is more terrifying than hell, how can it be any less cruel? It appears to me Kathy is engaging in a kind of "having her cake and eating it too" logic. It seems she wants to maintain a serious consequence for a life lived apart from God, but she doesn't want God to be actively involved in enforcing that consequence.

Secondly, Kathy says she believes in a God who granted his creatures the greatest gift of all — freedom. Using that as her benign starting point, she thereby frees God from responsibility for all the evil choices we might make.

My question is, "Why won't she cut God the same slack for the devil?" Nowhere in the Bible does it suggest the devil exists outside of God's creation, as Kathy seems to assume. That's what theological types refer to as dualism, and the Bible will have no part of it. If all evil is the result of a misuse of freedom, as I agree with Kathy that it is, why is it not as big a problem for us to exist as it is for the devil?

Thirdly, Kathy is right that the concept of evil is directly related to the concept of good. She's also right that, from a biblical perspective, evil can never be anything more than the negation of good. The fact is, evil depends upon good for its existence. Until one has defined good, there can be no evil.

But that doesn't make evil simply the absence of good. Evil can also be a determination to *not* be what good *is*, or to *be* what good *is not*. Yes, there is passive evil — we usually call it apathy. But there is also active evil — we usually call it hate. It has an agenda: to be everything good is not. And that's precisely what the devil is about. That's

why not believing in the devil, rather than being the greatest insult we can pay him, is the ultimate advantage we can give him — because one usually does not resist an enemy of which one is not aware.

Kathy will not burn in hell simply because she denies its existence. My fear, however, is that other people may end up there because no one warned them hell does exist, and because Christian people like Kathy gave them reason to believe, falsely, that it does not.

Kathy is obviously a bright person; but I think she would do well to spend some more time considering the Scriptures from which her faith springs rather than trying to rewrite the Christian faith on the basis of personal preference. Augustine warned long ago that to believe what we like about the gospel and to reject what we don't like is not to believe the gospel but ourselves. And it is precisely that temptation — to believe ourselves rather than God — that the devil first used, and which made hell a reality for us to begin with.

*Duncan Cameron,
Scarborough, Ont.*

Kathy Cawsey's April Generation Y piece, "Life Without God Is Hell," is an excellent example of what has gone drastically wrong with The Presbyterian Church in Canada (PCC).

Surely, Cawsey has read the New Testament. She must be aware that Jesus affirmed the reality of Satan as an evil, personal being time and again. Nevertheless, she rejects these teachings. It seems she wants to define her own picture of God and follow that, rather than the God who reveals himself in Scripture.

I wish I could say Cawsey's attitude is rare in the PCC, but it is not. More and more, the church is cavalierly discarding plain teachings of Scripture that are unpopular or politically incorrect and re-defining God according to its own whims. No wonder thousands of people have left this church.

*John Tors,
Toronto*

Since Kathy Cawsey first began writing *Generation Y*, I have faithfully read her column. I have not always agreed with everything she has written, but I have appreciated her ability to open up dialogue around various issues. However, in reference to her "Life Without God Is Hell" in the April *Record*, I was left wondering about the value of biblical truth.

The truth is, Satan is a fallen being and a defeated foe who freely chose against God. Disbelief in the devil minimizes the real temptations Jesus faced after fasting in the desert and the temptations each of us faces daily.

Hell is not about punishment for being bad in this life or about being condemned for stupid or evil mistakes. Hell is the result of choosing to reject God and his grace.

I agree the thought of being without God is terrifying. I also agree it is grace that allows us to be with God again. That is why it is so important to love others into heaven by helping them understand the grace of God, rather than trying to scare them out of hell.

Linda Versteeg,
St. Catharines, Ont.

Kathy Cawsey's writing is often fresh and challenging. Not this time though (April *Record*).

As for the heading, "Life Without God Is Hell," even the writer of Psalm 73 knew better: the outcome may be hell; but, until then, life without God can be a ball!

The freshness of youth and the zest of youthful faith is beautiful. But it should not cause us to call evil a mere "absence of good." We should not shrug off the genocide of Rwanda and Bosnia, the Killing Fields of Cambodia, or the abuse and murder of Kristen French and Leslie Mahaffy as merely "nothingness, emptiness."

I was born before the end of the First World War. What my eyes have seen and my ears have heard in this bloodiest and cruellest century of history prompts me to say: Kathy, you have not suffered enough. Don't step so lightly over the blood, pain and despair of my genera-

tion. Deal with it, if you must, but in the light of the Word of God, and with tenderness toward the tears of little children!

Hans W. Zegeerius,
Guelph, Ont.

Yoo Said It!

Thank you for publishing the excellent article by Young-sik Yoo, "Putting the 'C' in Core" (March *Record*). With consummate skill, Yoo has sketched 100 years succinctly. He points to the founder of the vision for Korea, Rev. William McKenzie, and the culmination of a century of service for Christ with Canadian and Korean Christians in joint partnership.

In his Korean mission history class at Emmanuel College, Toronto, Yoo recently shared a story about Canadians led to Christ by William McKenzie on his way to Korea. A student approached him after class to indicate he would share that story with his church school students. Significantly, the work of Christ goes full circle: Canadian to Korean, and Korean to the youth of Canada.

Please note there are children of the mission who hold fast to the high view of Scripture espoused by John Calvin, including obedience to the Word of God in contradistinction to the "progressive theology" that asserts human judgment over the Word of God.

Doris Grierson,
Etobicoke, Ont.

Universal Trust

I was surprised at Gunar Kravalis's comments in the April *Record* (Letters) on "unconditional universal salvation." His analysis may indeed apply to some forms of secular universalism, to the views of some faith communities, and to popular speculation about the hereafter. *Biblical* universalists ancient and modern, however, would vehemently reject his strictures. They would also be appalled at the suggestion that Jesus was kidding when he warned about "the coming judgment, hell or the outer darkness." They do indeed believe in the return of Christ, in the coming judgment, in future retribu-

Dishwasher

is a word that will always symbolize for me the problems with aging buildings. A foundation and a church gave us grants to buy our first commercial dishwasher. We got it installed, excitement in the air — but not enough water pressure! We replaced this pipe, then that pipe. We fixed this valve, then that valve. Two weeks after installation, the dishwasher was working like a charm — 60 per cent over-budget. Old buildings are quaint and homey, but we've started to dream of a new home for the Hall.

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tion, and in the necessity of repentance, leading ultimately to complete conformity to the image of the loving Creator. "Unconditional" salvationists, therefore, they most certainly are not.

The ambiguity of the biblical witness prevents me from making a firm commitment to biblical universalism, although the case for it is strong. Instead, I rest in the verdict of *Living Faith* as expressed in the final sentence of 10.3: "The destiny of all people is in the hands of God, whose mercy and justice we trust."

John C. Robson,
Peterborough, Ont.

Please Read It Again

The April issue of the *Record* contains two letters about *Living Faith* with which I disagree.

One writer speaks, incorrectly I believe, about *Living Faith* as being universalistic. Such an idea was not in the mind of the committee working on the document. What *Living Faith* does say (10.3) is that "We shall all stand under the final judgment of God" and "The destiny of all people is in the hands of God whose mercy and justice we trust." Here, we have a ringing affirmation of the sovereignty of God.

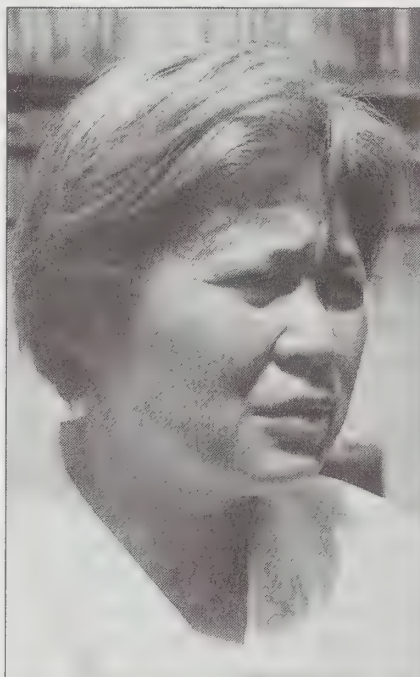
The second writer is also incorrect in stating that *Living Faith* "seems to skip Good Friday and go straight to Easter" and that there is "no theology of suffering" in it. Are we talking about the same document? The document speaks extensively about sin (2.5) and the atonement (3.4). The theology of suffering is addressed in 2.1.3,4, in 8.1 and especially in 9.3.3: "The Bible witnesses to God in Christ entering deeply into human suffering. As we behold our Saviour on the cross, we are convinced of God's love for us. Faced with the pain and agony of the world, only a suffering God can help. God is with us in our anguish."

Living Faith was endorsed by an overwhelming majority at the Assembly of 1984. That same level of support was seen at the Assembly in 1997 when it was decided to send *Living Faith* to the

presbyteries under the Barrier Act. Now, we have learned a strong majority of presbyteries has endorsed it as a subordinate standard. I believe the Assembly knew what it was doing when it received it as an "acceptable statement of faith" in 1984. We respectfully await the decision of our highest court in 1998.

Stephen Hayes,
Ottawa

A Cry for Help



Today, at our refugee committee meeting, we read a letter from Thailand. It was from a Karen (indigenous) woman, a mother of four children and a health care worker, living as a refugee from Burma in one of the camps along the Thai-Burma border.

It was a disturbing letter. Along with several thousand other Karen men, women and children, this English-speaking Christian and her family were forced to flee their village and country to take comparative refuge in Thailand. They left behind unimaginable scenes of rape, murder, enforced slavery and gross brutality. But instead of finding some measure of security in Thailand, they found a hostile Thai military doing everything in its power to try to force them back over the border.

The story of this woman and her children hits home. She is about the same age as my wife. Her four children are slightly younger than my four. How would I feel if I knew my wife and children were forced to face such atrocities, and then such inhumane treatment in their place of refuge?

To support this family would take more resources than our committee can muster. In good conscience, we cannot agree to sponsor the woman and her family unless we can find someone willing to help us with their resettlement. They desperately need a sponsor. In the foreseeable future, they will not be able to return to Burma. In the foreseeable future, Thailand will not be a safe refuge for them. I pray to God that someone can help.

If you are that someone, please call me.

Jim Patterson, chair,
Sleeping Giant
Refugee Sponsorship Group,
Thunder Bay, Ont.,
Tel. (807) 623-0717

FROM THE MODERATOR

(Continued from page 4)

irony of proclaiming worship and the Lord's Supper the two most important events in the life of the church while, at the same time, excluding children from them. Children often remain second-class citizens in our church families.

I complete the year confident that our church can have a great future. The determining factor will not be God, who remains faithful, nor the evil machinations of the world we like to blame for our woes, but us. If we die, it will be at our own hands. Our death certificate will read "Suicide."

Thus ends the lesson for this Moderator's year.

John Longram



Proprietary Programs

I was introduced to computers 15 years ago. Ralph Milton and I had recently started Wood Lake Books. We had no staff. If we wanted to get things done — anything from editing manuscripts to keeping track of invoices — we had to do it ourselves.

Computers came along at the right time. Their software programs gave us the skills that once belonged exclusively to bookkeepers, typesetters and page designers. Without computers, we could never have succeeded as a publishing house. Because we had nothing invested in traditional equipment, we could move immediately into computers. It gave us about a five-year head start over our competitors.

In those days, though, computers were more primitive than they are now. Everything was “proprietary.” If you bought a computer from Radio Shack, you also got their disk operating system (scornfully referred to in the trade as “Trash-80”). And that system limited you to their word processing program, their accounting program, their spreadsheet program ... It kind of restricted your options.

Things are different today. You can buy a computer from Compaq, an operating system from Microsoft, a virus scan from MacAfee, a drawing system from Corel, an Internet browser from Netscape, a screen saver from After Dark ... Nowadays, you mix and match to suit your particular requirements.

That’s a paradigm of what has happened in the church. It simply took longer for churches than for computers. Some 50 years ago, if you belonged to a particular denomination, you bought their whole program. If you were Roman Catholic, you used the rhythm method, went to mass weekly, took catechism classes and obeyed the Pope. If you were

Presbyterian, you believed in predestination (single or double), knew who John Knox was, and said “debts” instead of “trespasses” in the Lord’s Prayer. If you were Anglican, you could find your way through the Prayer Book with your eyes closed, received Communion weekly, and thought history had given Henry VIII a bum rap.

I was teaching Sunday school in the early 1960s when the United Church came up with what it called its “New Curriculum.” There was simply no question in our Christian education committee about what curriculum we would teach; being a United Church, we used the United Church program. Period.

In those days, you could easily recognize strangers and visitors to your congregation. Their software didn’t match your hardware. They fumbled with their worship books, stood when they should have kneeled, didn’t know what to do with holy water and forgot to genuflect.

But that’s not the way it works any more. People pick a bit of a belief from here, a bit from there. They hold Baptist convictions about adult baptism, but attend a Lutheran church for the liturgy. They borrow a bit from Buddhism about internal attitudes, a bit from native spirituality about relationships with the environment, and practise transcendental meditation or t’ai chi.

Lots of people regret that change. They liked to have everything consistent. If, like me, you were confirmed as a member of the United Church, you bought the whole package — creed, curriculum and

mission support. Or, rather, you bought what you imagined the package to be. That, in turn, depended pretty much on what your minister told you, because the United Church — to the constant consternation of its more conservative members — tended to be a bit of a buffet from the

beginning. More so, at least, than most of the other denominations, which at least had traditional confessions, liturgies ... and statements of faith to keep everyone and everything in line.

Some people prefer to have their faith cut and dried. There is a kind of security in that kind of religion. You don’t have to keep weighing this belief against that doctrine, this sacrament against

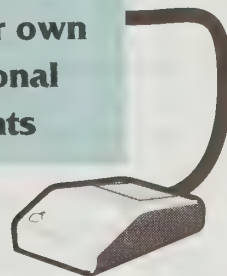
that social program. You aren’t constantly faced with confusing and complex choices. And there’s a lot of comfort in that way of thinking.

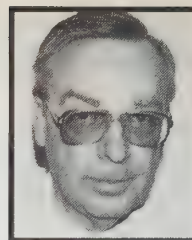
But I remember those proprietary computer programs. They didn’t give us many choices either. And we often had to put up with faulty, inadequate and incompatible programs. Because we had no choice.

None of us would go back to the proprietary computers of 15 years ago. Maybe we shouldn’t keep yearning for the proprietary churches of 50 years ago, either. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Fifty years ago, congregations bought the whole denominational program. Today, they tend to mix and match to suit their own congregational requirements





National Ahab Month

I Kings 19:1-18

I think it was Winston Churchill who said the further back we look the further ahead we can see. In the month of June, the lectionary has us look back to the years between 869-850 BC when Ahab was king of Israel. Consideration of the life and times of Ahab might help us prepare for Canada Day on July 1st.

Ahab could have been remembered as a great king for he ruled at a prosperous time in Israel's history. He engaged in an extensive city and palace building program. He defended Israel against Syrian encroachment. He kept Israel out of the clutches of the rising imperialism of Assyria. And he controlled an extensive area including Moab and, maybe, Judah.

Does this add up to greatness? If it weren't for the pesky prophets, we might think so; but the prophets remind us of another perspective. Although the economy of Israel was strong, it was built, at least partly, on economic and social injustice. The rich grew richer and the poor, poorer and, though the average improved, averages aren't everything. The person who has his head in a furnace and his feet on a block of ice may have, on average, a perfect temperature but he is certainly not healthy. Israel was not healthy.

The political process should not presume the goodness of humanity but, rather, "the fall." "Mankind is so fallen that no man can be trusted with unchecked power over his fellows..." (C. S. Lewis). John Calvin insisted the Christian has only one Lord and, therefore, the obedience due to leaders is always a derived and conditional obedience. Our tradition includes the outspoken John Knox and the conviction, in the words of Thomas Jefferson, that "Resistance to tyrants is obedience to God."

Where was the resistance? Not with Jezebel, Ahab's Canaanite wife. Not a

friend of the poor and needy, she "stood by her man" when he needed someone to stand up to him. When, for example, Ahab couldn't buy the vineyard (*nahalah*, or "family heritage") belonging to Naboth, Jezebel simply had Naboth arrested and killed on trumped-up charges (I King 21:1-29). Without a strong moral voice, a prophetic voice and a brave call for justice, the cry of Naboth cannot be heard.

Jezebel was determined the king was above the law; whatever he wanted, he should get. How often does personal interest rule principle? Without the governing conviction of a caring God to whom we are responsible, politics is driven by personal need and greed, private ambition and agenda.

Ahab's agenda included keeping Jezebel happy; Jezebel's agenda included the promotion of the Canaanite fertility gods, Baal and Asherah. The prophet Elijah courageously accused the people of "limping with two different opinions" (I Kings 18:21). God is a jealous (exclusive) God. Where there is conviction, there is tolerance; but, if we begin with tolerance, conviction is not the necessary result. American novelist Thorne Smith wrote of Stevens, whose "mind was so tolerant that he could have attended a lynching every day without being critical." Tolerance is not a substitute for conviction.

Poor Ahab, a leader who is weak and insecure surrounds himself with those who do his bidding. Kings often look for those who say what the king wants to

hear and do what the king wants done. Toadies and lackeys are always plentifully available, so Ahab had a collection of dancing and prancing "prophets" who were well-fed — and happy to keep the king happy.

Without the governing principle of a caring God to whom we are responsible, politics is driven by personal need and greed

Add to the obeisance of the yea-sayers the quiet capitulation of the majority, and injustice and untruth will gain the upper hand. It is conveniently forgotten that our primary allegiance is not to the king but to the King. If the prophets and the population sit silently by when truth is called for, the will is eroded, character is corrupted and we become accomplices to the lie. The political process requires

the involvement of principled men and women else we condemn ourselves to bad government.

National Ahab month? The hero of the story turns out to be Elijah, a man who became legendary in Israel's memory (I Kings 19:1-18; cf. Matthew 16:14, Luke 9:8 and Matthew 17:3-4, Mark 9:4-5). Or, rather, the story, like all the stories of the Bible, is about God. It is a story about God who did not appear in the lightning or in the voice of thunder but who spoke in a whisper; yet, indeed, not so much in a whisper but in the silence — "in the sound of a gentle stillness."

Is that your experience of God? Not a megaphone but a whisper; yet, not quite a whisper but a stillness that soundlessly speaks of justice to the ear of faith. **R**

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.

Campus Ministry: A Vital Resource for Today and Tomorrow

by Elaine Boone

In a time of downsizing, retrenchment, lack of resources and fewer church members, why should Christians be concerned about campus ministry? As we struggle to redefine what it means to be Christian in a secular society filled with apprehension and high levels of anxiety, some may question the allocation of financial resources and personnel to this ministry. But instead of questioning why we should support campus ministry, perhaps we should ask if we can afford *not* to support such important work. In a sense, Canada's college and university campuses are the mission fields of the present and the future.

Chaplains offer students a welcoming and supportive presence in an often overwhelming place. Campus ministry recognizes students have souls that need care. This type of ministry is easy for students to relate to, and it is immediate and accessible during the normal course of a student's day.

Because of its location on campus, chaplaincy is integrated into the routine of academic life. Therefore, ideas of "church" and "religion" may cease to be

"other" and may become familiar. With this ministry posited to integrate academic studies and faith, and chaplains addressing the spiritual needs of students and the faculty and staff who work with them, the academic environment can even become a congregational one.

Campus ministry not only deserves but demands the support of denominations and congregations

Campus ministry can offer students a safe and supportive environment from which to question their faith and childhood perceptions of religion. It can help them grow in faith and become people of faith. Chaplains demonstrate that Christianity is a way of life, even in a secular, academic environment. For many people, their college and university experiences bring tremendous change in world-view. Chaplains often function as guides through this "brave new world"

and provide a safe haven from cults and intensive religious recruiting.

Campus ministry represents the church to students and brings the church to higher education. This is ripe ground for sowing influence. If we are concerned about our society, can we afford to ignore investing in those who will be our future? Students are at a time in their lives when they are receptive to ideas, ideals and attitudes which will shape their personal and working lives. Our society offers so many opportunities and choices, we can no longer take for granted that young people will return to the church of their mothers and fathers.

Campus ministry not only deserves but demands our support. We must not let chaplains do the work alone. This is a vital not a moribund ministry. It is an investment in the future of our society. The church at the national and local levels must take ownership of this ministry. If it is to survive and grow into the new millennium, chaplains need to be supported by advisory boards. Our chaplains should not be lonely voices "crying in the wilderness." Local congregations can also benefit from the potential resources campus ministry offers.

"Where are all the young people?" we often hear. The future of our church lives in the very people missing from our pews. It is time to recognize and support the people and places providing ministry to this group. It is time to celebrate, support and ensure the future of campus ministry. It is time to commend the women and men who work in campus ministry. **R**



Rev. Karen Bach (centre), chaplain, leading a retreat for University of Toronto students.

Elaine Boone is a divinity student at Trinity College, Toronto, serving as a university chaplain intern with Rev. Karen Bach, the Presbyterian/United Church chaplain, and Rev. Bob Shantz, the Lutheran chaplain, at the University of Toronto.

My dear editor:

Have you ever considered the similarities between competitive figure skating and competitive preaching? I mean, beyond the fact that they are both contact sports only in a specialized way.

The differences are obvious. Figure skaters tend to be in, and to have, better shape. They get to wear more striking, if somewhat more revealing, costumes. At the top of their class, they do TV commercials for McCain.

For both, evaluations appear to be capricious to say the least. Figure skaters seem to be subject to some arcane pecking order based on years of competition and xenophobia. Preachers are rated on as many apparently whimsical standards as there are people in front of them or games in the Stanley Cup playoffs, whichever number is larger.

Over the years, I have watched and listened as congregations pronounce upon the grip of those who "hold forth the word of life" and issue calls to a new and improved escort to the promised land of more youth, greater attendance and a balanced budget.

Some tastes have changed. Certain Scots or Irish accents and wavy, silver-grey hair do not seem to improve pulpit performance as much as they once did; but being over six feet tall still helps improve delivery — maybe the air is clearer at that height. Thinking further in this vein, I am convinced some

ministers are called and/or revered because, in appearance and style, they match the architecture of the chancel so well.

'Tis wondrous strange, too, how related talents enhance the quality of preaching. A minister who sings in the choir, plays piano for hymn-sings or, the *ne plus ultra*, knows at least three or four chords on the guitar and will use them to lure three or four more young people into coming out regularly need not worry about his or her sermons, even if they are good.

But the most amazing foundation for praise remains, for me, the reverential comment "You know, he doesn't use a note!"

In many years of auditing sermons, I have known two preachers who, nonetheless, preached superbly and without hesitation. So impeccably structured were their sermons, one could transcribe them and know where the semicolons went. I also knew one preacher who memorized all the Scripture lessons, though I have never known why.

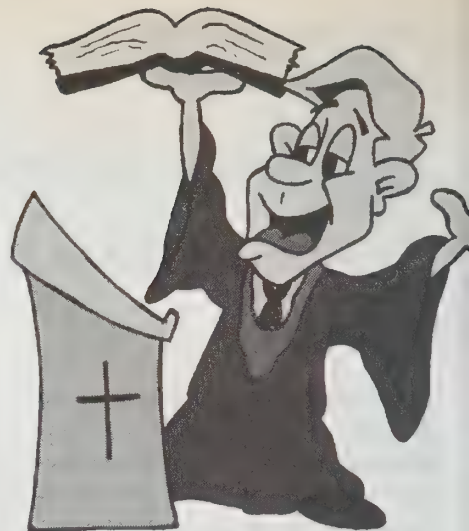
On the other hand, I must have heard 20 who, both noteless and clueless, announced their text only to wave it goodbye and then proceed to regale us with a rambling account of last week's labours in the Lord's vineyard (onerous work and full of sour grapes but through which they always come smilin' through). These discourses were usually laced with the kind of joke that brings a hefty sum on the Antiques Road Show. (Many also "open" with this sort of joke before changing tone with an implicit "But seriously,

folks ...") We can expect an illustration from *Poignant Points for Preachers* (Pathos Publications, Nashville, 1948), designed to wring a tear or two from the susceptible, and a hundred "uhs," throat clearings. Even worse are the insertions of stock phrases that vary according to theological stripe and hobby-horse: "if only we

had the simple love of Jesus" (often pronounced *Jeeesus*), "relevance for today's world," "faith journey," "affirming the inner you," etc. It really doesn't matter what is said as long as it is said without notes.

Not that having notes *guarantees* higher quality. One minister's full transcripts, duplicated and placed on a table by the church door for deeper congregational perusal at their leisure, became a hazard that had to be removed when the pile grew to a dangerous height. But, at least with a script, there has to be an end.

Noteless and clueless, many preachers announce their texts only to wave them goodbye



No doubt, there is something to the clichéd complaint "I don't want to be read to, I want to be preached at." But one of the New England preachers in the colonial Great Awakening, Jonathan Edwards or George Whitefield (maybe it was Jonathan Whitefield or George Edwards), was near-sighted and held little cards bearing his notes about six inches (15.24 centimetres) from his eyes while he preached. People came in the thousands to hear him, and many women swooned.

Perhaps, the last word belongs to a German Lutheran preacher, the late Helmut Thielicke. (I once heard him on a preaching mission deliver sermons that lasted over an hour. The church, which sat 2,000, was packed every night.) He was pestered by a colleague from another denomination about his use of manuscripts in the pulpit. According to this critic, he was "thwarting the Holy Spirit." He advised Thielicke "to get up there and let the Spirit speak."

Driven to get the man off his back, Thielicke finally told him: "You know, I finally took your advice. I didn't have a sermon prepared and I entered the pulpit deciding to do as you said."

"And did the Spirit speak to you?" his accuser eagerly enquired.

"Yes, he did," answered Thielicke.

"And what did he say?" came the reply, even more eagerly.

"The Spirit said, 'Helmut, thou art lazy!'"

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Peter Plymley II

Dr. Marion Powell:

The Presbyterian Missionary to Whom Many Owe Their Lives

by Jean Sonnenfeld

When Dr. Marion Powell died suddenly before Christmas last year, she left behind a legacy of women and children, in Japan as well as in Canada, who owe their lives to her skill and compassion as well as to her determination to take risks

if she could save lives or improve the quality of life.

In 1952, Marion and her husband, Rev. Donald Powell, were sent to Japan as missionaries by The Presbyterian Church in Canada (PCC), appointed to work with the Korean Christian Church

in Japan (KCCJ). Marion's passion was medicine. By 1955, she had found her niche as the obstetrician and gynaecologist on the staff of the newly opened Yodogawa Christian Hospital in Osaka.

In 1957, a young woman with a history of miscarriages came to Marion in distress about her latest pregnancy. Marion decided to take the medical risk that would allow her patient to become the mother of a healthy baby. Complete blood exchange transfusions of newborn babies with Rh-negative blood incompatibility were already being done in North America. Even though this procedure

**A pioneering mission to
make life better for
women of all ages**

had been performed in Japan by a university medical professor, the knowledge had not yet been made known to Japanese doctors. Yodogawa Christian Hospital had already performed its first blood exchange transfusion on a missionary couple's baby in December 1957. On February 17, 1958, Marion, along with Dr. Ovid Bush, performed the second blood exchange transfusion in Yodogawa Hospital on a Japanese baby. The gift of life was worth the risk.

In the spirit of Christ's healing mission, the hospital advertised the treatment to save babies' lives. The Japanese even televised the event. According to





Yodogawa Christian Hospital, Osaka, Japan, where, in 1958, Dr. Marion Powell performed the first blood exchange transfusion for a Japanese Rh-negative baby.

Marion's proud husband, his wife was now a TV star. In appreciation, the Japanese government awarded Marion one of its most prestigious medals.

The first son of Rev. Kim Gun-shik of Tokyo Korean Christian Church in Japan and his wife was born with this same incompatibility of the Rh-negative blood group, or erythroblastosis fetalis. The frantic parents searched as far away as Europe for healing for their son. Nevertheless, he passed away at the age of 15. But, happily, with doctors in Japan now learning to do complete blood exchange transfusions, the Kims were able to have three more children who survived and are now healthy young adults. For them, the skill and compassion Marion brought to Japan resulted in three miracles of life.

Marion had wanted to be a medical doctor from the age of five. Her concern for women's and children's health developed early, from the time she was aware of women in her family who had either lost babies or their own lives. Coupled with this vocation was an awakening to the need for Christian missionaries overseas, once the Second World War had ended and people could travel freely again. Marion heard the call to take her Christian concerns, as expressed in her medicine, to wherever she and Don were sent.

They landed in Japan on August 20, 1952. During the Second World War, the

Korean minority in Japan had suffered death and injury in the bombing. And churches had been destroyed. Don and the Korean ministers were kept busy rebuilding churches, opening new ones and spreading the gospel. As a minister's wife, Marion accompanied Don to dedications of new churches and to special services.

However, as a medical doctor, one of her first acts in October 1952 was to pass the English-language examinations that allowed her to be licensed to practise medicine in Japan. The Japanese had always thought their own professional people were capable of exercising their professions without competition from foreign professionals. Accordingly, shortly after Marion's licensure, the Japanese tightened up the regulations — all examinations had to be taken in Japanese. Since Don and Marion had been appointed to work with the Koreans in Japan, Marion wanted to bring her medical skills to sick Koreans. Too often, Koreans suffered discrimination when they approached Japanese clinics and hospitals.

In the meantime, while the Powells were settling in Osaka, Dr. Frank Brown Jr. of the Presbyterian Church (U.S.A.) was pursuing his vision of a Christian hospital in a setting where medical services were badly needed. His Christian hospital was to offer "whole person heal-

ing" to the spirit as well as to the body. He zeroed in on Awaji, a depressed area of Osaka, that was still being rebuilt after extensive bombing during the war. According to Japanese standards, medical facilities there were totally inadequate. Rev. Toshio Kondo, a Japanese minister with business experience, was involved in planning before the land was bought. He would become the hospital's first business manager.

When the first out-patient clinic opened in January 1955, Marion was part of a team along with two American doctors. Other American missionaries served from the beginning in various areas of the hospital. The search began for Christian Japanese to fill the positions needed to run a Christian hospital.

On May 8, 1958, the newly built Yodogawa Christian Hospital was dedicated. On that day, 75 out-patients were treated. There were 60 beds to serve a district of 170,000. Forty years later, the hospital has grown to 607 beds with many specialized departments. From its humble beginning in 1955, the hospital has grown to be an accredited clinical-training hospital and a home-care nursing station.

Though staffed by doctors, nurses and medical social workers, Yodogawa Christian Hospital also employed a missionary chaplain to attend to the spiritual needs of Christian and non-Christian patients. The chaplain's assistant, a Japanese Bible-woman, circulated in the waiting room, talking to patients about the healing of the Christian faith. She told stories of Jesus to the children. Sometimes, she sat at the bedside of a dying patient, giving comfort and hope to both patient and relatives.

As part of the mission of "whole person healing," hospital workers would learn what problems the patients brought with them. A Korean father, a widower, was failing and growing thinner over a period of months. The staff discovered he was giving his food to his two young daughters who were destitute and living alone in a windowless room. When the father eventually died, the local Korean minister took the girls into his home until they were placed in a Christian orphanage. Sometimes, "whole person healing" became "whole family healing."

Marion heard the call to take her Christian concerns, as expressed in her medicine, to wherever she and Don were sent

Marion told of an obstetrical patient who was the wife of a local Japanese minister. She had not wanted her baby because she was afraid there would not be enough money to feed and care for it. Encouraged by the Christian atmosphere of love and concern for her problems, the young woman gave birth to a healthy baby boy. When the new mother held her tiny son in her arms, she knew only love and joy, forgetting the fear and apprehension she had brought with her into the hospital.

Koreans were drawn to Yodogawa Christian Hospital. Unlike Japanese hospitals of the day that were cold to their needs, Yodogawa Christian Hospital provided a warm Christian welcome for everyone. Marion kept local Korean ministers informed about Korean patients in the hospital. Thus, they were able to bring Christian encouragement in their own language — a comfort to anyone who is sick or ill at ease.

The polio vaccine developed in the early 1950s was not readily available in Japan. In 1954, Marion attended a conference about polio in Singapore. When she returned to Japan, she arranged for the children of Korean ministers to be immunized, freeing at least some children in Japan from the fear of paralysis or worse.

During the time the Powells were in Japan, Rev. Margaret MacNaughton, girls work secretary of The Presbyterian Church Canada, wrote to Marion to suggest an exchange of gifts between girls of the PCC and the Korean Christian Church in Japan. With her usual enthusiasm, Marion plunged in. The girls' focus was to be on sharing themselves; cost was to be as little as possible. Canadian girls sent stories and letters to their Korean counterparts, along with Canadian maple leaves. In return, Korean girls sent back stories and songs to share with their new friends. A bridge of understanding had been built across the Pacific.

Married to a minister, Marion found time and energy to be a gracious and cheerful hostess. Whether entertaining a group of Korean young people who had been singing Christmas carols, or Korean ministers and their wives, or welcoming an endless stream of visitors, Marion's boundless enthusiasm made their home a happy place for all.

Marion, the doctor and hostess, was also a mother who was concerned about how to bring up her children in a foreign country, in a Japanese culture and in a Korean church. An English-language school was too far away to attend. Marion met the challenge by becoming their teacher with the help of correspondence lessons from the Ontario Department of Education.

Communication with supporters back home was important. Marion wrote articles and stories for the *Presbyterian Record* and *Glad Tidings*, telling about their work and the country.

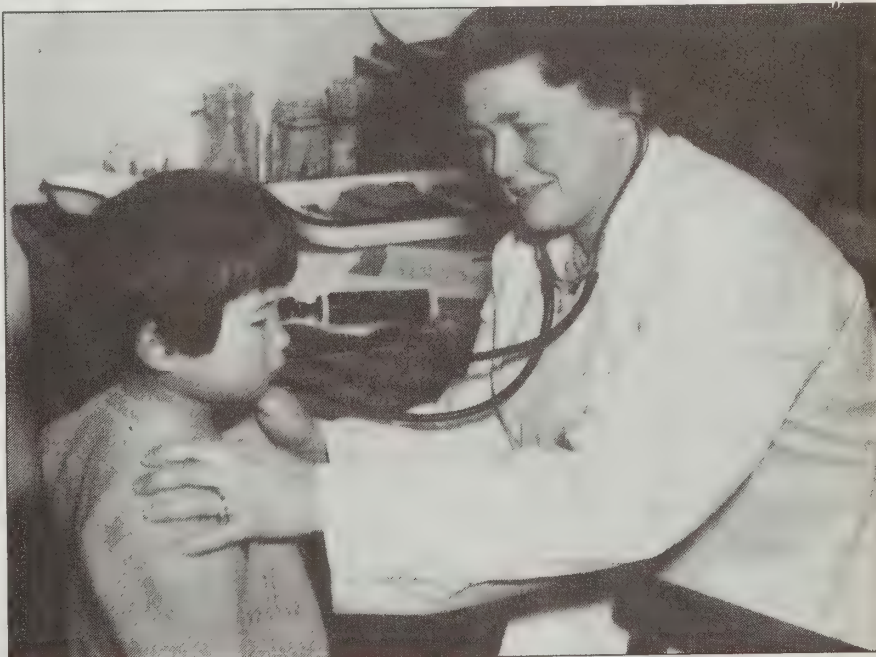
When the Powell family returned to

Canada in 1958-59 for a furlough, Marion gave talks about Japan wherever she was invited. She also found part-time work with the York Township Department of Health.

When the family returned to Osaka, Marion resumed her work at Yodogawa Christian Hospital, as well as all her other activities.

In 1960, Don fell seriously ill. It was his turn to be admitted to Yodogawa Christian Hospital as a patient, where he remained for seven weeks. The diagnosis was severe hepatitis. Marion's colleagues at the hospital used all their skills to save Don's life. But when the hospital reached the end of its ability to treat Don, the family was forced to return to North America suddenly and regretfully. Prolonged hospitalization and ongoing medical care in Detroit and Toronto saved Don's life. But with the diagnosis of chronic hepatitis, the door to work in Japan was closed.

Gradually, Don was able to resume part-time work in Toronto. But what of Marion? It is said, when God closes a door, God opens a window. For Marion, the open window led to compassionate and creative work with teenagers and women. Her interest in teenage problems was kindled during her work with the York Township Department of Health. Back in Canada to stay, her interest be-



Dr. Marion Powell examines a young patient at the Yodogawa Christian Hospital in Osaka, Japan, circa 1953.

came a vocation. Her work was outstanding enough to earn her the Order of Canada and many other awards, along with the name Mother of Birth Control. She was a pioneer in her mission to make life better for women of all ages, and to make every child a wanted child.

In May 1990, Yodogawa Christian Hospital invited Marion, along with Don and other missionaries who had worked there, to attend the 35th anniversary celebrations of its founding. Yodogawa Christian Hospital had grown from a small clinic in a humble area of post-war Osaka to a prominent institution of high medical technology in an industrial megalopolis. Japanese medicine is now second to none in the world. Over the years, it has reached such a state of excellence that Don and others like him could now be treated in Japan. Yodogawa Christian Hospital has made its contribution with pioneering work in care for mothers and babies with blood incompatibilities. It has also pioneered with its volunteer program, medical social work, a dwarf clinic, pollution studies, a successful operation for the separation of Siamese twins (19th in the

world) and many other areas, including the first hospice for terminally ill patients in western Japan.

There are people of many nationalities and many Christian denominations who work in the hospital and are members of the board and council. The national background is irrelevant now to the common interest of serving together. The hospital no longer needs missionaries from North America to provide leadership. Nor does it need financial support from abroad. It is now staffed and funded locally. As of February 1998, there are about a thousand people on staff, with an average of 1,750 out-patients each day. New buildings are being erected to provide care in needed areas, the latest being a 100-bed facility for elder health care. The staff are now called to aid other Asian countries such as Bangladesh. The basis for all this care is the ongoing Christian commitment and witness provided as part of the concept of "whole person healing."

When Marion Powell joined the staff of Yodogawa Christian Hospital, she offered her own vision of Christian mission

in Japan, a vision she carried back to her work in Canada. While Marion and Don were in Japan in 1990, they took a train trip around the country to visit the churches of the Korean Christian Church in Japan. As Yodogawa Christian Hospital had grown, never losing sight of its original purpose, so the KCCJ amazed them with its growth and change. Many new churches had been built. Everything seemed more modern than in 1960 when they left so suddenly. But there is still more work for future generations of the KCCJ in spreading Christ's gospel of love and reconciliation.

In November 1997, Don suffered a sudden, massive heart attack and died instantly. Bereft of her husband's support, patience and gift of quiet listening, Marion suddenly died of a massive heart attack six weeks later. Their legacies remain, however, in all whose lives they touched in Japan and in Canada. **R**

Jean (Brown) Sonnenfeld was a missionary of The Presbyterian Church in Canada to the Korean Christian Church in Japan while the Powells were in Japan.

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A Sanctified Air

by Eugene H. Peterson

Dear Gunnar,

Your memory is accurate; I was very suspicious of the word "spiritual" in my younger years. I'm still suspicious. I think my suspicions were first aroused by hanging around the religious conference place Shiloh Center, half-way down the lake, that you and I used to look in on from time to time. We were attracted to the place, as I remember, by the intensity of the people and the electricity in the air. Such a spiritual place! Such spiritual people! If you didn't use the word "spiritual" in the first 30 seconds of your conversation, you were a marked person — Not-Very-Spiritual. Phrases such as "deeper life" and "second

blessing" gave off intimations of ecstasy; and, as excitable adolescents, we were susceptible to anything that smacked of adventure, especially when it also hinted at initiating us into an upper class of Christians at the same time.

You were quicker than I was at noticing the lack of continuity between the ecstasies at the center and everyday

life back in town. But I too caught on after awhile. The mothers of our friends who were bitchy before were bitchy still. Mr. Billington, our history teacher, held in such veneration at the centre for his visions and prophecies, never relinquished his position in the high school as the most mean-spirited of all our teachers.

I started applying the I John 4:8 test ("Whoever does not love does not know God") to spiritual people, and it was surprising how many of them rated a C-minus at best. But grading the condition of people's souls is a risky business. It doesn't take much imagination to realize how quickly you could lose your own soul in the process. So I quit grading.

But I've retained a wariness of "spiritual" and use the word as little as possible. Too often it seems to signal a split between sacred and secular, between inside and outside, between a refined religious sensibility and the coarser necessities of ordinary life such as changing diapers, paying bills, and giving good weight in a job you feel stuck with. For as long as "spiritual" carries these elitist connotations in popular speech, I will use the word as sparingly as possible.

Now that you have re-entered the Christian community after such a long absence, you may find that you are also having to re-examine the Christian vocabulary for accuracy and honesty. We Christians can't be too careful about the words we use and the way we use them.

The peace of the Lord,

Eugene

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Knox Presbyterian Church Summer Fellowship 1998 June 17 – August 26

Theme: "So Great a Salvation"

June 17: **Joel Nederhood**
Formerly *Back to God Hour*
Palos Heights, Illinois
No Other Name! (Acts 4:5-12)

June 24: **Jonathan Gerstner**
Fort Lauderdale, Florida
Saved by Grace (Ephesians 2:1-10)

July 1: **Roy Matheson**
Tyndale College and Seminary
Toronto, Ontario
Born Again From Above (John 3:1-10)

July 8: **Nigel Cameron**
Trinity Evangelical Divinity School
Deerfield, Illinois
Changing Your Mind (Luke 15:11-32)

July 15: **Stan Grenz**
Regent College/Carey Baptist College
Vancouver, British Columbia
Justified by Faith (Romans 1:8-17)

July 22: **Clyde Ervine**
St. Giles Kingsway Presbyterian Church
Toronto, Ontario
Welcome to the Family (John 1:10-12)

July 29: **Mariano Di Gangi**
Knox Presbyterian Church
Toronto, Ontario
Connected to Christ (John 15:1-17)

August 5: **William McRae**
Principal Emeritus, Tyndale College and Seminary
Toronto, Ontario
The Pursuit of Holiness (Hebrews 12:14)

August 12: **Jack Archibald**
St. Andrew's Presbyterian Church
Parry Sound, Ontario
Hanging in There! (1 Corinthians 1:1-9)

August 19: **Donald Carson**
Trinity Evangelical Divinity School
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Chosen by God (Romans 8:28-30; 9:1-29)

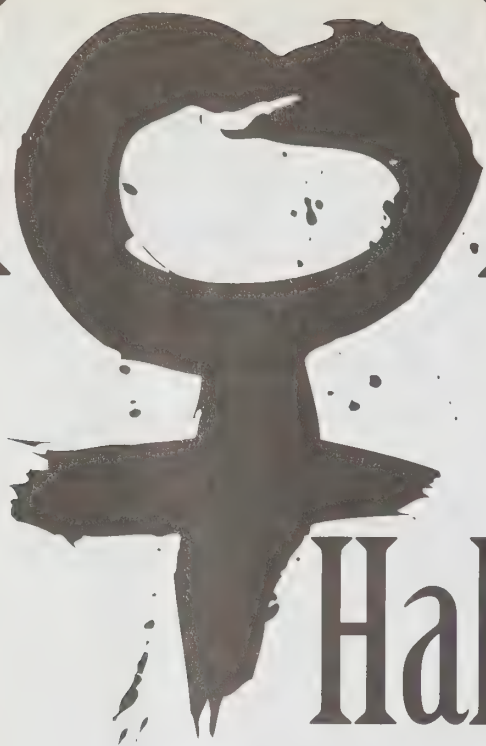
August 26: **John Vissers**
Senior Minister, Knox Presbyterian Church
Toronto, Ontario
The Glorious Hope (1 Corinthians 15:35-58)

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Dessert and Coffee 6:45 p.m.; Praise and Worship 7:30 p.m.;
Ministry of the Word: 8 p.m.

Holding Up



Half the Church

by
Vivian
Harrower

As the Ecumenical Decade of Churches in Solidarity with Women in Church and Society draws to a close, its effects are not readily apparent. "Women still need time to formulate their questions, do theology, look at how patriarchy permeates structures, and formulate a response out of their experience," says Dorcas Gordon, director of the doctor of ministry program at the Toronto School of Theology. The World Council of Churches launched the Decade at Easter 1988 as a call to churches to become more inclusive of women in decision-making and leadership; to listen to women's perspectives on matters of justice, peace and the environment; and to recognize the insights of women in theology and spirituality.

In the Spring 1996 issue of *From a Woman's Perspective*, a newsletter published in co-operation with the Women in Ministry Committee of The Presbyterian Church in Canada, Lois Klempa of Montreal suggested a sense of disappointment about the Decade among many women stemmed, in part, from "the fact that we have greatly underestimated the magnitude of the threat of women's equality to the patriarchal system that has prevailed

in the church for centuries." Referring to the backlash which followed a mid-Decade conference called "Re-Imagining" in the United States in 1993, she said: "The resistance is a measure of the threat. It is often unpopular, even danger-

Gains and losses for women in The Presbyterian Church in Canada during the Ecumenical Decade of Churches in Solidarity with Women

ous, for women to speak out — to work for change."

What are some of the changes affecting The Presbyterian Church in Canada (PCC) in the past 10 years?

It was during the Decade that the PCC elected its first female Moderator, Rev. Linda Bell, in 1992. When Tam Corbett was elected in 1996, she became the first laywoman, as well as the first non-Caucasian, to hold the post. Corbett

had previously served as executive secretary of the Women's Missionary Society (Western Division).

Figures for 1995 show 150 ordained women, or 12.4 per cent of the total number of clergy. In 1997, women outnumbered men 75 to 69 at the three Presbyterian theological colleges in Canada. It has been 30 years since the first woman was ordained in the PCC.

Gordon advises some caution around numbers. "Just because women were in place [ordained] didn't mean the philosophy or structures changed," she says. A study in the United States showed that women pastors have a harder time than men in moving from their first charge to their second.

The record around women in executive positions at the national office is ambiguous. Margaret Henderson, senior administrator in Ministry and Church Vocations, says that, during restructuring discussions in 1992, the Women in Ministry Committee raised the issue of gender parity. With the retirement of some women executives, there were fewer women than previously at a senior level. In addition, some women support staff lost their jobs. The executive staff is now at seven men and six women, although

some women (and two men) hold contract and three-quarters-time positions.

Another change in recent years has occurred in diaconal ministry. Women in the diaconal order have been given the opportunity to upgrade their qualifications in order to be ordained. Joyce Davis, who is in team ministry with her husband, Glen, at Knox Church in Toronto, chose that option.

Davis says the history of the order of diaconal ministers reveals discrimination against women. Like women elementary teachers, diaconal ministers were often paid less than men for doing similar work. "Most of us have given up on getting the proper recognition as diaconal ministers. Most of us have done the studies," says Davis, adding that congregations prefer to hire ordained people. However, she maintains that many women today bring a style of ministry and an understanding of "shared power" which differs from traditional leadership styles.

Corbett also talks about the need for a changing style of ministry, one which is a partnership of the laity and ordained. "Most clergy are lone rangers," says the former Moderator. "We are still clergy-dependent. We need to think more in terms of teamwork; we're in it together."

The Ecumenical Decade has had a direct impact on the work of Presbyterian World Service and Development. Director Rick Fee says the present policy, established in 1992 under former director Marjorie Ross, set a target that 80 per cent of all PWS&D projects must focus on women's organizations or on groups which favour women. "All the developmental studies ... show that projects favouring women have greater success rates," Fee explained. Women repay loans at a better rate than men, and there is a direct correlation between community advancement and women's projects. "Women have a greater interest in protecting their families and ensuring families get the basics."

PWS&D will continue this focus after the end of the Decade because there is still work to do at home and abroad. Fee suggests one Sunday a year be set apart as a reminder of the aims of the Ecumenical Decade.

Among the more contentious aspects of the Decade has been women's contri-

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butions to theology and spirituality. Here, the issue of non-sexist or inclusive language for God is something of a lightning rod, which stirred up controversy in the creation of PCC's new hymn-book.

Gordon, who teaches biblical studies, says language is critical because it reflects our understanding of reality. How people interpret words and biblical passages has political implications. For example, she says, whether one interprets Phoebe's ministry in Romans as "helper" or "patron" affects how one understands women's ministry today.

Gordon feels the Decade was an ambitious but not entirely clear scheme; however, it did raise important questions. "Women raising their voices have given impetus to new forms of ministry and theological education. The Decade has made us aware of how deep some of the structures are. How do we continue to address these questions?"

One way is by doing things differently and by taking seriously the questions of those at the margins. Like women, ethnic minorities are also raising questions out of their struggles. "We've both been on the periphery," notes Gordon. At the same time, white women are becoming aware of "how much higher we are on the pyramid" in terms of social privilege.

Joyce Davis, who organized a women's congress in 1992 with a group of about five other women, said the idea was not specifically linked to the Ecumenical Decade but allowed women from a broad spectrum of perspectives to

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Tel. (416) 232-6070, Ext. 2028.

gather to discuss issues of particular concern. At the fourth biennial congress this March, the resource team included black, Asian-Canadian and native women, and one of the workshops was on inclusive language.


One venture which recently received the green light is a plan for a women's studies and lay education co-ordinator to work with groups across the country in developing creative solutions for ministry locally. The "Ewart animator" project has received funding for a part-time co-ordinator for two years, considerably less than requested. The funds are from the sale of Ewart College, the former diaconal training college of the PCC. A group felt money from the sale should continue the founder's commitment to women's ministry and education.

Karen Bach, chaplain at the University of Toronto, says: "We are beginning with the assumption that women's his-

tory needs to be heard and that women have had a marginalized role in church throughout history." The animator's work will be informed by women's studies, but not limited to women. Had the group been given the full amount, Bach says, "we could have strengthened the church's ability to do ministry across the country."

A woman who asked not to be identified said she feels it is too soon to judge the lasting impact of women's contributions to theological interpretation and to models of ministry. She sees the interpretation of Scripture as a cutting edge issue for the future because there are currently "so many different assumptions about how we draw ... create meaning from the text."

Gordon feels the next step is integration of women and men in all aspects of the church's life, but wonders if the church is ready. She sees a need to set priorities, to focus the work ahead. A national conference to mark the end of the Ecumenical Decade will take place in August in Guelph, Ontario. Planners hope it will be a time for setting strategies as well as learning and celebrating.

Corbett says women need to connect with others "who are even more marginalized; for example, minority churches ... The women's movement would be stronger if it did try to seek alliances. There are men concerned about that kind of wholeness, too. We're all connected. When we think in terms of the Body of Christ, one part can't be made whole without the well-being of the rest." 

Vivian Harrower is a free-lance writer who lives in Toronto.



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To register, or for more information, contact: Registrar, Presbyterian Pastors Conference, Crieff Hills Community, RR 2, Puslinch, ON N0B 2J0. Tel. (519) 824-7898, Fax (519) 824-7145, or E-mail Calvin Brown, Executive Director, Renewal Fellowship at cbrown@gophone.com.



crieff hills community

DIVORCE



and Family Values

by Sandra R. Demson

I can't believe it. After 22 years of marriage and three children, he has gone off with another woman. I feel so humiliated. How will the kids and I manage?"

"She's moving across the country to get away from me and taking the children with her. My kids will forget who I am. How can I stop her?"

Have you ever listened to the fears and anxieties expressed by men and women who are divorcing?

Christians believe marriage reflects God's will for us and for our children who should grow up and be nurtured in a Christian family. How should we respond, then, when our own marriage, or a relative's or friend's marriage, becomes unbearable for both husband and

A lawyer reflects on how community and church can assist and support families facing the trauma of divorce

wife? How should we react when we see children traumatized by the misery, violence or anger in their parents' behaviour? Such anger and fear left to grow can dominate what happens in the family. Moving children far away from one parent not only effectively dissolves the marriage but also the family.

What can Christians who are committed to marriage and family values do to help preserve family values and keep more marriages intact? As a family law

lawyer, the more I hear the questions of separating spouses, and apply the law and the procedures of the courts to their situations, the more I have come to realize that the end of a marriage does not have to be the end of the family. On the contrary, preserving important family values when a marriage breaks down can make all the difference for the spouses and for the future of their children. How lawyers shepherd the parties through a divorce is crucial.

When Marriage Vows No Longer Have Meaning

"He never talks to me except to criticize. I'm frightened when he yells at me. I've begged him to go to marriage counselling; but he says, 'What's your problem?' Can I make him move out? What are my rights? I am miserable like this."

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Today, domestic abuse is rampant. Men beat their wives and women attack their husbands. The abuse is often physical. Often it includes emotional abuse, such as the threat to take children away so the other parent will never see them again. Verbal abuse focuses on undermining the qualities and capabilities of the other spouse; for example, "You are fat," "You are a failure," "You are a bad parent." The recipient of such abuse suffers deep emotional, spiritual and, sometimes, physical wounds.

In some jurisdictions in the United States, men and women who want their marriages to last enter into "covenant marriages." Barriers to divorce are implemented, such as more restrictive grounds and longer waiting periods. This may explain the popularity of groups such as Promise Keepers who identify themselves as Christians and publicly affirm promises to become better husbands and fathers. But will such barriers and promises make a difference in the quality of the marriage or merely force spouses to stay together longer in a damaging relationship?

Lawyers are commonly asked: "Is it better for children to remain in an unhappy family or to be in a divorced family?" A family in which there is verbal or physical violence, or in which children are ignored, is not what Jesus wants for us. Nor does making a divorce more difficult to obtain ensure family values. A waiting period of three years for divorce will no more stop domestic violence or promote children's well-being than one year.

What Are the Alternatives?

"We are in so much debt, I can't make the minimum payments, and my wife keeps spending like there's no tomorrow. Yes, I want her and the kids to have those things, but all I do is work, work, work. I want a life too!"

People in this situation need sensitive help and compassion. By the time they come to a lawyer, they have usually made great efforts to stay in the marriage. The anger and grief occasioned by marriage breakdown often immobilizes them. Until they begin to accept that their marriage is over, they cannot take legal or even physical steps to separate. Only then can they start negotiating their separation. Recognizing the role family values can play in

their circumstances becomes a vital part of a Christian approach to divorce.

The best family lawyers recognize the importance to the family of achieving early resolution of their disputes outside the courtroom. The costs, both financial and psychological, of family law litigation are staggering. Canada's system of justice has responded to this need. More and more, family courts are moving away from the adversarial model. Judges frequently assist lawyers and their clients in achieving a settlement without lengthy litigation.

Preserving Family Values

When a marriage with children breaks down, the primary family value to be preserved is the emotional and physical health of the children. Such a child-centred approach to divorce is at odds with the way the traditional adversarial approach of litigation leads spouses to undermine each other. Studies now demonstrate the negative consequences that adversarial divorce can have on children, consequences that extend into their adults lives.

A child-centred approach to divorce attempts to avoid these negative consequences. Child support payments are provided to ensure children are adequately supported by both parents. A shared parenting schedule is implemented so children have the opportunity to grow with the nurturing and unconditional love of both parents. A child's post-divorce experience can be negotiated that is not only positive but is even better than the experience in the "intact" marriages — a better experience than in a marriage where parents ignore their children or are too tired from working long hours to have energy to listen to them, or where the parents spend their energy attacking each other in a thousand different ways.

Whether parents live together or separate, children need a home where their interests and goals are valued, not ignored. They need an environment in which their friendships and activities at school, at church and in their neighbourhoods may flourish. When parents separate, children's emotional and spiritual well-being, as well as their economic security, may be jeopardized. All too often,

the full-time caretaker has to go to work or the home has to be sold, further depriving the children of the nurturing and security they need. Special effort for the well-being of the children needs to be exerted by both parents and by the extended family, including the church family, during these difficult times. Too often, we ignore or avoid a family with children going through the trauma of separation. That may be the time they most need our love and support. Congregations must recognize that separated families are still families.

Sharing the Economic Consequences

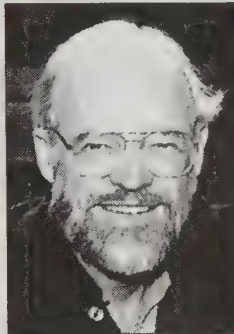
"We both have worked hard all our marriage. He never let me spend my money. It always had to go into our account to pay down the mortgage and to save for our retirement. All those years, I never had any fun. And, now, we're both retired. He is still so mean. There is no love, no joy. If I leave him, will I be poor? Will I have to keep working? I don't care. I can't go on like this."

Another family value to be fostered and protected in marriage breakdown is the well-being of each of the separating spouses. The laws governing spousal support (alimony) recognize the importance of both spouses being self-sufficient and able to get on with life. More often, the wife is economically dependent after marriage breakdown, and alimony becomes the "tie that binds" — even after divorce. For such women, securing savings in their own name can help reverse the stigma they feel of being economically dependent.

The law on support tends to look backwards and foster resentment, particularly where it speaks of "compensating" a spouse for the contribution made to the marriage. Nevertheless, the intention of support should be forward-looking and help a dependent person become economically independent.

The Preamble of the *Family Law Act* of Ontario asserts "it is desirable to encourage and strengthen the role of the family" and attempts to provide for "the orderly and equitable settlement of the affairs of the spouses upon the breakdown of the partnership." This forward-looking orientation suggests a relationship be-

Faces of Faith



Eugene Peterson is a writer, poet, story-teller and Presbyterian minister. He was the founding pastor of Christ Our King Presbyterian Church in Bel Air, Maryland, where he ministered for 29 years. After leaving there, he went to Regent College in Vancouver as professor of spiritual theology. This month, he leaves that post to enter what he describes as "a more reclusive life in Montana for whatever years I have left — a writing/praying life from now on." He is author of over 20 books, including a modern rendering of the Bible, *The Message*, and the recent book *The*

Wisdom of Each Other from which we print a brief excerpt in this issue. The *Record* is pleased Eugene Peterson is one of our contributing editors. He and his wife, Jan, have three adult children and four grandchildren.

What is your earliest memory of church life?

Sleeping in the pew during the sermon, my head in my father's lap

What is your favourite hymn?

Newman's "Lead, Kindly Light"

What musical piece has most inspired you?

American and Canadian folk songs

What book (outside of the Bible) has most influenced you?

Dostoevsky's *Brothers Karamazov*

Where do you find inspiration to sustain your faith?

Liturgy and mountains

Who has played a major role in your faith journey?

Pre-eminently, my mother

If you could invite anyone (past or present) to a dinner party, who would you invite?

Jeremiah

What is your biggest regret?

That I didn't spend more time with my children when they were small

What one change in the church would make it substantially better?

A deepened and disciplined life of prayer

Write your own epitaph.

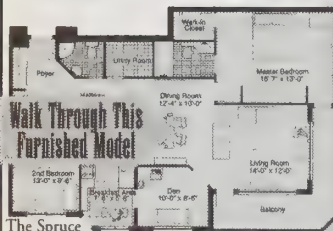
"Awake my soul!" Psalm 108:1

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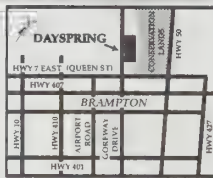
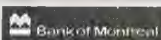
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between husbands and wives which promotes and encourages the economic, emotional and spiritual health and strength of *both* spouses. During marriage, husbands and wives often pursue jobs or save for their retirement in such a focused way that they forget about each other and the importance of spending time together (if only at the dinner table) as a family. What irony for them to discover upon separation that they are now required by law to consider and make provision for each other's well-being.

Self-sufficiency as a family value means taking on wider responsibility. Men now say they recognize the mistake of leaving the nurturing and caring role in marriage to women, and they wish to share this role with their wives. But after marriage breakdown, the complaint arises: "He never showed any interest in the children before. Why now?" The complaint is often bitter and suspicious. Neither following through with the promise to nurture nor accepting that both spouses can co-operate and share the roles of provider and parent is easy. There are no easy answers to the hard questions asked during divorce.

Can Laws Strengthen Marriages?

The laws governing marriage breakdown and divorce can be implemented most effectively where the role of the continuing family is recognized and strengthened. By encouraging basic family values such as mutual support and care for children and spouses after marriage breakdown, our laws governing marriage breakdown and divorce serve to promote such values within marriage.

Christians are called to nurture and protect the spiritual, emotional and physical well-being of husbands, wives and children. By being more attentive and responding sensitively to the needs of family, friends or members of our congregations who are experiencing uncertainty about their family relationship during marriage, the church family can contribute to a reversal of the trend toward marriages ending in divorce. **[B]**

Sandra R. Demson is an elder at Rosedale Church, Toronto, and a family law barrister and solicitor.

A Letter to My Son

My dear son and best friend,

I thought the enclosed cartoon might change the focus of the "parent hassles" you are having and help remind us we are in this together.

You are doing what teenagers were created to do: you are experimenting with life. You push to see how things react. And life is full of many experiments: How late can I be without setting parents off? How much responsibility do I really have to take in order to get privileges? Do I really need to work — at home or at school — to succeed? How much can I experiment with sex before I hurt myself or someone I care for? What's so wrong with smoking, drinking and drugs anyway? I can handle it, and I won't get hooked! What business is it of yours who my friends are anyway?

Yes, you are doing your job (at least this part of it) well.

I'm having difficulty with my job. I'm here to ring the bell, to shout "Look out!" and to tell you from hard experience that a certain way chosen will lead you to misery. I am walking by your side to say: "Now, this will certainly help you in the future." "Yes, I can see why you want to do that, but have you considered this?" "Can we have an agreement that lets both of us live with the results?"

I must admit this punishment thing is not going to work with you — it never has since you learned to walk and follow your own way. For the first time, you've taken a path that can really harm you, and the warnings aren't working; so my options are limited.

Whatever happens now — and I don't know the future — please remember and believe this:

I love you (no strings attached).

I want your friendship.

I want the best for you.

I will listen whenever you feel I'm being unreasonable.

I will never make a rule that doesn't have, as the bottom line, your health and well-being at heart.

I will never punish you if there is an acceptable alternative.

I will affirm the goodness in you at every opportunity for you are one of the most special young men I have ever met.

I will never let you forget the potential you possess and will take every opportunity to remind you of your potential.

And, as much as you are willing, I will help you realize that potential.

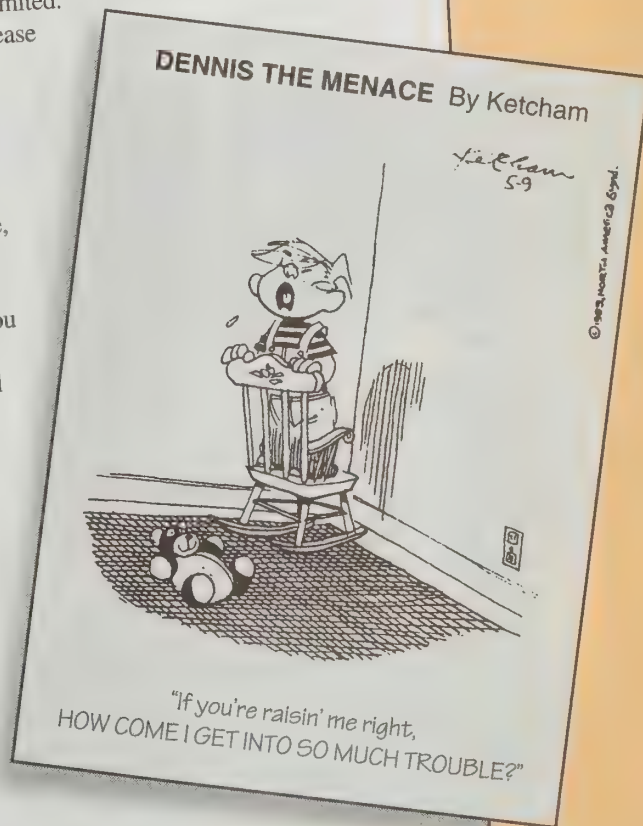
I will be your dad for as long as God allows us to be together — and after, I'll still be your dad.

I think you need to hear from me how much you mean to me and how much I love you.

I place you in the loving care of God, and know that you are safe.

All my love forever,

Dad



Master of Divinity

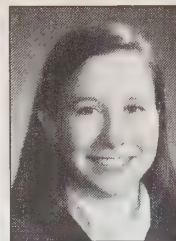
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Steven Andrew Boose
BA
Home congregation:
Forest Glade,
Windsor, Ont.



John Cameron Borthwick
BA
Home congregation:
St. John, St. Andrew
and St. David's,
Hamilton, Ont.



Laura Jane Duggan
BA, B.Ed.
Home congregation:
St. Andrew's,
Newmarket, Ont.



Victoria Eldridge
BA
Home congregation:
Fraser, Tottenham,
Ont.



Janice Hamalainen
BA
Home congregation:
Rogers Memorial,
Toronto



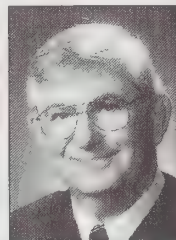
Dong-Ha Kim
B.Sc.
Home congregation:
Toronto Korean



Bryn E. MacPhail
BA
Home congregation:
First, St. David's, Ont.
(Currently minister of
St. Andrew's, Beeton,
and Fraser, Tottenham,
Ont.)



Kaja Muhn
BA
Home congregation:
Toronto Korean



Edward Walter Musson
Home congregation:
Trinity,
Amherstview, Ont.



James Herbert Lindsay Redpath
BA
Home congregation:
Oakridge, London,
Ont.



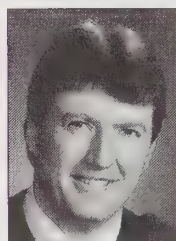
Paula Elizabeth Ryan
BA
Home congregation:
St. Andrew's,
Dartmouth, N.S.



Susan Sheridan
Home congregation:
Knox, Oakville,
Ont.



Stephen Mark Magnus Thompson, BA
Home congregation:
York Memorial,
Toronto



Jeffrey Veenstra
BA
Home congregation:
St. Andrew's
Hespeler,
Cambridge, Ont.



Allyson Ann Voo
BA
Home congregation:
St. Paul's, Ingersoll,
Ont.



Linda Gail Young
RN, BA
Home congregation:
Knox, Guelph, Ont.

General Assembly Certificates



Rosemary Elizabeth Anderson
B.Sc.
Home congregation:
Fallingbrook,
Scarborough, Ont.



Peikang Dai
BA, MS, M.Div.
Home congregation:
Knox, Toronto

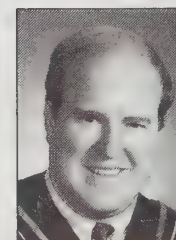
Master of Theology

Michael Puxon Barnes
BA, BAS, M.Div.
Home congregation:
Knox, Bracebridge,
Ont.

Robert Donald Pollock
BA, M.Div.
Home congregation:
Glenview, Toronto



Frederick William Shaffer
B.Sc., M.Div.
Home congregation:
St. David's,
Scarborough, Ont.



Thomas James Hamilton
BA, MA, M.Div.
Home congregation:
Claude, Inglewood,
Ont.



Lynda Roy Reid
Dip.C.Ed.
Home congregation:
Knox, Oshawa,
Ont.

Knox College (Continued)

Doctor of Theology



Kyu Sam Han
BL, M.Div., Th.M.
Home congregation:
Saddleback Korean,
California

Doctor of Ministry

Caroline Hilda Loudon, BA, M.Div.
Home congregation:
Rogers Memorial,
Toronto

Vancouver School of Theology

Master of Divinity



Shirley Florence Cochrane
Home congregation:
First, Prince Rupert,
B.C.



Eric Andrew Muirhead
Home congregation:
St. John's,
Medicine Hat, Alta.



Anthony Thomas Pfaff, B.Sc., FFA
Home congregation:
West Vancouver



Steven Harold Stead, BA, MRE
Home congregation:
Zion, Charlottetown



Catherine Colleen Victor
Home congregation:
West Vancouver

Completing special programs of study



Jackson Earl Clelland
B.Comm., Dip.CS, M.Div.
Home congregation:
Grace, Calgary



Diane Margaret Tait-Katerberg, Dip.C.Ed.
Home congregation:
St. Andrew's-Newton,
Surrey, B.C.

The Presbyterian College



Carol Houselander Bain, B.Th.
Home congregation:
Knox, Ottawa



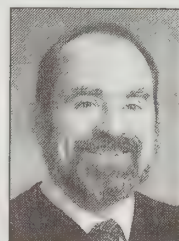
L. Dale Gray
BA, B.Th.
Home congregation:
St. James, Port
Elgin, N.B.



Ruth Houtby
B.Th.
Home congregation:
West St. Andrew's,
St. Catharines, Ont.



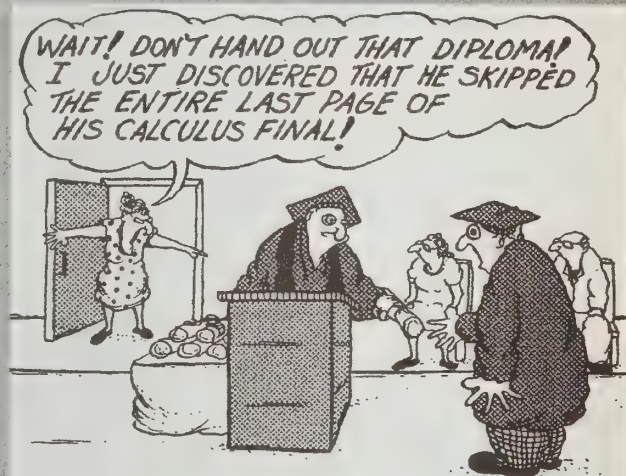
Linda Paquette
BA, Dip.Min.
Home congregation:
Grace, Orleans,
Ont.



Johannes (Job) van Hartingsveldt
B.Th.
Home congregation:
First Church, New
Glasgow, N.S.



Karla Wübbenhorst
BA
Home congregation:
Bethel, Pictou
Landing, N.S.



Every graduate's deepest fear

Source: *The Silence of the Lamberts* by John McPherson. (Zondervan, 1997), available at your local bookstore or by calling 800-727-3480.




Hymn of the Month

by Judee A. Green

John Brownlow Geyer was a tutor at Cambridge in 1967 when he wrote the text of "We Know That Christ Is Raised" (#522). At a time when there was research in the new area of "test-tube babies," he was reflecting on the ethical and religious implications of the production of living cells *in vitro*. He wrote: "The hymn attempted to illustrate the Christian doctrine of baptism in relation to those experiments. Originally intended as a hymn for the sacrament of baptism, it has become popular as an Easter hymn." That research took place about 30 years ago, but the recent experiments with cloning give rise to further reflection on God's love for us as individuals and on the covenant made in baptism.

Charles Villiers Stanford composed the tune *Engelberg*. It was first published with the text "For All the Saints" in 1904. However, in 1906, Ralph Vaughan Williams's tune *Sine Nomine* became linked with "For All the Saints" and *Engelberg* was almost forgotten. Recently, it has resurfaced and is gaining in popularity with a number of different texts such as F. Bland Tucker's "All Praise to Thee" (#343) and Fred Pratt Green's "When in Our Music God Is Glorified" (#439).

"We Know That Christ Is Raised" is suitable for the baptism of an adult or infant. It may also be used when the theme of new life or healing is highlighted. The third verse reminds us that, in baptism, we are united with "God the Three-in-One." 

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*. The hymn text is printed in the *Record* with permission.

We know that Christ is raised
and dies no more

ENGELBERG 10 10 10 4

Unison F C/F /E B♭ F/A B♭ F/A C7/G

1. We know that Christ is raised and dies no more;
2. We share by wa - ter in his sav - ing death;
3. The Fa - ther's splen - dour clothes the Son with life,
4. A new cre - a - tion comes to life and grows

F C/E Dm7 C7/E F Gm6 F/A Dm6/F C/E G7 Csus4-3

em - braced by fu - tile death, he broke its hold,
this un - ion brings to be - ing one new cell,
the Spir - it's fis - sion shakes the church of God;
as Christ's new bod - y takes on flesh and blood;

Cm 7 6 F7 B♭ Gm 6 Dm /C

and our de - spair he turned to blaz - ing joy:
a liv - ing and or - gan - ic part of Christ:
bap - tized we live with God the Three - in - One:
the u - ni - verse re - stored and whole will sing:

1.-3. 4.

B♭ maj7 Gm7 F B♭/D Csus4-3 B♭ Gm7 B♭6 F B♭6/F F

hal - le - lu - jah! hal - le - lu - jah!

Words: John Brownlow Geyer (1932-) Music: C.V. Stanford (1852-1924)

Words: copyright © John Geyer Music: public domain

The Presbyterian Who Gave Away Her House

by George Gamester

Why do you want to know about *me*?" she asks. "I haven't done anything interesting or special. I'm not famous."

No, Marcia Baroudi isn't famous. Outside her west-end neighbourhood, the white-haired woman has been mistaken for a street person. But interesting and special? Oh, yes. We have stories ...

"She gave them her house! I'm not kidding. She actually went to her lawyer and had the ownership transferred to her neighbour"

"My grandfather was a classmate of Stephen Leacock at Upper Canada College," Marcia reveals. "His name was Davidson, and he became a professor of romance languages at the University of Toronto. The family had property on Pacific Avenue and a big house on Royal York Road."

"My mother was a canny Scot. But she could be impulsive. In 1924, when she was 19, she went to visit relatives in Cairo. At a party, she locked eyes with a handsome Egyptian across a crowded room and told herself: *'That's the man I'm going to marry.'* A few days later, they eloped to Paris. He was the son of a



Marcia Baroudi, right, chats with Pamela, the woman she gave her house to. "She deserved a break, and I was happy to help," Baroudi says. Neighbours tell other stories of her generosity.

Photo: Bernard Weil, Toronto Star

high official. It was a bit of a scandal.

"As a child, I lived mostly abroad. When I was 17, we returned to Toronto so mother could straighten out the family business. I went to U of T, studied philosophy and wound up with an MA. I loved it."

But Marcia didn't become a professor or minister. Such positions were reserved for men in those days. She trained as a nurse in England, devoted a good chunk of her life to midwifery in Scotland, and finished up as a psychiatric nurse at 999 Queen Street. She's 72 now and has never married.

End of story? For many, it would be. Not for our Marcia. "I'm a Capricorn," she laughs. "We bloom late."

And what a flowering it's been. Marcia has become a demon artist, whomping up slews of vivid oils and watercolours. Recently, she had an exhibition and sold a few.

She's active at Runnymede Presbyterian Church. But there's more. A neighbourhood shopkeeper named Eva picks up the thread.

"Some people take Miss Baroudi for

a bag lady because she gets some of her clothes at rummage sales or on the street. 'Look at these perfectly good shoes,' she told me once. 'I found them in a trash can.'

"She won't spend money on herself. But she's incredibly generous with strangers. After my husband left, it looked as if I would lose my business. That's when Marcia stepped in. 'What do you need?' she asked. She put me on my feet. I couldn't believe it. She hardly knew me."

Others tell similar stories: starving students, troubled youths and other down-on-their-luck individuals who have taken shelter in Marcia's home for weeks or months at a time.

Mind you, she lives in a different house these days. Eva explains:

"Her next-door neighbours were having trouble. They came from up north and were struggling to survive in the city. Do you know what Marcia did? *She gave them her house!* I'm not kidding. She actually went to her lawyer and had the ownership transferred to her neighbour."

"Well, yes, that's true," confirms

Marcia, reluctant to draw attention to her generosity. "My neighbour, Pamela, is a good person. An Ojibwa from Burleigh Falls. For years, she worked hard to support her extended family. But things became difficult. She deserved a break, and I was happy to help."

But to give up one's *house*? Isn't that a bit extreme, even for a financially secure artist-philosopher?

"Giving the place away made me happy. It opened my eyes to other ways I can help people and contribute to the community. So many of us fret about status, 'getting ahead' and accumulating things. But I'm a frugal person, and I know eternity catches up to everyone in the great natural world. Nothing lasts. You don't have to study philosophy to realize that. So I give while I can."

And what does she want for herself?

"I don't need anything, except a shroud for my burial. That's all I ask."

Bless you, Marcia. **R**

George Gamester is city columnist for the *Toronto Star*. This article first appeared in the *Toronto Star*. Reprinted with permission.

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ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: NINEVEH BOUND

i $(2/3 \text{ of } 15) + (30 \% \text{ of } 40) - 7 = \bullet$

ii $(\bullet \times 6) \div (\bullet \times 2) \div 3 = \diamond$

iii $2/5 \text{ of } (\diamond + \bullet + \bullet - 11) = \blacksquare$

iv $(70 \% \text{ of } \blacksquare) + (\bullet - 10.6) = \blacklozenge$

v $(\blacklozenge \times 7) \div (\bullet \div 3) = \square$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



ArithmeCode answer from last issue: NOISE

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009

PCC News

The Journey to Wholeness

Another step in what has been a slow but, it is hoped, steady journey toward reconciliation and healing between The Presbyterian Church in Canada and aboriginal people is about to be taken. In 1994, the 120th General Assembly meeting in Toronto adopted the Confession of The Presbyterian Church in Canada Regarding Injustice Suffered by Canada's First Nation Peoples. In 1996, the 122nd General Assembly meeting in Charlottetown established the Presbyterian Church Healing Fund to receive voluntary contributions toward mending the wounds suffered by native people through the residential school system. And now, the

Journey to Wholeness campaign, with a two-year goal of \$250,000, is looking for the support of Presbyterians from Charlottetown to Toronto to Victoria. The campaign has already received a \$30,000 grant from the Women's Missionary Society.

The campaign will have several components to promote thought, discussion and understanding. A video, brochures, study materials and a colourful poster will be available to the church membership. (Both the video and the poster were made by aboriginal artists.) There will also be opportunities for workshops and presentations.

The Residential School Working

Group of the Assembly Council has named a campaign committee, made up of members from the WMS, aboriginal groups and laypeople from the Winnipeg area. A spending committee will oversee the distribution of the fund.

Kelly Lee Shapiro, a member of the staff at Flora House in Winnipeg, and an Ojibwa, has been appointed campaign co-ordinator. Her enthusiasm and energy for the campaign are readily apparent. But her enthusiasm extends beyond dollar figures. Kelly believes that, if Journey to Wholeness helps Canadian Presbyterians on their journey to understanding, it will be well worthwhile.

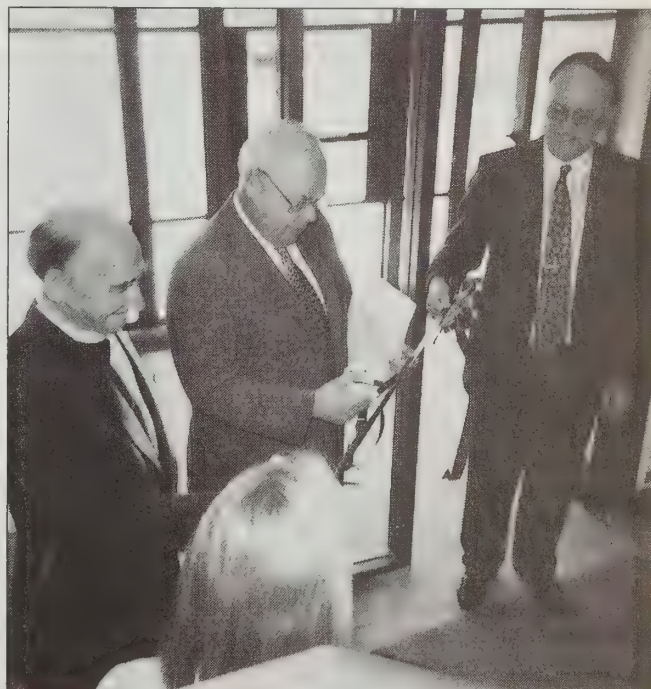
Presbyterian Archives dedicates new facility

On Sunday, April 26, members of the archival and church communities joined together to celebrate the service of dedication for the newly constructed Presbyterian Church in Canada Archives facility. The project comes at the juncture of a 25th anniversary for the Archives. Although the Committee on History has been reporting to the General Assembly since 1879, the first proper archival facility was built in 1973 in the basement of Knox College. After 21 years at the college, environmental problems forced the Archives to move its collection to a location on Soho Street in Toronto. Three and a half years later, Assembly Council approved a major renovation project at the church offices in North York, Ontario. A small, basement-level parking area became a climate-controlled storage space with a state-of-the-art mobile shelving system.

Participants in the service included: John Congram, Moderator of the 123rd General Assembly, who formally dedicated the facility; Tom Gemmell, principal clerk of General Assembly; Don Taylor, chief financial officer of The Presbyterian Church in Canada; T. M. Bailey, archivist emeritus; John Johnston, convener of the Committee on History; and Kim Arnold, archivist and records administrator. Greetings were received from the Anglican Church of Canada, the Archives Association of Ontario and the Association of Canadian Archivists. Following the service and ribbon-cutting, there were tours of the new facility.

The Presbyterian Archives is happy to accept microfilms of congregational, presbytery or synod records, church related photographs, church videos, and records of closed congregations. Other records may be deposited upon request. The

Archives can also provide general advice on how to care for church records. To contact the Presbyterian Archives: Tel. (416) 441-1111, Ext. 310; Fax (416) 441-2825; E-mail: karnold@presbyterian.ca



Archivist/records administrator Kim Arnold (bottom of photo) looks on as T. M. Bailey, Tom Gemmell and Donald Taylor cut the ribbon to officially open The Presbyterian Church in Canada Archives facility.

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Presbyterian World Service & Development, International Ministries, Justice Ministries and Canada Ministries support various Canada-wide social justice ecumenical coalitions. Volunteers are needed to present a Presbyterian voice on their boards and working groups. If you have an interest or experience in relief, development or social justice, please contact the Life and Mission Agency for more information or forward your resumé, before June 30, 1998, to:

COALITION REPRESENTATION

The Life and Mission Agency

50 Wynford Dr., North York, ON M3C 1J7

phone: (416) 441-1111 ext. 228 or toll-free 1-800-619-7301

fax: (416) 441-2825, e-mail: Aphillips@presbyterian.ca

IMMEDIATE NEEDS:

INTER-CHURCH ACTION FOR DEVELOPMENT, RELIEF AND JUSTICE (ICA) is an ecumenical forum and advocate for humanitarian response and development issues.

INTER-CHURCH COMMITTEE FOR REFUGEES (ICCR) is a collaborative policy research and advocacy program which promotes justice for refugees. The committee monitors Canadian and international refugee policies and proposes changes or alternatives.

TEN DAYS FOR GLOBAL JUSTICE is an education and action program on global justice and development issues carried out by churches and a network of over 200 local ecumenical groups across Canada. Special focus is given to a Ten Days program prior to Lent which involves numerous educational and action events.

CANADA-ASIA WORKING GROUP(CAWG) focuses on human rights in Southeast Asia.

INTER-CHURCH COALITION ON AFRICA (ICCAF) is a research, education and action coalition that focuses on human rights and economic justice in Africa.

INTER-CHURCH COALITION ON HUMAN RIGHTS IN LATIN AMERICA (ICCHRLA) focuses on violations of economic, social and cultural rights in Latin America.

PROJECT PLOUGHSHARES is an internationally recognized Canadian peace and justice organization that undertakes research, education and advocacy programs on demilitarization, arms control and disarmament, security alternatives, arms transfer controls, demobilization and peace building.

NEWS

Clarifying(?) the Darryl Macdonald case

An article in the News section of the April *Record* stated that the Special Commission appointed by the 123rd General Assembly had voted to remove Darryl Macdonald as a licentiate of The Presbyterian Church in Canada. This was not the case, since the Presbytery of Montreal had already removed Macdonald's licence to preach.

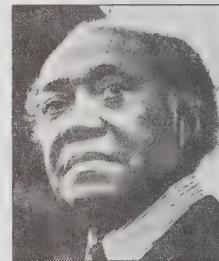
The presbytery, meanwhile, has found itself in a kind of procedural limbo. In response to a letter from the principal clerk of General Assembly concerning presbytery's responsibilities in the matter of discipline toward Darryl Macdonald, the congregation of St. Andrew's, Lachine, and its elders, the presbytery responded by stating it finds itself "unable, because of [its] division to deal at this time with the matter of discipline."

The presbytery has also requested "a mediator from our national church, mutually acceptable to all sides, be appointed to meet with all concerned parties to recommend a solution."

Meanwhile, the presbytery has called on its members to "do everything within their means to maintain the peace and unity of the church."

Presbyterian receives education award

Professor George Bancroft, a member of St. Mark's Church, Don Mills, Ontario, was presented with the Distinguished Educator Award from the Ontario Institute for Studies in Education of the University of Toronto. A teacher and vice-principal in Georgetown, Guyana, George moved to Canada in 1948. After studying at McGill University, Montreal, and the University of Toronto, from which he received a PhD, George went on to a varied and lengthy career, and his influence is widely recognized in many levels of the education system.



B.C. church receives heritage award

An 88-year-old building in Summerland, B.C., that has been home to a variety of church congregations as well as to a Masonic Lodge, and is currently home to Lakeside Presbyterian Church, was recently recognized with an award from the Summerland Heritage Committee. Rev. Heather Balsden (pictured in front of the church) accepted the award on behalf of the 60-member congregation. (Photo: *Penticton Herald*)



Changing of the guard at Ghanaian church

The congregation of Ghanaian Presbyterian Church, Toronto, held a reception on March 15 to say goodbye to Rev. Stephen Alando who, after three years as the church's minister, is returning to Ghana to become dean of the Presbyterian Lay Training Centre in Tamale, Northern Ghana. At the same service, the congregation welcomed its new pastor, Rev. Tetteh Suomi Akunor, and his family, formerly of Osu-North Presbyterian Church in Accra, Ghana.



Stephen Alando is pictured with the award of honour presented to him by the congregation of Ghanaian Presbyterian Church, Toronto. With him are Rev. John Congram, Moderator of the 123rd General Assembly, who made the presentation, and Rev. Paulette Brown, minister of University Church, Downsview, Ont., who read the citation.

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Other News

Human rights advocate murdered in Guatemala

Monsenor Juan Jose Gerardi Conedera, founder and co-ordinator general of The Human Rights Office of the Archdiocese of Guatemala (ODHA) has become the latest victim of the violence which has characterized the past 36 years of Guatemalan history. Monsenor Gerardi was returning home on April 26 after his regular Sunday night dinner with his sister when he was attacked by an unidentified individual who struck him in the head at least 11 times with a piece of concrete. No objects of value were taken from his house, car or body. The murder brought immediate universal condemnation.

Forty-eight hours earlier, Monsenor Gerardi had presided, together with the

other bishops of the Episcopal Conference of Guatemala, at the public presentation of the report "Guatemala, Nunca Mas" [Guatemala, Never Again]. The report was part of the REMHI (Recuperation of Historical Memory) project, a document and analysis of the thousands of violations of human rights which occurred during the 36-year war in Guatemala.

From 1974 to 1980, Monsenor Gerardi was the bishop of the department of El Quiche, which was the site of the most violent conflicts inflicted upon the civilian population. The massacres, the forced disappearances of people, the assassination of various priests and catechists, and the constant accusations

against the church by the military forced the diocese of El Quiche to close in 1980. Monsenor Gerardi was forced into exile until 1984.

Few Guatemalans are untouched by the conflict. Statistics register 442 massacres between 1978 and 1995, of which 295 occurred between 1981-82. An estimated 150,000 people were killed, 50,000 disappeared, 1,000,000 fled as refugees or went into hiding, 200,000 children were orphaned.

The report emphasized that most of the victims were native people. It named the country's security forces as the authors of most of the documented human rights violations. (*Kenneth Kim, PCC missionary in Guatemala*)

One more time: Women in PCT call for second ecumenical decade

As the World Council of Churches-led Ecumenical Decade of Churches in Solidarity with Women comes to a close this year, the Women's Missionary Committee (WMC) of the Presbyterian Church in Taiwan (PCT) is suggesting a second "churches in solidarity with women" decade to keep the momentum of the women's movement going.

The WMC says that, after years of struggle and education, women in the churches are finally beginning to believe in themselves and to take action. Therefore, a second decade of solidarity is needed in Taiwanese churches to give women more time to accomplish their goals and to give men a chance to participate. The WMC believes that when men participate, women's voices, views, struggles and contributions have more meaning, since patriarchy is at the root of most of their struggles. (*Taiwan Church News Occasional Bulletin*)



A touchdown for Deion

Outstanding football cornerback and receiver Deion Sanders (right) became an outstanding giver when he recently handed off \$1 million US, including the \$465,000 advance from his upcoming biography, to help build a centre for youth at risk as the initial phase of Project 2000. Project 2000 is sponsored by The Potter's House church in Dallas, Texas, one of the fastest-growing churches in the United States and the site of Sanders' baptism into the Christian faith last year. Sharing a smile with Deion is Bishop T. D. Jakes, pastor of The Potter's House church.

Presbyterians take lead in Northern Ireland

The Presbyterian Church in Ireland has published a nine-point plan to help Christians assess and evaluate the settlement reached in the Northern Ireland peace talks.

The plan was welcomed as "very positive" by Msgr. Denis Faul, a longtime human rights campaigner. "I would go along with the document all the way and would like to thank the Presbyterian Church for it," the Roman Catholic priest said.

Introducing the plan, Rev. Sam Hutchinson, Moderator of The Presbyterian Church in Ireland, said: "As a church, we have supported the interparty talks and encouraged politicians and the two governments not to miss this historic opportunity for political accommodation between nationalists and unionists. We consider it vital that a Christian perspective be applied in assessing the accommodation reached." (*Prairie Messenger*)

News Scan

Templeton Prize

Sir Sigmund Sternberg, who helped organize the first visit by a pope to a synagogue, is this year's winner of the \$1.2 million US Templeton Prize for Progress in Religion. Sternberg, 76, has played a key role in several landmark events in religious diplomacy. He was instrumental in gaining Vatican recognition of the state of Israel and helped resolve a dispute over the convent near the site of the Auschwitz concentration camp.

Bob Ogle succumbs to cancer

Rev. Bob Joseph Ogle died April 1 in Saskatoon after a courageous 15-year battle with cancer. The 69-year-old priest was a well-known missionary, politician, author and world traveller. In 1979, he became the first Saskatchewan priest to be elected a member of Parliament, representing the New Democratic Party in Saskatoon East. (*Prairie Messenger*)

Salvation Army wants brave hearts left asleep in the deep

The Salvation Army in Canada is trying to prevent salvage operators from interfering with the wreck of the *Empress of Ireland* which sank in the Gulf of St. Lawrence in 1914 drowning 1,014 people, including 150 leading members of the Salvation Army. (*ENI*)

A little unorthodox, but ...

Jaroslav Pelikan, the world-renowned Lutheran scholar whose career has spanned more than 50 years, has converted to Orthodox Christianity at age 74. Pelikan, who has authored more than 30 books on religion and culture, is Sterling professor emeritus of history at Yale University where he has taught since 1962. (*Prairie Messenger*)

Open the doors; see all the people

Havana's oldest Protestant church, the First Presbyterian Reformed Church, has reopened its doors after 12 months of restoration work. The church bells, which had been silent for more than 50 years, rang out on Palm Sunday as a jubilant congregation of 500 people, including the church's pastor Hector Mendez, took part in a ceremony to mark the reopening. (*ENI*)

Say three Hail Marys and reboot

Polish Roman Catholics can now plot graphs of their sins with a new computer program designed to help them confess. Based on the prayer book, it poses 104 searching questions to help users track their fight against sin and archive the results, reports the daily *Gazeta Wyborcza*. Sinners need not fear that their darkest secrets will get out as files with intimate data are protected by a password. (*The Globe and Mail*)

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A Store With a Difference

John Congram

My host for the day drove me to a section of the West Island of Montreal filled with arty stores. The outside of the Dix Mille Villages store in Pointe Claire did not look unlike scores of other boutiques in the area that sell souvenirs and trinkets; but, once inside, I discovered this store is dramatically different.

It starts with the owners of the shop: three churches — Beaconsfield and Cedar Park United and St. Columba by-the-Lake Presbyterian. The ministers of these churches, including Paul Scott and Ian Fraser of St. Columba, wanted to do something practical to help people in poverty in Third World countries. They formed a non-profit corporation and solicited donations from corporate and private sponsors to get the store underway.

How does it accomplish the goals its founders have in mind? Dix Mille Villages is one (the only one in Quebec) of more than 40 similar stores across Canada. The idea for this kind of store began in 1946 with Edna Ruth Byler, a Mennonite woman from Pennsylvania. Today, the Mennonite Central Committee travels throughout the world purchasing goods from village co-operatives to be sold in the stores. They pay fair prices for the handicrafts and pay up to a 50 per cent advance when a craft order is placed. This provides operating capital for artisans to purchase materials and to pay workers.

Dix Mille Villages sells handcrafted items made by economically impoverished people. Dix Mille Villages is committed to:

- the economic welfare of people and the promotion of human dignity
- helping our communities acquire a better understanding of the causes of global poverty and injustice by telling the artisans' stories
- uniting a diversity of people in this common cause.

A store where the clerk is as anxious to talk to you about the source of the items and the artisans who made them as to sell you the product



What makes Ian Fraser laugh? Find out by reading this article.

Typical is a women's group of 63 members in the village of Njah-etuh in Cameroon. Making baskets and bags is their only source of income. Their remote location makes marketing difficult. An order from Ten Thousand Villages is their lifeline to purchase food and other essentials.

"Our project gives people jobs and dignity," Ian Fraser says. "The money they earn goes toward their health care and education, not only food," he points out. On average, \$1,600 in Ten Thou-

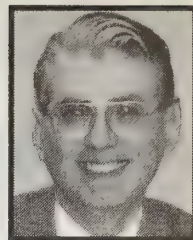
sand Villages retail sales provides full-time work for one Third World artisan for one year. In 1995, sales from North American stores generated 11,500 jobs.

The way the stores are run is different from most retail outlets. In the case of Dix Mille Villages, there are only two paid employees, the other 60 or so people who work in the store are volunteers. Fraser says the volunteer work provides another benefit to an operation like this. A number of people who were not otherwise deeply involved in the mission and ministry of the church now enthusiastically offer their time and gifts to support the store. Perhaps it is true, as store manager Terry Taylor notes, the concept of fair trade strikes a chord among those in the under-35 set who are particularly conscious of global needs.

That brings up another difference you will notice when you visit the store. The clerk is equally anxious to talk to you about the source of the items and the artisans who made them as to sell you something. Education in Third World issues of poverty and injustice is an important element of the stores. When I visited in February, the store was sponsoring a lecture to coincide with Black History Month.

So next time you visit Montreal, include a visit to Dix Mille Villages. I often think of my visit. The animals on the clay Noah's ark, made by artisans in Peru, won't let me forget. **R**

For further information, contact: Dix Mille Villages, 290 Bord du Lac, Pointe Claire, Que. H9S 4L3; Tel. (514) 428-0450. For information on outlets in every province of Canada, contact: Ten Thousand Villages, Box 869, New Hamburg, Ont. N0B 2G0; Tel. (519) 662-1879 Fax (519) 662-3755 E-mail: inquiry@villages.ca Web site: <http://www.villages.ca>



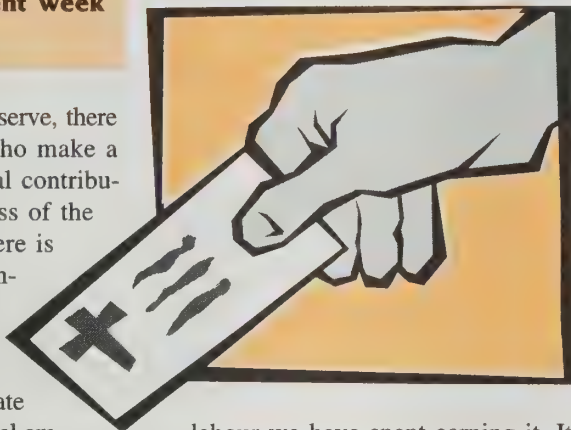
Lump It or Leave It

Some of us, such as farmers, receive income only once or twice a year. Why, then, are we expected to put our offerings into 52 envelopes to be presented week by week. Those of us who give our offering once a year find it embarrassing to be confronted every week by an usher putting a plate in front of our faces. Can you tell me a way to meet the financial demands of the church without having to face this embarrassment week after week?

In the congregation where I serve, there are at least two families who make a substantial lump-sum annual contribution to the work and witness of the church. In one instance, there is not even a request for an income tax receipt! I don't know how such people feel when they come to worship and the offering plate is passed to them. Do they feel embarrassed? I've never asked them.

There are some folk who think of the time devoted in worship to the offering as a kind of "time out" — time to shuffle their feet after the sermon, chit-chat briefly with family and friends in the pew, listen to the music or whatever. Others view the offering as the time to pay their "fee for service." They are the people who, having missed services for a number of weeks, do not "make up" their contribution. After all, they see themselves as the consumers of a "religious product," a service rendered. Why should they pay for something they haven't received? Still others may well see this time during worship as a kind of dignified begging.

Truth is, the offering should be a vital and meaningful part of congregational worship. In many of our churches, "The Offering" follows the reading and proclamation of the Word of God and forms part of our "Response to the Word of God." It is our way of giving thanks to God and of rededicating our lives for God's service. In ancient days, the offering of the people consisted of actual food, and the meal was shared as part of the Communion service. Today, money is the codified form of the time and



labour we have spent earning it. It represents much of our life. And it is no coincidence people become easily upset when challenged as to how they make use of the money they earn. The challenge becomes personal because money is a personal thing. There is, as a friend of mine once said, a direct line between the heart and the pocketbook. So we are moving in a sensitive area when we talk about money and the stewardship of our financial resources. Jesus had some things to say about money, as did the Apostle Paul.

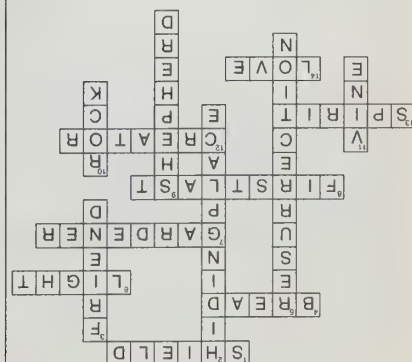
So what about those who make an annual lump-sum contribution to the church? Well, they don't have to do so. They can opt to divide it all up, put it into 52 envelopes and offer it every

week. Or they could put in a dollar or two as a token so they can participate freely in this act of worship. Or they can let the plate pass them by, which is fine because their consciences are clear.

In our congregation, we have investigated the possibility of making an arrangement with the banks to provide people with the option of having money automatically withdrawn from their account in order to support the work of the church. It would provide for regular income to the church, even when people are "snowbirding" or on holidays or absent from worship for other reasons. This is a good idea, and some congregations are already using it. It would, however, be a bad idea if such an arrangement were to cause us to dispense with "The Offering" in worship. We need to remind ourselves, and each other, that it is important to respond with a specific act (and acts) to the gospel we have heard proclaimed. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Answers to "A Child's Way" crossword puzzle (page 50).





Quantity Time Counts Too

Quality time is a phrase heard frequently in these days of non-resident parents and dual-career families. Quality time suggests it doesn't matter if we can't spend much time with our children, as long as the time we do spend is "high quality" — time spent "bonding" (more jargon) or doing exciting things, not only grocery shopping or cleaning the house.

My parents don't buy it. There is no quality time, they say, *except* quantity time. While it's important to spend time talking and "bonding," it's more important simply to spend time doing things together — whether it is cleaning out the attic, playing catch or even sitting in the same room doing various activities. It's the time, the being there, that counts. No matter how "high quality" the two or three hours a week spent in quality time, it simply cannot have as much of an impact as the everyday, ordinary time of the whole rest of the week.

One of the most difficult things about living overseas this year has been keeping up my relationships with people back home. My friendships simply cannot grow or develop when I'm not there. And a 15-minute telephone call each week with my family — no matter how intense — cannot replace the time we spend together when I'm living at home.

Keeping up these friendships from this distance takes work. And time. I spend easily an hour on e-mail every day, chatting or reporting my news or simply rambling on. I don't worry about the cost of long-distance phone calls; even when my bank-book pinches, the calls are worth it. When I do go home, I try to make time to see everyone one-on-one, even if this makes my own schedule overly hectic. Relationships don't just happen — they take work, energy and time.

A friend of mine here in Oxford is engaged to be married to his girlfriend back in North America. We joke that he is the only person at the university who has a date every single night of the week — "chatting" on the Internet with his fiancée. Two hours, every single night. It doesn't matter if he has work to do, or if there's a party going on, or if people are going out to a movie — he'll meet us afterwards, if necessary, but nothing takes precedence over that talk. "What on earth do you have to talk about for that long?" people ask him.

But it doesn't matter what they talk about; they're spending time together. That friend's relationship has lasted long after many equally serious long-distance relationships here have broken off.

Sometimes — OK, most of the time — it's incredibly difficult to haul myself out of bed on Sunday mornings to make that 10 a.m. church service. Many university students have the same problem. And remembering to pray before I go to bed, after staying up until 2 a.m. to write

an essay, is nigh on impossible — and, if I do remember, I have a tendency to fall asleep before I've finished. Read the Bible? You've got to be joking — I have a nine-page, single-spaced reading list to crash through before next Wednesday. When I do have some free time, I'd rather spend it out with my friends or playing soccer than in church.

It's hard to provide a convincing answer, even to myself, when people ask why I should go to church. "Duty" doesn't hold much appeal; the singing is good, the sermon not always and the

rest seems more ritual than anything meaningful. The people are important, I guess, but I have friends outside church. Why can't people, many ask, be good Christians without going to church?

We can. And some people can manage to keep up a meaningful long-distance relationship on a 10-minute phone call a week. But it's hard. And most of us can't do it.

A relationship with God is like any other relationship. Going to church, reading the Bible, talking to God are all ways of spending time with God. There is no such thing as *quality time* with God (or, maybe, it's all quality time; after all, this is God we're talking about!). It's the *quantity time* that counts. We can't exactly take God out for coffee or chat to him on e-mail. Which is why going to church is so important. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by E-mail at: kathleen.cawsey@lmh.ox.ac.uk.

**Relationships
don't just
happen —
they take
work, energy
and time**



PEOPLE & PLACES



▶ A NEW CARILLON SYSTEM, donated by the Burgess family in appreciation for blessings received at Knox Church, Wallaceburg, Ont., was dedicated recently. Pictured (L to R) are: Jim Burgess, daughters Helen and Bonnie, Rev. Hugh Appèl, Nova Burgess, daughter Jeannie and son Jim.

THE CONGREGATION OF Knox Church, Oshawa, presented Mark Gordon with a gift of money prior to his departure for Mozambique where he is serving a five-year term under the sponsorship of Presbyterian World Service and Development. Pictured with Mark are: his grandmother, Eleanor Gordon; his mother, Rev. Dorcas Gordon; and his father, Rev. Noel Gordon, minister of Knox.

PICTURED, ▶ Dr. Vanora Holdane, president of the Ladies Guild of St. David's Church, Halifax, presents a cheque for \$19,200 toward the repaving of the church driveway to Michael de la Ronde, convener of the board of trustees.



THE CHILDREN TOGETHER group (kindergarten to Grade 2) of Gale Church, Elmira, Ont., are pictured with the 45 Christmas bears they made for the Grand River Hospital in Kitchener, Ont. The ▶ bears were given to newborns and injured children.



▶ THE WOMEN'S ASSOCIATION of St. Andrew's Church, Cobourg, Ont., presented Dorothy Cunningham (left) with a flower arrangement on the occasion of her retirement after 18 years as treasurer. Making the presentation is Kass Whitefield.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people.

Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

CALVIN CHURCH, Halifax, celebrated its 40th anniversary last year. Rev. A. O. MacLean, the congregation's first minister and now minister emeritus, conducted a service of Communion, assisted by Calvin's current minister, Rev. Sydney McDonald. A. O. MacLean is pictured with his sons, James, a charter member and elder of Calvin, and Ian, a charter member of Calvin and an elder of St. Andrew's Church, Fredericton.



THE CONGREGATION OF Elmvale Church, Elmvale, Ont., honoured Mary Ritchie, choir leader and organist for 57 years. Pictured with Mary (second row, third from left) are former members of Chi-rho, a Christian musical group she started which performed between 1976-80 and toured throughout central Ontario. They reunited to perform a tribute to Mary.

THE CONGREGATION OF Leaside Church, Toronto, recently recognized Bill Renison's accomplishments and contributions to the Boy Scouts of Canada with the presentation of a certificate. This year, Bill completed 74 years in scouting and received his 65-year pin. He has spent the past 27 years with the 39th Toronto Group scouting program operated out of the Hospital for Sick Children. Pictured with him is Rev. George Vais.



TRIPLE VISION might have been on Rev. Cedric Pettigrew's mind when he baptized triplets who also happened to be his first grandchildren. Pictured with him are son-in-law Rob Felix, daughter Ruth, and Matthew Cory, Rebecca Jean and Katherine Elizabeth Felix.

THE CONGREGATION OF First Church, Seaforth, Ont., recognized Bob McMillan for his 50 years as an elder, including time as representative elder and clerk of session. He is pictured (centre) with clerk of session Don Morton, who made a presentation on behalf of the congregation, and Rev. Nick Vandermeij.



PEOPLE & PLACES

THE PRESBYTERY OF Peace River, Alta., held a recognition service for missionary Rev. D. Allan Young and a service for the establishment of the North Peace Territorial Ministry (NPTM) at Strang Church, Dixonville, January 11. Pictured in the back row are: Rev. Gordon Haynes (left), associate secretary, Canada Ministries, and Rev. George S. Malcolm, clerk of presbytery. In the front row (L to R) are: guest speaker Rev. George Corris; Douglas Sinclair, moderator of presbytery; Rev. D. Allan Young, missionary, NPTM; Rev. Ena Van Zoeren, moderator of the Synod of Alberta and the Northwest; Rev. Tak Wang.



THE CONGREGATION OF West Adelaide Church, West Adelaide, Ont., donated 72 hymn-books to the three congregations of The Presbyterian Church in Grenada. Pictured (L to R) are: Rev. Doug Miles, clerk of session Ray McPhail, Marguerite Cuddy and Anna McCoskery, who organized the hymn-book donation after meeting Rev. Joseph and Lynda Sahadat at the World Alliance of Reformed Churches General Council in Debrecen, Hungary, last year. The Sahadats, from Kapuskasing, Ont., are doing mission work in Grenada.



LOIS CLEETON celebrated her 104th birthday on Sunday, March 8, at a luncheon at Knox Church, Victoria, where she attends worship every Sunday.



"PLOMP AND CIRCUMSTANCE" was the theme on March 27 as family and friends celebrated Rev. Tony Plomp's 30 years at Richmond Church, Richmond, B.C. Charter member Bob Gauvreau (left) is pictured presenting the "Tony Award" to Tony and his wife, Margaret.

THE CONGREGATION OF St. Andrew's Church, Welland, Ont., honoured Shirley Barnhart on her retirement after 14 years as clerk of session. Pictured with her are the new clerk of session, Linda Moore (left), and Rev. Ron Sharpe.



THE CONGREGATION OF St. Andrew's Church, Streetsville, Ont., joined its oldest member, Lydia Treanor, in celebrating her 100th birthday last fall. Watching her cut the birthday cake are her daughter, Aileen Nixon, and Rev. Douglas McQuaig, minister of St. Andrew's.



Film

The Apostle

Written and directed by Robert Duvall.
Starring Robert Duvall, Miranda Richardson, Billy Bob Thornton, June Carter Cash and Farrah Fawcett.
Reviewed by John McTavish.

Titanic! Titanic! Titanic! That's all we heard at the Academy Awards ceremony in March. And, sure, the story of the unsinkable tub that nevertheless sank makes for a thrilling flick. Still, the movie that captured my heart this year and wins, shall we say, the Oscar of the spirit is *The Apostle*.

The story concerns an unlikely hero. Robert Duvall plays a Southern, fundamentalist, Jesus-shouting preacher. He's an old geezer married to a young chick who gets fed up with her Bible-thumping husband and starts looking elsewhere for solace. The husband, pumped by his fierce, rigid theology, responds with

murderous rage, and the movie is off and running.

Sonny is the husband's name and, you get the picture, he's not exactly a model saint. Still, you have to give the guy credit: he has a passion for the gospel and a burning desire to share the saving story of Jesus' death with everyone in sight. "We're going to short-circuit the devil and have a Holy Spirit explosion tonight!" Sonny exclaims. The enthusiasm is infectious.

Sonny moves to a new community and starts up a new church. Then, just when you think the whole thing is going to turn into a Hollywood success story, the movie surprises you. There's no great glamorous success story — only Sonny's poor, small, backwoods little congregation.

That doesn't dampen our hero's spirits. Two or three, Jesus said, is all you need to get a church going, and Sonny is clearly delighted with his little flock. We

see him pouring his heart and soul into his ministry with them.

There's an especially moving scene when a Southern racist turns up and threatens, literally, to steamroller Sonny's little church into oblivion. Sonny defends the church with, and only with, the Word of God. The racist is converted, God's name is glorified, and our sophisticated defences are shamed.

Yes, I know, Sonny is still a murderer whose crimes mustn't be ignored. There's a reckoning he simply cannot escape. And doesn't, finally, attempt to escape.

Still, even in prison — even in hell, you might say — Sonny continues to preach the gospel. As the credits roll at the film's end, we see him surrounded by other prisoners in the chain-gang. "Jesus! Jesus! Jesus!" is on everyone's lips.

There are a lot of religious people in the conservative camp who probably won't see this movie because it came out of Hollywood. And a lot of religious people in the liberal camp who won't see it because it features a Bible-waving fundamentalist preacher. Still, there are others, and maybe you'll be among them, who will give this underrated film a chance.

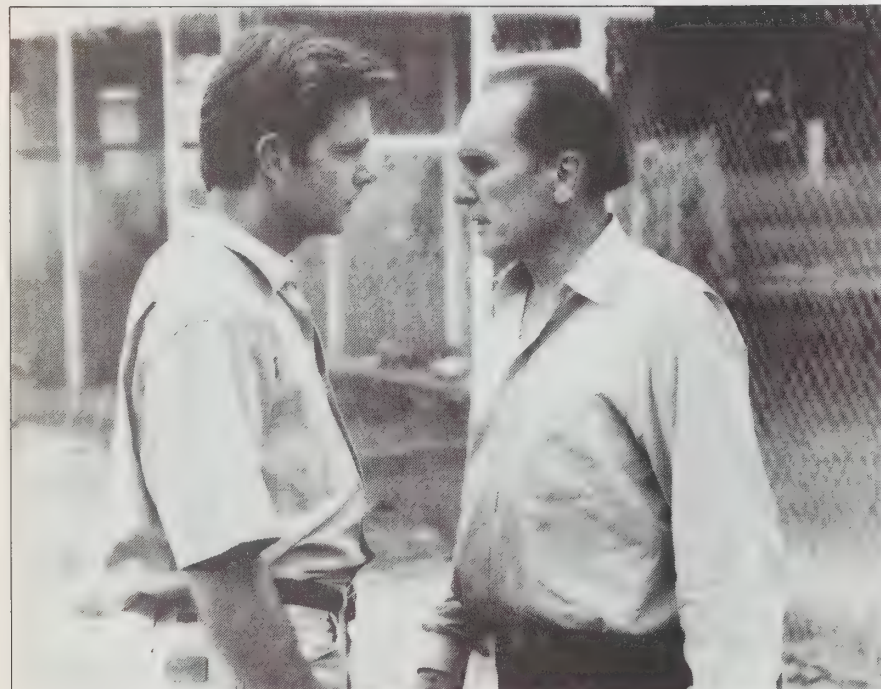
I don't think you'll be disappointed.

John McTavish is the minister of Trinity United Church in Huntsville, Ont.

For Your Summer Reading

The Book of Jesus: A Treasury of the Greatest Stories & Writings About Christ edited by Calvin Miller (Touchstone, 1998, \$20).

A wonderful 500-page compendium of what people have said and written about Jesus Christ. Everyone (well, almost) is here. Augustine and Dostoevsky, together with Mother Teresa,



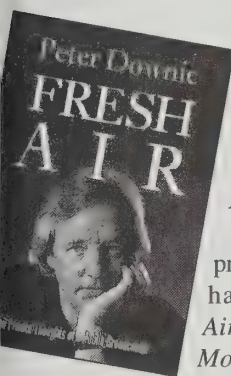
"Horace" (Todd Allen) (left) and "The Apostle E.F." (Robert Duvall) in a scene from *The Apostle*, written and directed by Duvall. An October Films release.

Billy Sunday, Clarence Jordan, Billy Graham and many more. A wonderful buy at \$20.

Just As I Am by Billy Graham (Harper-Collins, 1998, \$9.99).

This is the paperback edition of Billy Graham's popular autobiography.

Mother Teresa: A Complete Authorized Biography by Kathryn Spink (Harper, 1997, \$32.50).



Fresh Air: The Private Thoughts of a Public Broadcaster by Peter Downie (Northstone, 1997, \$19.95).

Among the radio programs Peter Downie has hosted are *Fresh Air*, *As It Happens* and *Morningside*. You may

have also seen him on *Man Alive* and *Middy*.

Sources of Strength by Jimmy Carter (Random House, 1997, \$32).

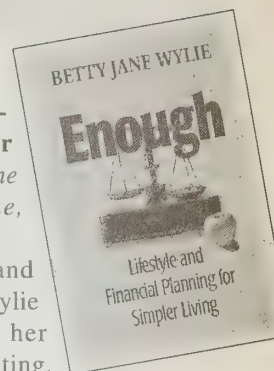
These are a series of Bible studies Jimmy Carter has given on Sundays at his home church, Maranatha Baptist Church in Plains, Georgia. If you haven't read *Living Faith*, Carter's autobiography, you might want to start with it.

Restoring the Vision: The Kingdom of God — The Church of the Future by Graham Tucker (Anglican Book Centre, 1998, \$12.95).

Many will have encountered Anglican priest Graham Tucker through the King-Bay Chaplaincy which ministers to the downtown Toronto business community, Operation Bootstrap which assists unemployed business and professional people, or the Canadian Centre for Ethics and Corporate Policy — all founded by Tucker.

Enough: Lifestyle and Financial Planning for Simpler Living by Betty Jane Wylie (Northstone, 1998, \$19.95).

After her husband died, Betty Jane Wylie began supporting her family through writing. Her first book (of more than 30 books and three dozen plays) has helped many deal with the death of a spouse. In *Enough*, she shares how "you can simplify your life, enjoy greater fulfilment, and still pay off the mortgage."



Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

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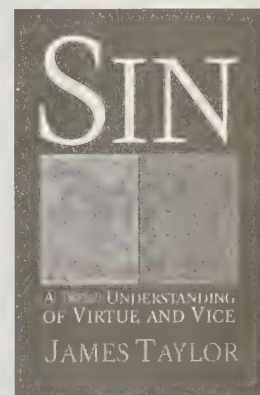
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Correction

The obituary notice for Rev. Dr. Bernard Lloyd M. Embree (April issue) indicated he had "entered advanced degree studies at Toronto School of Theology ..." in 1997. It should have read 1977. The *Record* apologizes for this error.

DEATHS

BRAGG, REV. DR. EDWARD, passed away peacefully at the Haven Hill Retirement Centre, Penticton, B.C., on Thursday, March 26, 1998, in his 89th year.

Dr. Bragg spent almost 40 years in the ministry of The Presbyterian Church in Canada. For 10 years, he was a missionary in what was then British Guiana (Guyana) and subsequently served as minister of the St. Andrew's (Church of Scotland) congregation in Nassau in the Bahamas.

Returning to Canada, he served the Presbyterian congregation in Aurora, Ont., until he was called to Central Presbyterian Church, Vancouver. From there, he went to Quebec City where, for 13 years, he was minister of St. Andrew's, the oldest congregation of Scottish origin in Canada. It was during his ministry in Quebec City that he was honoured by Knox College, Toronto, conferring on him an honorary Doctor of Divinity degree.

Before retiring to Penticton in 1980, Dr. Bragg served the congregation of St. Stephen's, Creston, B.C. He remained active in the ministry throughout his 18 years of so-called "retirement." He was a member of the Penticton Lakeview Lawn Bowling Club.

He leaves to mourn: Grace (Mackay), his loving wife of 34 years; sisters-in-law Lilian Boyce of Dorset, England, Margaret (Bill) Walker of Vancouver, Jean (Ronald) Reason of Whitby, Ont., Sophia Mackie of Penticton. He was predeceased by his first wife, Mary Andrews, of St. John's, Newfoundland; his mother, and brother Anthony Boyce of Devon, England.

COLLIER, REV. DR. DONALD F., BA, MA, BD, DD, died following an accident at his home in Buckham's Bay, Ontario, on March 7, 1998, in his 71st year.

Donald grew up in Toronto where he attended Glenview Presbyterian Church. Its ministry gave shape to his spiritual formation and led him to commit his life to the ministry at the tender age of 13.

Following elementary and secondary education, Don, as most people knew him, entered the University of Toronto from which he graduated with two degrees, a BA and MA (in English and philosophy). He

then entered Knox College, Toronto, and later studied at New College, Edinburgh.

Upon returning from Scotland, Donald became the founding minister of St. Mark's Church, Don Mills, Ont. During his tenure, the membership grew rapidly and soon became a thriving congregation. Following this ministry, he accepted an appointment with the Addiction Research Foundation and, for 11 years, was program director at Bon Accord Farm (a community for skid row alcoholics) near Elora, Ont. Subsequent service saw Don become minister of St. Paul's Church in Hamilton, Ont., and Knox Church in Ottawa. Following his retirement, he served as interim minister for Gloucester Church and St. Stephen's Church in Ottawa. He also supplied as guest minister with other congregations in the Ottawa presbytery. He was a beloved pastor who brought a creative expression to all aspects of his ministry — the preaching of the Word, the development of meaningful liturgy, pastoral care and the nurturing of children.

Donald also possessed a concern for the fabric and preservation of church buildings and the beauty of their environs. He left a garden at every church, reflecting his love of nature. Donald will also be remembered as an avid amateur photographer, and as one who loved music and had a passion for justice. He participated in the 1965 Selma to Montgomery human rights march led by Martin Luther King Jr.

When he was awarded the honorary DD degree by Knox College, Donald wrote: "It is quite simply true that if there had been achievements in my ministry they are due to our Lord's grace and the love by which he has surrounded me from my birth."

A memorial service was conducted at St. Stephen's Church on March 11. The Presbytery of Ottawa gives thanks for the life of The Rev. Dr. Donald Collier. He is lovingly remembered by his wife, Jean; children Gordon, Mary, Thomas and Timothy; seven grandchildren and many friends.

DALZELL, REV. DR. GARDINER C., died December 9, 1997.

Gardiner was born in New Annan, P.E.I. He graduated from Acadia University with a BA degree. He attended The Presbyterian College, Montreal (1951-54), receiving the BD degree. From 1964-66, he was at Yale Divinity School, New Haven, Connecticut where he obtained the M.S.Th. degree. The honorary Doctor of Divinity degree was conferred on him by The Presbyterian College in 1984.

Gardiner had student summer appoint-

ments at Woodstock and Kirkland, N.B.; Robsart and Divide, Sask.; Elmsdale, Hardwood Lands and Kennetcook N.S.; and Breadalbane, P.E.I. He served his ordained missionary appointment at St. Andrew's Church, Flin Flon, and Knox Church, Cranberry Portage, Man. From June 1956 to September 1964, he was minister of St. Andrew's Church, St. Lambert, Que. He served as stated supply at Croton Falls, New York, then ministered at First Church, Chatham, Ont., 1966-87. On February 1, 1988, he was inducted at Runnymede Church, Toronto, from which he retired on December 31, 1996.

During his 43 years of active ministry, he was: involved in the courts of The Presbyterian Church in Canada; past moderator of the presbyteries of Brandon, Montreal, Chatham and West Toronto; past moderator of the Synod of Hamilton and London; active with the Bonar-Parkdale Place and Highway Terraces projects.

Having faithfully served his Lord here on earth, Gardiner has gone to be with the same Lord. We hear his exhortation in the last line of the poem "There Is No Death": "How shall their passing leave one least regret, who go to join their Lord?" Missed by his wife, Heather; Elizabeth and her husband Shawn, Gordon and Jim.

CIVALIER, MELVIN, longtime member, First Church, Chatham, Ont., Feb. 1.

COOK, ALBERT J., longtime member and retired elder emeritus of Willis Church, Jar-ratt, Ont., died Dec. 26.

COUTTS, WILLIAM E., 72, past board of managers, elder, past deputy clerk, lifelong member of the choir, Knox, Burlington, Ont., died Jan. 30.

DAVIS, NOREEN A., active elder and choir member of St. Andrew's, Penticton, B.C., Feb. 23.

DICK, ISABELLA, 98, longtime member, St. Andrew's, Kamloops, B.C., March 7.

FLETCHER, FRED, longtime, faithful elder, First Church, Chatham, Ont., May 2, 1997.

FRANCIS, EDITH ELLEN, in her 100th year, died March 7, 1998, in the Kemptville District Hospital, Ont.

Edith Ellen Francis was born in Orillia, Ontario, on March 16, 1898. She attended public and high school in Orillia and, having chosen teaching as her profession, she went to Peterborough Normal (Teacher's College). She taught for nine years until her marriage to a Presbyterian minister, The Rev. Dr. Gardner Dickey on October 12, 1926.

As a minister's wife, her work in the congregations required all her time and energy. In Vernon, Ont.; Rosetown, Sask.;

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

TRANSITIONS

Kamloops and New Westminster, B.C.; and, finally, Selkirk, Man., she served in the Ladies Aid, Women's Missionary Society and as a Sunday school teacher. She was Mission Band leader and Cradle Roll superintendent and was a Life Member of the WMS. The choir, the WMS, the Sunday school teachers and all the youth groups were welcomed on many occasions in the manse. She was the oldest member of St. Paul's Presbyterian Church, Kemptville.

Her husband, Rev. Dr. Gardner Dick-ey, predeceased her July 7, 1963, in Selkirk, Man., where he ministered for 19 years. She is survived by her three daughters, Norah Taylor, Dorothy Burton and Moira Anderson; four grandchildren, Betty Taylor, Shirley Taylor, Richard Taylor and Nancy Stephens; and two great-grandchildren, Robert and Derek Stephens.

GAREZ, ROBERT, member, St. Andrew's, Penticton, B.C., Feb 23.

IVANOVICK, PETER, member for 52 years, elder for 36 years: 49 years at Central, Brantford; 3 years at Alexandra, Brantford, Ont., April 27.

JOHNSTON, SAMUEL B., 66, member of the session and 50-year member of the choir of Knox Presbyterian Church, Listowel, Ont., Feb. 14.

LYNCH, CALISTA, 89, member, Willowdale Presbyterian Church, North York, Ont., Jan. 13.

LYNN, FRASER, 80, faithful member and elder for many years of Knox Presbyterian Church, Listowel, Ont., April 12.

McCULLOCH, MILDRED, 92, member, active in former years, Knox Church, Grand Valley, Ont.

McMILLAN, JOHN CHAMBERS, 80, longtime elder, St. Andrew's, Kamloops, B.C., March 19.

MILLER, BRUCE, faithful member for 18 years, Alexandra, Brantford, Ont., April 16.

NICKEL, MARY, 87, member of the session, lifelong, faithful member who served in many offices in the church, Knox Presbyterian Church, Listowel, Ont. Jan. 21.

ROSE, JACK, member since 1994, Alexandra, Brantford, Ont., April 28.

SAUNDERS, ROBERT "BOB" H., 71, past church school superintendent, elder, Knox, Burlington, Ont., died March 20.

SELNES, HAZEL, 102, longtime, faithful member, First Church, Chatham, Ont., March 6.

SHARPE, LELA, longtime, faithful member and worker, First Church, Chatham, Ont., Nov. 2.

SMITH, JEAN CHRISTIE, 99, longtime, faithful member and worker, First Church, Chatham, Ont., Dec. 25.

THOMPSON, T. CAMPBELL, 88, member of the session and faithful supporter of Knox Presbyterian Church, Listowel, Ont., Feb. 7.

VANSTONE, MARGARET, longtime, faithful member and worker, First Church, Chatham, Ont., Dec. 9.

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Gentle Reminder: Beginning with the September 1998 issue of the *Presbyterian Record*, all notices of pulpit vacancies, recognitions, ordinations and inductions will be charged as classified advertisements. (There will be no charge to congregations on the Every Home or Club 50 plans.) This change is necessitated by the unfortunate combination of increased production costs and decreased revenue. The *Record* regrets the change and frequently dreams of more subscribers.

INDUCTIONS AND RECOGNITIONS

McVeigh, Rev. Michelle, Westminster, Pierrefonds, Que., March 29.
Schonberg, Rev. Douglas, Chippawa, Niagara Falls, Ont., April 26.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Alberton, P.E.I.; Westpoint. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Barney's River, N.S., Marshy Hope pastoral charge. Rev. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Halifax, Church of St. David (effective Oct. 1). Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Sackville, N.B., St. Andrew's; Port Elgin, St. James. Rev. Charles H.H. Scobie, 227 Main St., Sackville, N.B. E4L 3A7.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Saint John, N.B., St. Columba. Rev. Douglas Blaikie, 35 Crown Ave., New Maryland, N.B. E3C 1E1.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

Synod of Quebec and Eastern Ontario

Arnprior, Ont., St. Andrew's. Rev. Grant Wilson, PO Box 1073, Almonte, Ont. K0A 1A0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Lachine, Que., St. Andrew's. Rev. Harry

Kuntz, 92 Rockwyn Ave., Pointe Claire, Que. H9R 1W2.

Montreal, Chinese (minister for English ministry). Simon Wing, 5560 Hutchison, Outremont, Que. H2V 4B6.

Montreal, Knox, Crescent, Kensington and First (assistant minister). Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, Gloucester. Rev. J.H.W. Statham, 1220 Old Tenth Line Rd., Orleans, Ont. K1E 3W7.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Ottawa, St. Timothy's. Rev. Stephen Hayes, 120 Lisgar St., Ottawa, Ont. K2P 0C2.

Pembroke, Ont., First. Rev. J. Martin Kreplin, 460 Raglan St. S, Renfrew, Ont. K7V 1R8.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Belleville, St. Columba. Rev. A.D. MacLeod, Box 1124, Trenton, Ont. K8V 5R9.

Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, Ont. K0L 1L0.

Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.

Dorchester, South Nissouri (effective Oct. 1). Rev. Keith McKee, 1475 Dundas St., London, Ont. N5W 3B8.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.

King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.

Kitchener, Calvin (interim). Rev. Bill Hennessy, 35 Roos St., Kitchener, Ont. N2P 2B9.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

Rockwood, Rockwood Church; Eden Mills,

Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.

Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.

Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.

Scarborough (West Hill), Melville. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.

Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.

Toronto, Glebe (part-time). Rev. Karen Hincke, 63 Fenelon Dr., North York, Ont. M3A 3K4.

Toronto, Rexdale. Rev. Howard L. Shantz, 3845 Lakeshore Blvd. W, #411, Toronto, Ont. M8W 4Y3.

Toronto, St. Paul's (half-time). Rev. Sarah Kim, 3625 Haven Glenn, Mississauga, Ont. L4X 1X7.

Toronto, Victoria-Royce. Rev. Jim Cuthbertson, 250 Dunn Ave., Toronto, Ont. M6K 2R9.

Uxbridge, St. Andrew's-Chalmers. Rev. Everett Briard, 255 Wright Cres., Ajax, Ont. L1S 5S5.

Synod of Southwestern Ontario

Blenheim, Blenheim Church (half-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Dunnville, Knox. Rev. Douglas Robinson, 24 Clairmont St., Thorold, Ont. L2V 1R3.

Durham, Durham Church. Rev. John Vaudry, Box 115, Wingham, Ont. N0G 2W0.

Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.

Paisley, Westminster; Glammis, St. Paul's. Rev. Alan Barr, General Delivery, Bluevale, Ont. N0G 1G0.

Priceville, St. Andrew's (half-time). Rev. Alice

TRANSITIONS

Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Stratford, St. Andrew's (senior minister). Rev. Rick Horst, Box 247, St. Marys, Ont. N4X 1B1.

Tara, Knox; Allenford, St. Andrew's. Rev. Howard Sullivan, 591 St. Vincent St., Meaford, Ont. N4L 1X7.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

West Flamborough, West Flamborough Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Thunder Bay, Ont., St. Andrew's. Rev. Milton A. Fraser, 3100 Surrey St., Thunder Bay, Ont. P7A 1K1.

Winnipeg, Kildonan Community Church. Rev. Beth McCutcheon, 1476 Portage Ave., Winnipeg, Man. R3G 0W3.

Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.

Sylvania, Knox Presbyterian (minister); Tisdale, Tisdale United Church (second staff): 3/4 position. Rev. Annabelle Wallace, 436 Spadina Cres. E, Saskatoon, Sask. S7K 3G6.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 5B3.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Prince Rupert, First. Rev. Rod Ferguson, 1500 Edmonton St., Prince George, B.C. V2M 1X4; Rev. Ina Golaiy, Box 392, Kitimat, B.C. V8C 2G8.

Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment beginning July 15, 1998, for Western Communities Extension Ministry, Vancouver Island. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

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Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

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A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS TALK ABOUT GOD

The Bible uses many different words to talk about God. Look up these verses in the *New International Version* of the Bible to complete the crossword puzzle.

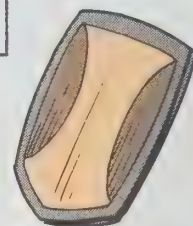
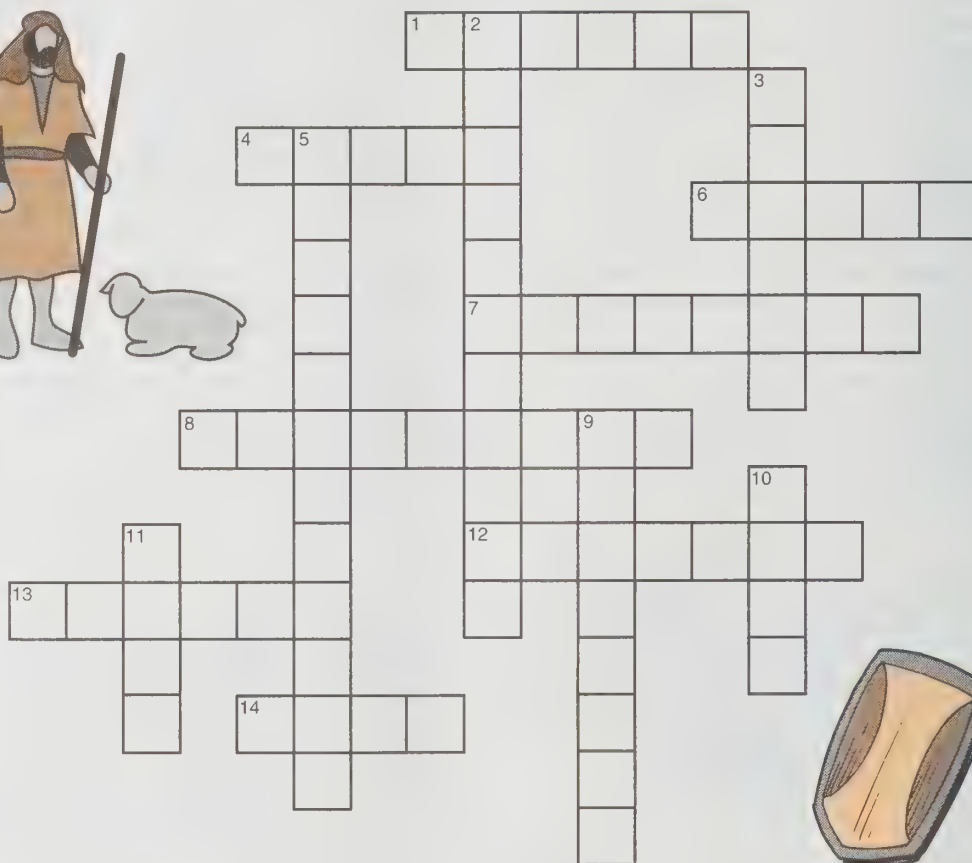
Picturing God

Across

- 1 Psalm 7:10
- 4 John 6:35
- 6 John 8:12
- 7 John 15:1
- 8 Revelation 1:8
- 12 Isaiah 40:28
- 13 Genesis 1:1-2
- 14 I John 4:8

Down

- 2 Psalm 32:7
- 3 John 15:15
- 5 John 11:25
- 9 Luke 15:3-7
- 10 Psalm 28:1
- 11 John 15:1



Prayer

God,
You are our friend.
You are like light shining in dark places.
You are like a mother hen taking care of her chicks.
You are more than we can imagine.
Thank you for loving us. Amen.

Answers to crossword puzzle are on page 39.

What do you think God is like?

Talk to others about God.
Draw a picture of something that reminds you of God. Send it to us:
Elmwood Avenue Presbyterian Church,
111 Elmwood Avenue East,
London, Ontario N6C 1J4.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

What words would you use to describe God? Talk to a child you love about God. Look for everyday opportunities to talk about God.

You may want to read *Homemade Christians* by Nancy Marrocco, published by Wood Lake Books. This book contains lots of ideas for talking about God with children.

The Breath of Life

Chris Vais

We were late for my appointment. It was a cold, windy day in March. My father and I had travelled from Waterdown to University Hospital in London, Ontario. This was my fourth visit since being diagnosed with ALS (Amyotrophic Lateral Sclerosis, commonly known as Lou Gehrig's disease) in January 1997.

Among other things, each trip to the ALS clinic includes a pulmonary examination to monitor the strength of the face, neck, and chest muscles that allow one to swallow and breathe. The weakening of these muscles is ultimately the cause of death in patients with this disease, for which neither cause nor cure is yet known.

Not liking to be late, we rushed to the seventh floor of the hospital where a volunteer was waiting to guide me to my first stop: the pulmonary test. My heart sank. Normally, this was part way through the visit when I was more relaxed, more suitably acclimatized to the clinic environment, not at the start when I was flustered, frantic and out of breath. To add to my anxiety, I had been noticing a shortness of breath over the past couple of months. I was terribly afraid that, along with the weakening of muscles in my hands and arms which I had been experiencing since before my diagnosis, I was starting to lose strength in those muscles that allow me to breathe properly. On previous occasions, I had performed well in the pulmonary area (120 per cent — well above 80 per cent which is considered "normal"). I desperately wanted to do as well as before, but I had a sinking feeling that I would fail miserably this time.

As I sat in front of the machine, the technician clipped a plug onto my nose and inserted a hose into my mouth. She asked me to breathe in and out normally

a couple of times, then take a deep breath in and blow with all my might until every ounce of air was out of my lungs. As I complied with her request, I could tell by the expression on her face that this was not my best performance.

"Try again," she said. Twice more I blew into the hose with equally poor results. To my relief, she excused herself to look after some paperwork, saying, "I'll be back in a couple of minutes and we'll try again."

"OK," I said, grateful for the opportunity to catch my breath. Overcome by the anxious feeling that my condition was worsening faster than I thought, I felt helpless, distressed and afraid. While trying to breathe as slowly and deeply as possible, I closed my eyes and scanned my mind for words to form a prayer — a plea, a cry to God for help. To my surprise, before I could frame a supplication, words and music came from somewhere deep inside me (or far beyond me). I found myself singing softly, slowly: "Breathe on me, breath of God; fill me with life anew, that I may love what thou dost love and do what thou wouldst do." Three times I repeated the verse as a prayer, each time feeling more serene and gradually gaining strength and confidence until I knew I had released my fear and anxiety into the trustworthy care of God.

As the last word floated across my lips, the technician returned, wondering, "Are you ready to try again?"

**Three times
I sang
the verse as
a prayer, each
time feeling
more serene
and gradually
gaining
strength and
confidence**

"Sure," I replied, placing the hose into my mouth. She clipped the plug onto my nose and I breathed in and out normally a couple of times. I took a deep breath in and blew as hard as I could until my lungs were emptied. Then, I yanked the hose out of my mouth, gasping for air. The technician checked the screen and, with a look of utter astonishment, exclaimed: "Wow! What happened?"

"What's wrong?" I wondered.

"Nothing's wrong," she said. "In fact, this is remarkable. Look at the volume here — how much stronger it is than before."

I looked at the line on the screen that depicts the volume, the initial burst of air. It was much higher than the previous efforts, as was the continuing line which indicates endurance. Repeating the activity three more times showed no change, giving an overall measurement of 117 per cent — only slightly less than my previous visits.

In this season of Pentecost, we ponder the power and mystery of God's Holy Spirit. Like a mighty rush of wind, the Holy Spirit breathes life into us — uniting us with Christ, nurturing, correcting and empowering us to live in Christ's service. Once again, I am reminded of God's word to the Apostle Paul: "My grace is enough; it's all you need. My strength comes into its own in your weakness" (*The Message*). **R**

Chris Vais is minister of Knox Church in Waterdown, Ont.

BEING THERE...

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ... If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it."

I Corinthians 12:12, 26

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pwsd@presbyterian.ca



Presbyterian World Service & Development, working with local presbyteries, was able to respond to the Red River floods and the ice storm when Canadian Presbyterians donated over \$250,000 to support relief efforts in Manitoba and over \$150,000 for ice storm relief. Thank you.

PWS&D is the relief and development agency of The Presbyterian Church in Canada. PWS&D operates because people and congregations financially support the work. It receives no funds from *Presbyterians Sharing...*


Photo: Phil Norton

The *Presbyterian Record* donated 25% of the cost of this ad to support the continuing work of PWS&D.

THANK YOU

PRESBYTERIAN Record

July/August 1998



**Bill Klempa,
Moderator of the
124th General Assembly,
with his wife, Lois**

She gave herself away for things that last forever.

— Gloria Gaither on what she would like
on her tombstone

Al Nino

A California resident by the name of Al Nino has received over 100 phone calls blaming him for the weather. One man threatened to do him physical harm because his daughter had gotten pregnant during the storm. You don't have to read many news stories or watch much television to realize that thinking caps are not the hallmark of our age.

— Phil Callaway



What Children Need

Our responsibility is not to offer our children information, advice or guidance. But children do deserve a response to their questions, an affirmation of their quest. We need to help them come into touch with the struggles, pains, doubts, and insecurities their questions reveal.... What our children are really asking is for us to reveal and share ourselves and our faith, not to provide dogmatic answers. We do not need to answer our children's questions, but we do need to make our faith available to them as a source for their learning and growth....

— John H. Westerhoff

Television

"Try not to have Emily exposed to hours and hours of TV. It is a vile drug which permeates the nervous system, especially the young."

— Marshall McLuhan



We
all believe
in progress.
It is the changes
we do not like.
— James A.
Simpson

Religion and Politics

Religion's relation to politics consists essentially in setting norms and their applications as standards against which to measure public policy. This is not to say that religion should dictate public policy; but it can, and should, assess policies that are inconsistent with its principles. Opposition to racial discrimination or support for policies which assist our national environment as something created by God are only two such issues.

— David Kilgour

Leading With a Gospel Vision

Leadership is the ability to articulate a vision and follow it through. The vision articulated by the church is a gospel vision. In essence, it is the willingness to love another just as we love ourselves. It's such a simple thing. But in a culture that urges us to put ourselves first, putting the gospel vision into action is still a revolutionary concept.

— Anne M. Dilenschneider

From former Toronto Argos quarterback Joe Theismann: "Nobody in football should be called a genius. A genius is somebody like Norman Einstein."



The death rates for most types of injuries among Canadian children and youth are declining. The exceptions to this trend are homicide and suicide rates and death from unintentional poisoning and off-road vehicles; i.e., ATVs and snowmobiles (rates relatively stable).

— Health Canada



The Flower Children

*If you're going to General Assembly
Be sure to wear some flowers in your hair ...*

As someone whose musical repertoire owes much to the late '60s and early '70s, I couldn't help recalling (although I tried!) the old Scott McKenzie hit "If You're Going to San Francisco" when a flood of paper flowers flowed into the national church offices prior to General Assembly. The flowers came in response to a request from the now-former Moderator John Congram who, inspired by a paper bouquet he received in the mail from the children of a congregation he had visited, invited children across the country to send him similar flowers. He hoped to receive enough flowers to present one to every person at the opening worship service of Assembly.

He received that many — and more. Boxes and boxes of flowers — some simple, some elaborate — made by children as young as two and as old as 15. (There was one from a 48-year-old, but we'll take it she was young at heart.) To picture the younger children gathered around tables, faces locked in tongue-out concentration, their small hands struggling to win a battle with the glue bottle, is to picture a Norman Rockwell painting. It would take a withered heart not to be moved by such beautiful simplicity.

Of course, these children have little in common with the flower children Scott McKenzie had in mind — the ones who thought they could bring peace to the world by sticking daisies in gun barrels. Yet, like the children who made the flowers, the "children" who flocked to the corner of Haight and Ashbury in San Francisco were attempting to see the world with a clean slate.

Our children are born with clean slates. We do our best to keep their lives untroubled, to let them grow at their own pace, all the while under the grace of God. We don't know what they would think about ethnic presbyteries, subordinate standards of faith or gay ministers. We do know that 20 or 30 years from now (provided they stay in the church), what they think will matter a great deal. In the meantime, we have to remember that childhood is a time of learning *and* testing.

Hypnotized into a dream-like state by the omnipresent paper flowers, and lulled by the sleepier moments of General Assembly, I sometimes found myself thinking of my childhood when I should have been paying attention to amendments to amendments. A couple of weeks before Assembly opened, one of my oldest and dearest childhood friends died of cancer. We had known each other since public school and had shared many wonderful times — his valiant but futile attempt to tutor me in math not being one of them.

During our university days, we both had summer jobs at a small, rural fertilizer plant (chemical fertilizer, I hasten to add). We worked hard, listened patiently to instructions and tried our best to do what was expected. But, occasionally, the repetition and boredom would overtake us. One day, while running plastic bags of fertilizer through a sealing machine, we lost our better reason and fed a glove into the sealer. The machine ground to a halt. When questioned by the foreman, we feigned our innocence.

As the children who made all the marvellous flowers that enlivened General Assembly grow up, we must do what we can to cherish and protect their innocence. We must also teach them what we can (and cross our fingers for the rest). We can't control what our children think about gay ministers. We can teach them about faith, hope and love. We can also teach them about the traditions of The Presbyterian Church in Canada. Most of the time, they'll listen and learn. But, once in a while, we have to be ready for a glove in the sealer.

To all those children from Salmon Arm to Summerside, thank you for the flowers, for a visible reminder of your presence among us. To paraphrase one of the great child innocents of literature, "God bless you, everyone." **R**

Volume CXXII, No. 7
July/August 1998
ISSN 0032-7573

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15

Every Home Plan (80% families subscribe): \$9

Club 50 Plan (50% families subscribe): \$11

U.S.A. and Foreign: \$20

Single Copies: \$2

All prices include GST.

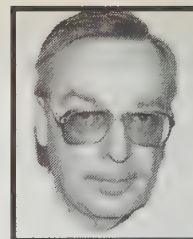
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WORD ALIVE

Ted Siverns



Toys Are Us & Barn Building

Luke 12:13-21, 22-31

Jesus was misquoted. He did not say, "Whoever gets the most toys wins." Look it up and you won't find it! He told a parable (a curve thrown with words) that spoke of the man who did well for himself and had a lovely funeral. It is the story of a man who looked good on the cover of the year 31 edition of *Time*. Check out Luke 12:13-21.

Be sympathetic with the man for he did what most of us are trying to do. His pursuit of happiness was based on a belief in a foundation of material security. Isn't this consistent with that progressive spirit that pulls down factories to build greater factories, old houses to build new apartment buildings, and bigger and better office towers?

**The story of
one whose
problem was
not in the
harvest of
riches but in
his poverty of
sharing**

Most of us are envious of those who buy or build bigger barns. Few boast about the kindness and compassion of their children or grandchildren but rather brag of the great salaries and the fine houses they build. Can you find fault with the man in the parable? Really?

One little fault: he thought bigger barns guarantee a future pleasurable existence. He thought a person's life consists in the abundance of possessions rather than in the quality of relationships. He trusted in what could not save him and, in the process, he forgot to be rich before God.

The context for this parable is a question about the division of an inheritance (12:13). Death is often a time when grasping takes over and family division results. (Why don't parents reveal to their children the contents of their wills? Is it a power issue?) Jesus responded to the question with a warning about greed and told this parable of the foolish, rich farmer.

The man had an investment problem — inadequate storage area for his crops. It was a stewardship issue for, in reality, the man owned nothing as his subsequent death ratified. His problem was not in the harvest of riches but in his poverty of sharing. In Richard Lowery's words: "God desires not the impoverishment of the rich, but the enrichment of the poor." An abundant harvest provides the occasion for sharing. Generosity flows from trust while unbelief hedges the future.

He was called a "fool" (as in Psalm 14:1) because, in practice, he was an atheist. That is, he did not take God into account. He was a fool not through a lack of intelligence but because of an investment policy that was indifferent to God. Where to invest? Augustine observed: "Thou hast barns — the basins of the needy, the houses of widows, the mouths of orphans and of infants, these are the true storehouses for surplus wealth."

Naturally enough, the farmer congratulated himself on his wise and prudent policies and concluded he should take it easy. "I've done it! I've really done it! Congratulations! My riches have secured my future." His monologue focused on the sensual: eat, drink and be merry. Sounds like an advertisement, doesn't it? Then, unexpectedly, death came knocking at the door.

The passage seems to assume the background of Ecclesiasticus (The Wisdom of Ben Sirach) 11:18-19 (NRSV):

*One becomes rich through diligence and self-denial,
and the reward allotted to him is this:*

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Photo by Phil Norton.

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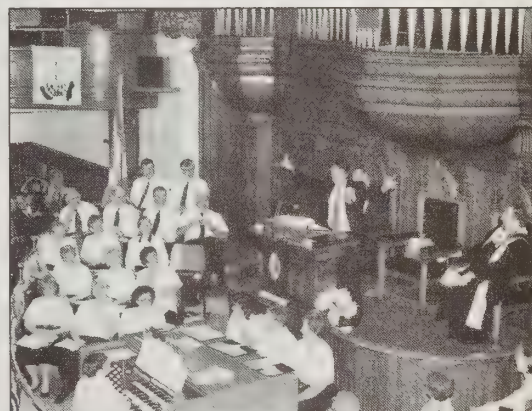


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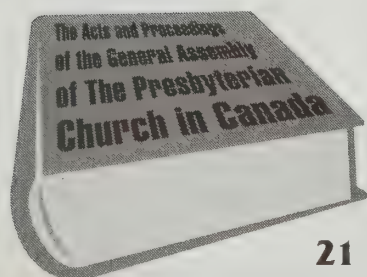
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James A. Simpson

To laugh at oneself is a sign of inner security and maturity



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An Old Man's Dream

When the Moderator of the 123rd General Assembly visited our congregation, he indicated sociologist Reginald Bibby had suggested The Presbyterian Church in Canada is a leader in losing its own children. Recently, I lined up for three hours and 10 minutes (along with about 200 single parents, young couples and a few grandparents) to register my granddaughter in a community-run summer camp program for two weeks. We were lucky: my daughter arrived and waited another hour and a half, then registered her daughter. Many were turned away.

What a great opportunity we are missing to help young parents and, at the same time, to reach out to young children with the love of Christ we preach on Sundays. Vacant church halls and sanctuaries could be used for a program of Bible stories, craft work, recreation, children's theatre in the sanctuary, sing-songs with the voice of the organ. Young parents might discover the church does care.

I have an old man's dream of the General Assembly passing a motion that all city churches should unlock their doors for Christian summer day camps. I think our God, who has a special blessing for children, would love it.

F. W. Woolford,
Don Mills, Ont.

Does Anyone Care?

Opening the May 1998 *Record*, I was immediately drawn to the title of L. June Stevenson's article "Does Anyone Care?" I thought that kind of title must indicate a clear, concise, compassionate and well-reasoned discussion of an important problem. Much to my displeasure, however, I found the article to be little more than a one-sided invective which belied its title. Stevenson hurled an avalanche of rocks throughout her diatribe.

I do not claim to know much about solving the world's problems, but I do have the benefit of having served and/or lived in 56 countries, including service on an International Peace Commission. Most, if not every one of these problem situations have at least two sides — normally with justification on each side. I have also learned we do not resolve problems by firing our rocks, especially if they are all at one side. The anti-Israeli tone of her comments seems not only exaggerated but does little to help us understand the situation intelligently.

This article is not the quality I would expect to find in the *Presbyterian Record*.

Ted Boldt,
Edmonton

Does L. June Stevenson really believe a five-day conference qualifies her as an expert on the Israeli-Palestinian conflict? No doubt, her intentions were good, but her naïve observations are out of place in our national magazine.

William Morris,
Toronto

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

12 Million Victims

I deplore what Nazi Germany did to the Jewish people. However, I find it equally deplorable that

Joe McLelland has fallen into the same trap as most of Canada's news media by reducing the Holocaust to six million people, nearly all of whom were Jews (May *Record*).

There were over 12 million victims. The gypsies were targets of Nazi genocide. The Slavic people were considered sub-human. To ignore these victims is, in my mind, as evil a Holocaust denial as

WATSON'S WORLD

Noel Watson



that perpetrated by the likes of Zundel who deny the Jews were victims of Nazi genocide.

What McLelland wrote was excellent as far as it went. Now, perhaps, he should write the whole story in a follow-up article, including the story of the enormous number of Christians who were also victims of this Nazi madness.

*Gordon Firth
Calgary*

Your May '98 issue of the *Record* is the best I remember in six years. Regarding the Holocaust article, however, it is a pity we forget that, in addition to Jews, other victims were Jehovah's Witnesses, homosexuals, gypsies and the mentally ill. Let's not keep victimizing these people in the '90s!

*Robert Sheng,
Toronto*

Revelations

I was disturbed by the introductory and provocative statements made by Ted Sivers (Word Alive, May *Record*). He claimed the purpose of Revelation was to issue "a strong message of encouragement at a time of upheaval and persecution." The book foretells God's judgment of the earth and its inhabitants prior to the return of Jesus Christ to the earth.

*Richard Short,
Qualicum Beach, B.C.*

We accept Old Testament prophecies which were fulfilled, such as Jesus being born in Bethlehem. What about prophecies relating to the future?

I believe the book of Revelation complements the books of Daniel, Isaiah, Ezekiel and Zechariah. It describes the events leading to Christ's return after Israel has again become a Jewish state

(which was also prophesied as being in existence at the return of Christ). Seeing the events leading to the return of Christ, John described them in first-century language.

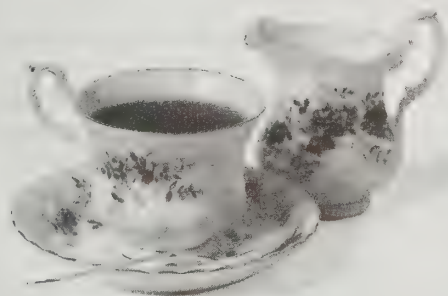
*Sharon Cote,
Kemptville, Ont.*

Enough!

The letter from John Giurin (May *Record*) insists the next millennium will begin on January 1, 2000. If that were true (it isn't), it follows that the second millennium must have begun on January 1, 1000. It would further follow that the first millennium contained only 999 years.

Mr. Giurin gets to write the correct answer on the blackboard — 1,000 times.

*Bruce A. Cooper,
Etobicoke, Ont.*



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See No Evil, Hear No Evil: Conflict, Psychology and Justice in the Church

Terrance R. Trites

Denominations and judicatories (presbyteries and synods) pour resources into conflict mediation and psychological treatment (read therapy) while denying church workers basic natural justice. Stephen Hayes and the Presbytery of Ottawa (Vox Populi, March 1997 *Record*) rightly note the practice in our church of masking trials as committee meetings.

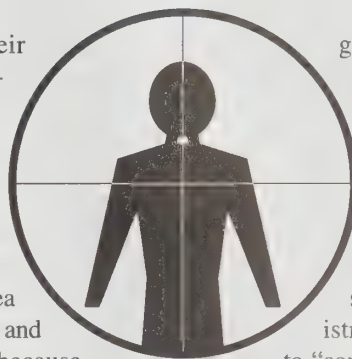
Associations in Canada and the United States are working to connect traumatized and battered clergy and church workers — the victims of clergy killers, whether the terrorist is an individual, a congregation or a court-judicatory of the church. Associations such as the Clergy Support Network (Metcalfe, Ontario), The Canadian Association of Clergy which publishes *Manna* (Hamilton, Ontario), Ministers' Mutual Aid, Inc. with *The ANVIL* as its newsletter (Moncton, New Brunswick) and the Association of Battered Clergy publishing *The Parish Chute* (Wisconsin) recognize three things:

1. what is happening with respect to the treatment of church workers cannot be defined or understood as normal (healthy) conflict which happens to escalate;
2. therapy for one party (always the church worker) is both inappropriate and a waste of resources, for treating the identified patient does not touch the disease;
3. natural justice does not exist in the way churches apply their own policies or laws — such as the Book of Forms in our tradition.

The following realities are also part and parcel of the relationship of church workers and congregations/denominations. Ministerial relationships, relationships in which church bodies call or contract with an individual to work to-

gether in fulfilling their mutual call to be obedient, are one-sided at best and grossly misunderstood and unbalanced with respect to power. The many outnumber the few, which gives the many the idea they have all the power and control — frequently because they have the money.

Consider this: "We pay your salary" really means "You do what we tell you; you do it our way." We know this may be true for real Congregationalists, but



Twenty-three per cent of pastors say they have been fired or forced out at least once. The majority of ousted pastors (62 per cent) were forced out by a church that had already forced out one or more pastors.

— *The Calling*, a quarterly newsletter for religious professionals, April 1997

not in the Presbyterian Church. Clergy are members of the presbytery, and responsible to it. The actions of presbytery in responding to the highly vocal antagonistic minority do not resolve the tension of the issues. We don't use the language of employment to describe ministry; and neither congregations nor the church courts appear to have the fog-

giest understanding about practising the ministry assumed in a call in particular situations. This is more than a simple misunderstanding. When the abuse of power or the inability to understand and practise fair ministry and employment leads to "conflict," the church has misnamed the problem.

Better conflict management and touting chapter and verse of the Bible or the Book of Forms will not resolve terrorism in congregations, nor the abuse of persons, practices and policies by church courts. What will start a resolution is a naming of the dysfunction — the disease, the terrorism, the evil.

Second, the courts of our church have reduced their mandate for pastoral care to therapy. Get the abused church worker to a psychologist! The irony is that any church worker subjected to terrorism and abuse does need both pastoral care and some form of treatment — but, rarely, vocational assessment. More than that, a number of us needed to recover our livelihood, a way of making a living, paying the bills, putting food on the table. Going for therapy will not put food on the table.

Mandating, recommending or otherwise directing psychological help is neither pastoral nor responsible. Therapy for abused church workers is appropriate in the same way therapy for victims of family violence is appropriate. Make no mistake, though, such a referral or direction does not even begin to fulfil the pastoral obligations of a presbytery or synod. The irony, and injustice, of a psychological referral is that it focuses on the identified patient, not on the perpetrator of the trauma, nor on the

reality of the clergy-killing phenomenon.

Where, then, is the justice, natural or otherwise? The integrity and well-being of the church worker is being destroyed by clergy killers. G. Lloyd Rediger uses this term to describe both individuals and institutions that kill their church worker and perform other acts of terrorism (*Clergy Killers*, 1996 — see July/August 1997 *Record*). How can a church worker maintain integrity and well-being when terrorists regularly open fire both privately and publicly? There are ways, but the scandal is that many of us find our way outside the church.

The discussion in the pages of the *Record* regarding Stephen Hayes's article recognizes that something is happening in our church, something we do not like and maybe do not understand. Listen to the voices of church workers subjected to the processes the church uses: we will tell you about the abuse and battering of church workers.

Not until the church — the body politic — hears the voices, sees the destruction and feels the pain of the victims of clergy-killing behaviour, not until then will the church be able to respond with the integrity which a gospel of justice demands. The church — from the congregation and session to the General Assembly — must make the same commitment to end the abuse and terrorism of church workers as it has made to preventing family violence and to preventing and responding to sexual harassment. This commitment must involve dollars, personnel, dialogue and action. **R**

Terrance Trites, a minister of The Presbyterian Church in Canada, lives and writes in Moncton, New Brunswick.

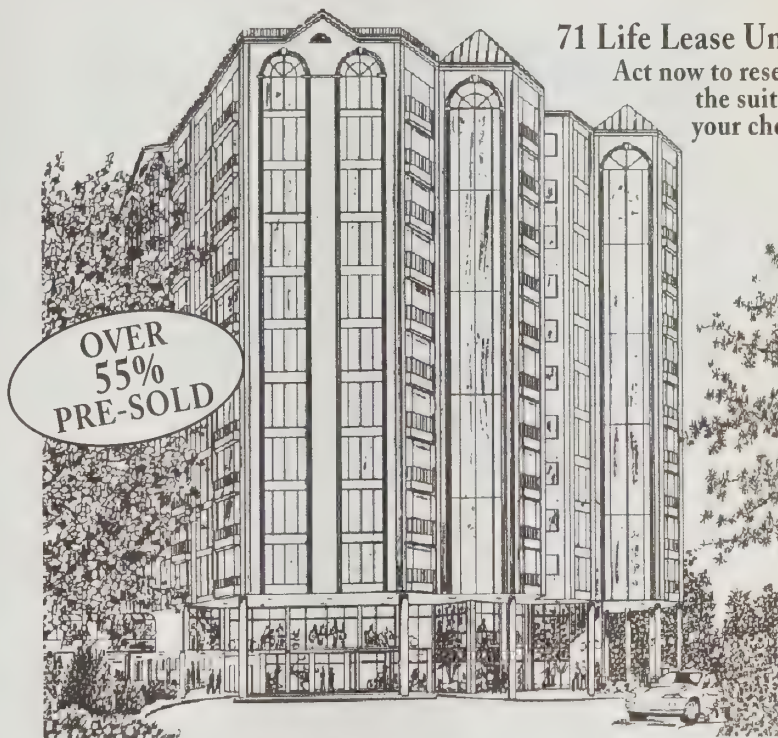
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Luke 10:29



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WORD ALIVE

(Continued from page 4)

*when he says, "I have found rest,
and now I shall feast on my goods!"
he does not know how long it will be
until he leaves them to others and dies.*

He was concerned about tomorrow which is not uncommon. Day after day, we are told to set aside about a billion dollars each so we can lead a good life-style tomorrow. The problem is that the harvest that should be shared with the certainty of today's needy is hoarded for an uncertain tomorrow. There are other observations that will occur to you around the words thankfulness, tithe, welfare and the second commandment.

Luke's concern for the poor can be found in many other passages. It is surprising to me that, although the lectionary includes Luke 12:13-21 as a reading in August, it never includes the passage that follows, Luke 12:22-31. Isn't this passage a commentary on the parable?

In the past century, a tourist paid a visit to a renowned Polish rabbi, Hofetz Chaim. He was astonished to see that the rabbi's home was only a simple room filled with books, a table and a bench. "Rabbi," asked the tourist, "where is your furniture?"

"Where is yours?" replied Hofetz Chaim.

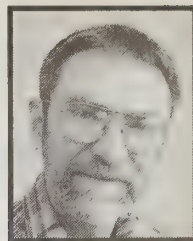
"Mine?" asked the puzzled tourist. "But I'm only a visitor here. I'm only passing through."

"So am I," said the rabbi. **R**

L. E. Ted Sivers is the minister of First Church in New Westminster, B.C.

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Knox Church
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**a new member of
the Record's
Every Home Plan**



The Tales of a Dog and a Duck

Our dog Brick made a strange friend last spring. A duck.

You have to remember that Brick is an Irish setter. A bird dog. Chasing birds is bred into his genes. So, at first, he started chasing this duck. She, naturally enough, paddled away in panic. But, gradually, she realized he was no threat. She could swim faster than he could.

So now they swim along together. He wades out and starts swimming. She takes up a position about an arm's length ahead of him.

Of course, being an Irish setter, Brick has very little common sense. (A dog trainer described Irish setters as "so dumb they could get lost on the end of their own leash!") If I didn't keep him on a leash — granted, a very long one that used to be a water-ski rope long ago — he'd chase that duck right out to the middle of the lake and drown.

So, about 75 feet out, he discovers he can't go any farther. He turns back to shore. And the duck, instead of breathing a sigh of relief and paddling away, turns around and accompanies him, swimming along just behind him, almost to the shore.

Rudyard Kipling coined the phrase: "... nature red in tooth and claw ..." We talk about nature being ruthless, about the survival of the fittest. I sometimes suspect we use the

kill-or-be-killed model of nature to justify our own propensity for violence and cruelty. Ruthless violence must be all right, we assure ourselves; nature does it.

But it doesn't. Nature exhibits an astonishingly sophisticated system of co-operation and, yes, of trust. Watching wildlife documentaries, I'm amazed to see African lions and antelope drinking from the same water hole. They're wary; but they co-exist. It makes me wonder, sometimes, if the Hebrew prophet Isaiah had seen something similar when he wrote about lions and lambs feeding together without fear.

Once, when Joan and I were snorkelling in the tropics, we looked down and saw a shark swimming along the ocean bottom, about 20 feet below us. Our first instinct was panic. Then we saw the other fish were not fleeing; the shark undulated peacefully among the brightly coloured reef fish. The shark was no threat to them — and, therefore, no threat to us.

Our own bodies are examples of this coexistence. We live in a symbiotic relationship with the bacteria in our gut and on our skin. One biologist commented that if someone were to remove every one of our native cells, a recognizably human shape would remain — composed entirely of bacteria! Far from being competitors, humans and "friendly bacteria" make each other's survival possible.

Do you remember the schoolyard game of tit for tat? Usually, it meant retaliation. You pinch me, I'll pinch you back; punch me, and I'll punch you.

Nature, writes British biologist Lyall Watson, plays the game more altruistically. Somewhere in the genetic codes

Somewhere in the genetic codes of every creature is a predisposition to treat others as they have been treated

of every creature is a predisposition to treat others as they have been treated. It's nature's form of the Golden Rule: "Do unto others as they have done unto you." So until the other creature shows it intends to harm you, you trust it. That's why human photographers can get so close to the rare white bears on British Columbia's most isolated

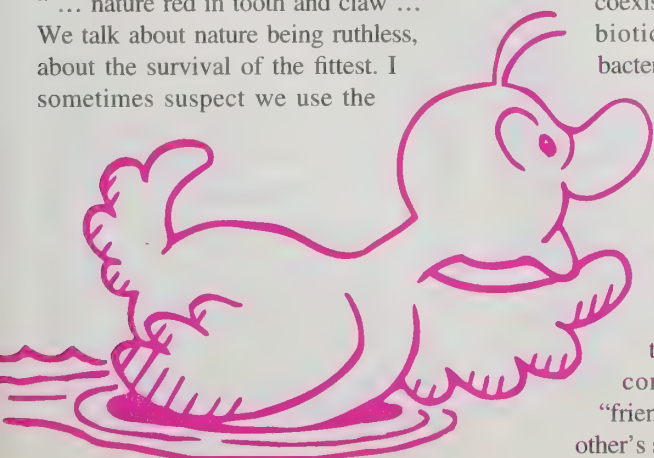
coastal islands — the bears have not yet learned to be afraid of humans.

The Golden Rule as defined by Jesus makes the tit for tat principle active instead of passive. It tells us to take the initiative. "Do unto others as you *would have them* do unto you," Jesus said. Those are not his exact words, of course. He didn't speak English, ancient or modern; he spoke Aramaic, a Middle Eastern language. That's simply the translation most commonly quoted, from the *King James Version* of the Bible dating back to 1611.

In more contemporary terms, he might have said: "If you expect tit for tat, take the first step. Don't wait for others to declare their intentions. Establish the pattern. Treat them right, first."

It's risky, of course. But is it any more unlikely than a dog and a duck swimming together? **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



A Mobile Youth Drop-In Centre

Ronald H. Balsdon



Most people call it The Bus. But, technically, this double-decker London, England, street bus is named The Refuge Mobile Youth Centre. Graphics along each side of the bus announce that message — two strong forearms and loving hands shelter a small helpless bird while several ferocious dogs strain to reach it. The idea of refuge comes from any number of the Psalms.

It all started in Sooke, British Columbia, in October 1996. All the ministers and the priest in town were invited to a local coffee shop to hear a proposal from a Sooke businessman. He invited the churches to participate in refurbishing the bus to be a drop-in centre for youth at risk (13-18 years of age) on the streets of Sooke and Victoria. An RCMP officer, a counsellor from the high

school, a couple of youth leaders and two workers from Youth for Christ shared stories of the crisis on our streets and the need to address the silent cries for help from so many young people.

Churches in Sooke, B.C., work together to provide a mobile drop-in centre for youth at risk

Someone bought the 1968 British Leyland bus as is for about \$40,000 and donated it to the project. Outfitting the vehicle with equipment and furnishings for a drop-in centre would be a major, costly job — another \$75,000. But it was a “go” in Sooke. Too many Sooke youth gravitate to the streets of Victoria. We

needed to reach them back in Sooke. We agreed to raise \$15,000, and succeeded. Fund-raising took a number of forms: small cardboard bus banks in every home and in most businesses, two-for-one coupon book sales, telephone soliciting and major donations from almost

every congregation. Mega donations of time and materials were made, advancing the overall time frame.

The bus was commissioned, dedicated and put into service the first week of May. It is on the streets six days a week in Victoria and Saturday evenings in Sooke. The furnishings are A-1 and designed to appeal to youth. A lounge area, counter and Nintendo 64 game on the upper level rear and benches up front encourage small group conversation. The lower level contains a small kitchen (not much more than hot dogs, coffee and soft drinks) and a lounge area with a 27-inch, curved TV screen. The sound system throughout is appropriate for teens. Unseen are the propane tanks for heating and the diesel generator for off-location operation.

Every volunteer who serves on the bus is a practising Christian. This is more than a hang-out for noisy kids, but a milieu where they can meet people who will listen, who are aware of the resources available to assist those in trouble and who, after physical and emotional needs are addressed, can speak to youth of spiritual things. The future will reveal if we have done it right. **R**

Ronald H. Balsdon is the minister of Knox Church in Sooke, B.C.

*Welcome to
West Shore Church
Victoria,
British Columbia
a new congregation
and a member of
the Record's
Every Home Plan*

My dear editor:

I am confident that, somewhere in this issue, amid the noisome echoes of another solemn Assembly, you will have told us how your paper flower garden grew. I am referring, of course, to your *From the Moderator* column in the May *Record* in which you invited children, either in church school or independently, to make paper flowers and send them to you for distribution to commissioners at General Assembly. Each flower was to be inscribed on the back of a petal with the name of the sender, his or her baptismal date, and congregation. The Assembly would thereby have "important visible and symbolic reminders of some in our church who do not have a vote at General Assemblies but who are critically important to the church of the future — and the present."

Now, most Assemblies can use some brightening up. And commissioners need to be reminded of those who do not have a vote because they are too young (or, for that matter, because they are too old or even long-deceased ... but that's another subject). But I, none the less, felt a slight chill of trepidation when I read your words. Why did I think of the Hon. Sheila Capps and her free flag invitation? Not that your project was likely to cost the church as much as the flags cost the taxpayers. The worst that could happen, I supposed, would be Assembly on the hook for the price of a rented truck in which you could arrive — trailing clouds of glory and a myriad paper flowers as you wound your way to Windsor.

And, then, later, when the clerk solemnly intoned the words "The Moderator" as the cue for Assembly to stand, perhaps a few local representatives of the church of the future could precede you, scattering the paper blossoms

in your path. A nice touch.

Meditating further on the reason for the chill that crept over me (having checked first to eliminate the usual and more normal causes), I concluded my trepidation came from other sources, both ancient and modern. I remembered an incident in the life of the late Robert Benchley, who also would have made a wonderful Moderator. In his own words: "... A long time ago, I set out to furnish a room in a sort of knick-knack fashion. I even invited contributions from my friends. But what I meant was contributions I could use. I didn't mean I was starting a whaling museum or that I planned to build more rooms on. I had more or less in mind a mid-Victorian study of the 'what-not' variety. Well, I got my 'what-nots.'"

Among the what-nots he received were: "... old busts of Sir Walter Scott, four-foot statues of men whose shirt fronts lit up when attached to an electric connection, stuffed owls and fox terriers that had lain too long at the taxidermist's ... and a small, two-headed calf in a moderate state of preservation."

His experience, my knowledge of the time-lag between request and response in our church, and the difficulty people have in remembering why the request was made, conveyed a vision of package after package arriving at Wynford

Drive long after the moderatorial lace graced a new throat, each box containing more paper flowers. They would spill out of the small corner in which you shine and take over, undimmed by the parched and airless atmosphere, creating a veritable jungle of artifice ... well, OK, maybe "enhancing" might be the more precise participle, but you get the picture.

Then, too, have you considered the dangers of involving the masses?

In making the request for children to send paper flowers to him, did the Moderator of the 123rd General Assembly consider the dangers of such a request?

One of our clergypersons of more recent vintage, The Rev. Earnest Lee Bleating, attempted to "extend ownership of worship" by polling his congregation as to their favourite hymns, promising to use same. Though his flock grazes in the middle range in membership, the poll produced only 29 lists, on which "Amazing Grace" appeared 27 times. The remaining selections were divided among only 20 or so alternatives. He either had to rotate each of the favourites, four at a time, every month, months without end, or choose one a Sunday and, thereby, endure the hurt glares of those waiting for their number to come up. Moreover, some insisted that their choice came from the old blue book, which warred for a place in the pews with the new, bluer book.

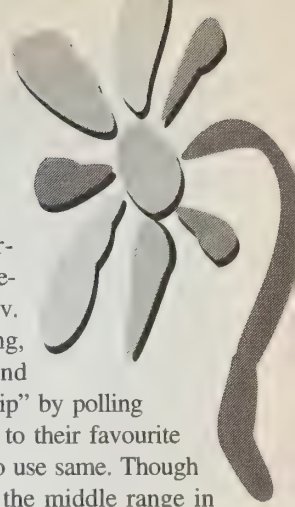
Another such attempt, in another outpost of the Kingdom, involved asking people for texts, or even books from Scripture, on which they would like to hear a sermon preached. The Revelation to St. John so topped both categories that, after about a year spent in fulfilling his promise, the minister renounced his standing in the Presbyterian Church and sought holy orders in the venerable Ethiopian Coptic Church. (That ancient and ecumenical communion offers the Eucharist to any Christian *except* those who come from a church that recognizes the book of Revelation as canonical.)

But I probably trepitate for nothing. You will, no doubt, tiptoe through the paper tulips and other flat flora with the same grace and taste you have brought to the Office from your installation.

However, if you should get a letter, in youthful hand or by e-mail, wanting to know "Who got my flower and why hasn't that person written?!" ... don't say Peter didn't warn you.

Guardedly,

Peter Plymley II



Our Missionary in the Big Apple

by Keith E. Boyer

You left Canada to come to New York City?" Without disguising their astonishment, our managed health care physician, the clerk at the public library, the customs officer who handled the paperwork for importing our car, the agent who insured it, and the bank manager who opened our new account — all wondered why anyone would move from Canada to live in the Bronx.

Thirty-one years earlier, the question was different but the sentiment was similar: "You left the United States to come to Canada?" During my final year of seminary, I had accepted an invitation from Howard Doig of the Board of World Mission to help fill a need for "ordained missionaries" in The Presbyterian Church in Canada. At the reception following my ordination in my home church in lower Manhattan, several tongue-in-

**A Canadian
Presbyterian journeys
from St. Andrew's,
Thunder Bay, Ontario,
to minister in The
Riverside Church in
New York City**



cheek references were made to my being "New York Presbytery's missionary to Canada." Now, I'm back in Manhattan at an interdenominational church as a Canadian Presbyterian. At a reception prior to my move from Thunder Bay, it was observed, perhaps less tongue-in-cheek, that I was the "Presbytery of Superior's missionary to the United States."

Since its dedication in 1930, The Riverside Church has described itself as "interdenominational, interracial and international." Located in the Morningside Heights area of upper Manhattan, its institutional neighbours include Columbia University, Barnard College, Union Theological Seminary, Jewish Theological Seminary, the Inter Church Centre, Manhattan School of Music and Grant's Tomb. It is also at the edge of Harlem, one of the most economically deprived and socially challenged communities in the United States.

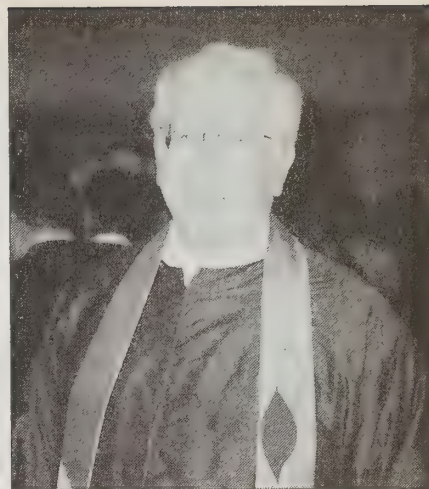
With major financial support provided by John D. Rockefeller Jr., Riverside was built to provide a pulpit for Harry Emerson Fosdick. Fosdick was a prominent spokesperson for "liberal" Protestantism during the liberal-fundamentalism controversy which divided many mainline denominations in the 1920s and '30s. He was broadly recognized as an outstanding preacher and became one of North America's most influential and controversial religious leaders. In 1946, Robert James McCracken was called from Hamilton's McMaster University to succeed Fosdick.

From 1968-88, two Presbyterians, Ernest Campbell followed by William

Sloan Coffin, served as senior minister. In 1989, James A. Forbes Jr. literally walked across the street from Union Seminary, leaving his position as professor of preaching to become Riverside's first African American senior minister. In addition to serving Riverside, Forbes is in great demand throughout North America as a preacher and Bible study leader.

With a reputation for excellent preaching, beautiful music and magnificent architecture, Riverside draws over 400 visitors weekly to the Sunday worship service. In addition, busloads of tourists come throughout the week to view and photograph the nave, modelled after Chartres Cathedral in France. Many also visit the 75-bell carillon in the 26-storey tower which includes the largest tuned bell in the world (20 tons). Others come to see the world famous paintings by Heinrich Hoffmann, especially *Christ in Gethsemane*.

Riverside's extensive social service and advocacy programs have often thrust the congregation into the forefront of controversy in relation to United States domestic and foreign policies. In 1967, Martin Luther King Jr. gave his "Beyond Vietnam" speech in the nave, a speech which many believe led directly to his assassination. In 1984, the congregation was among the first churches to engage in civil disobedience by providing sanctuary for "illegal" refugees from Central America. One year later, a biblically based study of the issue of sexual orientation led to the adoption of a resolution that Riverside become a welcoming and



Keith Boyer, the "Presbytery of Superior's missionary to the United States."

inclusive congregation, and that committed homosexual relationships are consistent with a Christian ethic. In 1991, Nelson Mandela came to Riverside to thank the churches of the United States for their active opposition to apartheid. Last year, the church hosted President Clinton and national religious leaders for a consultation on welfare reform.

Although many visitors believe Riverside is "non-denominational," it is, in fact, interdenominational, with ties to the United Church of Christ and the American Baptist Church. Both infant baptism by sprinkling and child dedication are options for parents, and many adults are baptized by immersion. The form of government is Congregational. There are 10 ordained clergy on staff, currently six women and four men representing five denominational traditions. Two of us are Presbyterian. The clergy share in worship leadership on a rotation basis.

As director of membership development, I have particular responsibility for the ministry of welcome, recruitment, membership preparation and new member assimilation. I also have the role of assisting the church's staff and lay leadership to become more "seeker sensitive." Despite its national and international prominence, Riverside has never had a large membership when compared to today's mega-churches. Its current active membership is 2,300. My goal is to see the annual intake of new members double and to assist those who join to find their places in the life and work of the congregation.



The Riverside Hawks basketball team, part of a basketball program for youth sponsored by Riverside Church, is recognized as one of the best in North America. Most Hawks complete high school and attend university on basketball scholarships.

Neighbours

are often a little apprehensive about having a mission for homeless people nearby. They worry about vandalism, vagrancy, loitering, fights. Their concerns have to be heard. They've invested a lot to open a business and keep it going. Yet, how surprised I often am to see that it's our neighbours who go the extra mile for the very people they sometimes fear, giving them leftover goods — and, sometimes, not-so-leftover goods. Our neighbouring businesses give the Hall things too, with no expectation of return. It struck me forcefully the other day that, on the surface, places like the Hall are about feeding and helping poor people. But on a deeper level, they're about community — about realizing the plight of our neighbour is *our* plight, about Jesus among us. We're working together on Queen Street West for one another and for him.

If you would like to hear more about our people and programs, please complete the form below and mail to:

EVANGEL HALL

*A Presbyterian Inner-City Mission
since 1913*

P.O. Box 309, Station B,
Toronto, Ontario M5T 2W2
tel. (416) 504-3563
fax (416) 504-8056

Name: _____

Address: _____

City: _____

Prov.: _____ Postal Code: _____

Riverside offers more than 40 program opportunities, including Kerygma Bible Study groups, meditation and spirituality training at the Wellness Center, visits to jails and prisons through the prison ministry, a Sunday Bible class often led by professors or doctoral students from Union Seminary, the John Donne Society for the sharing of members' poetry, and the Maranatha group which focuses on gay and lesbian concerns. A major new initiative is the Emancipation From Poverty program which has both local and national components. It began in response to what many have characterized as a "declaration of war against the poor" by the U.S. Congress and the president.

For more than 30 years, the church has sponsored a basketball program for youth, which includes the Riverside Hawks, the high school age team frequently recognized as the best in North America. They were recently undefeated in a tournament in Toronto and posted a 96-3 win-lose record last season. The program emphasizes academic achievement in addition to athletic skill, and, as required, members of the congregation volunteer as tutors. Most Hawks complete high school and attend university on basketball scholarships. Approximately 20 former Hawks are currently playing in the NBA.

While I wouldn't call it "culture shock," being back in the United States holds daily reminders that Carolyn and I crossed a very real national border last September. The "greatest nation in the world" rhetoric is difficult to endure in the context of the major social problems that give rise to gated communities, horror stories of inadequate health care for those without insurance, and the incarceration of the poor as a profitable growth industry. The extent of information management by the media is frightening. We miss the CBC!

The complexity of life in New York City contributes to a narrow provincialism. The reporting of daily incidents of urban violence is troubling, but most New Yorkers do not live with a sense of fear. In fact, New York's crime rate is lower than many other cities. On the other hand, Riker's Island is home to the largest prison in the world with a con-

stant population of about 24,000 inmates. New York's flamboyant and popular mayor, Rudolph Giuliani, has been effective in dealing with a number of the city's needs, but has done little to address the basic economic disparity which makes New York a city of contrasts. The streets are clean and few people can be seen living in cardboard boxes. Those are major changes effected during his five-year tenure. Times Square is becoming family-friendly for the first time in 30 years as major capital investment by Disney and other corporate giants displace the sex shops which lined 42nd Street. On the other hand, the line-ups at food banks are getting longer, racial tensions linked to systemic urban poverty increase, and accusations of police brutality occur with disturbing frequency.

As I see it now, I will continue to be known as the Canadian Presbyterian on the Riverside staff, and I anticipate an eventual return to Canada. As I reflect on my first six months as a "missionary to the United States," moments of grace come to mind. Following morning worship, 30 men and women enter the chancel for prayer and anointing with oil. A new member tearfully explains that he and his partner of 10 years have come to Riverside because the denomination in which they were raised has voted that they can no longer be elders. Dr. Forbes sets aside his prepared sermon to address the congregation on the crisis in the White House. The mostly African American youth group performs a rap about racial equality. Kathleen Battle sings a spiritual at a Sunday morning service following her Saturday night performance at the Metropolitan Opera. Old Testament scholar Phyllis Tribble leads a Bible study on "texts of terror." Alice Walker reads from her latest book. And a graduate student at Columbia, with no religious roots, is drawn to faith in Jesus while volunteering at the church's food bank. As I reflect on these moments of grace, the words of a favourite hymn at Riverside come to mind: "There's a sweet, sweet spirit in the air, and I know that it's the Spirit of the Lord." **R**

Keith E. Boyer is director of membership development at The Riverside Church in New York City.

Esra, Shamil and Zynab

by Glynis Williams

Esra's story is like many others. Her family was targeted by a member of Saddam Hussein's intelligence unit. Her father decided to send her and a brother out of Iraq to neighbouring Jordan. However, as the government of Jordan co-operates with the Iraqi government, she was eventually imprisoned and threatened with deportation back to Iraq.

In the meantime, Hussein imprisoned her whole family, the youngest only 13 years old. Today, one brother remains in an Iraqi prison on false charges. The others were released after paying bribes. Esra was released from the prison in Jordan through the interventions of the United Nations High Commission for Refugees (UNHCR) and the Canadian Embassy. Fearing she would be kidnapped by Iraqi agents who work in Jordan, she stayed in hiding until her visa arrived. Esra does not believe she would have survived the imprisonment had these agencies not rescued her.

Responding to an urgent request from Canada Immigration in 1996, the Presbytery of Montreal's refugee ministry (Refugee Action Montreal) agreed to sponsor Esra who was waiting in Jordan for resettlement. This involved a commitment to pay all the settlement expenses for the first year in Canada.

Today, Esra has been joined by her husband, Shamil, who arrived in late 1997, and they have a daughter, Zynab. In February 1998, the family met the members of the Presbytery of Montreal. They spoke effusively, thanking the church for its generosity which allows them to live and raise their child in peace.

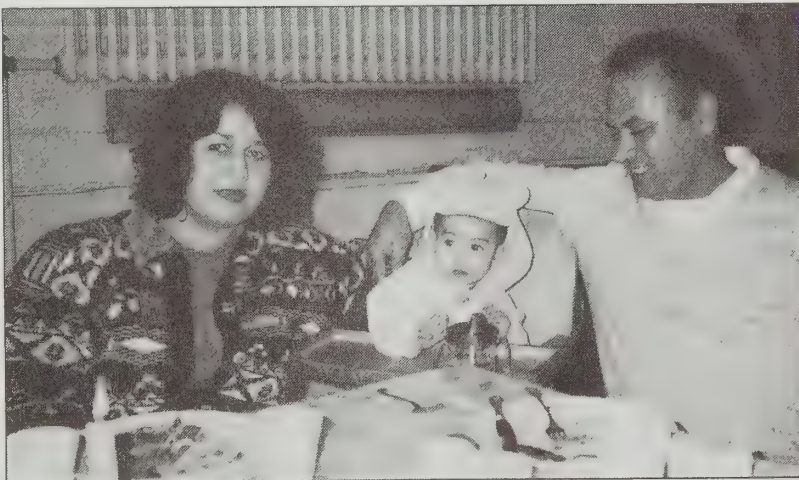
At the same meeting, they also expressed surprise and anguish at the decision of the Canadian government to support a

military attack against Iraq. Knowing better than most the unspeakable atrocities Hussein has inflicted on his people, they nevertheless pointed out that Saddam Hussein would not be hurt in any way. The only casualties would be their families — innocent men, women and children. They insist military action will not achieve the goal of weakening his power.

Countries like Canada with a strong tradition of peace and democracy, Shamil emphasized, must speak out against the atrocities of Saddam Hussein. But neither bombs nor embargoes will provide the answer.

Shamil told the story of his seven-year-old nephew who declared bananas taste terrible after receiving one as a gift from his uncle. Having never seen a banana because of the embargo on Iraq, the boy had bitten into the peel. He expressed his disgust at the taste and texture. He did not know bananas were to be peeled before eaten!

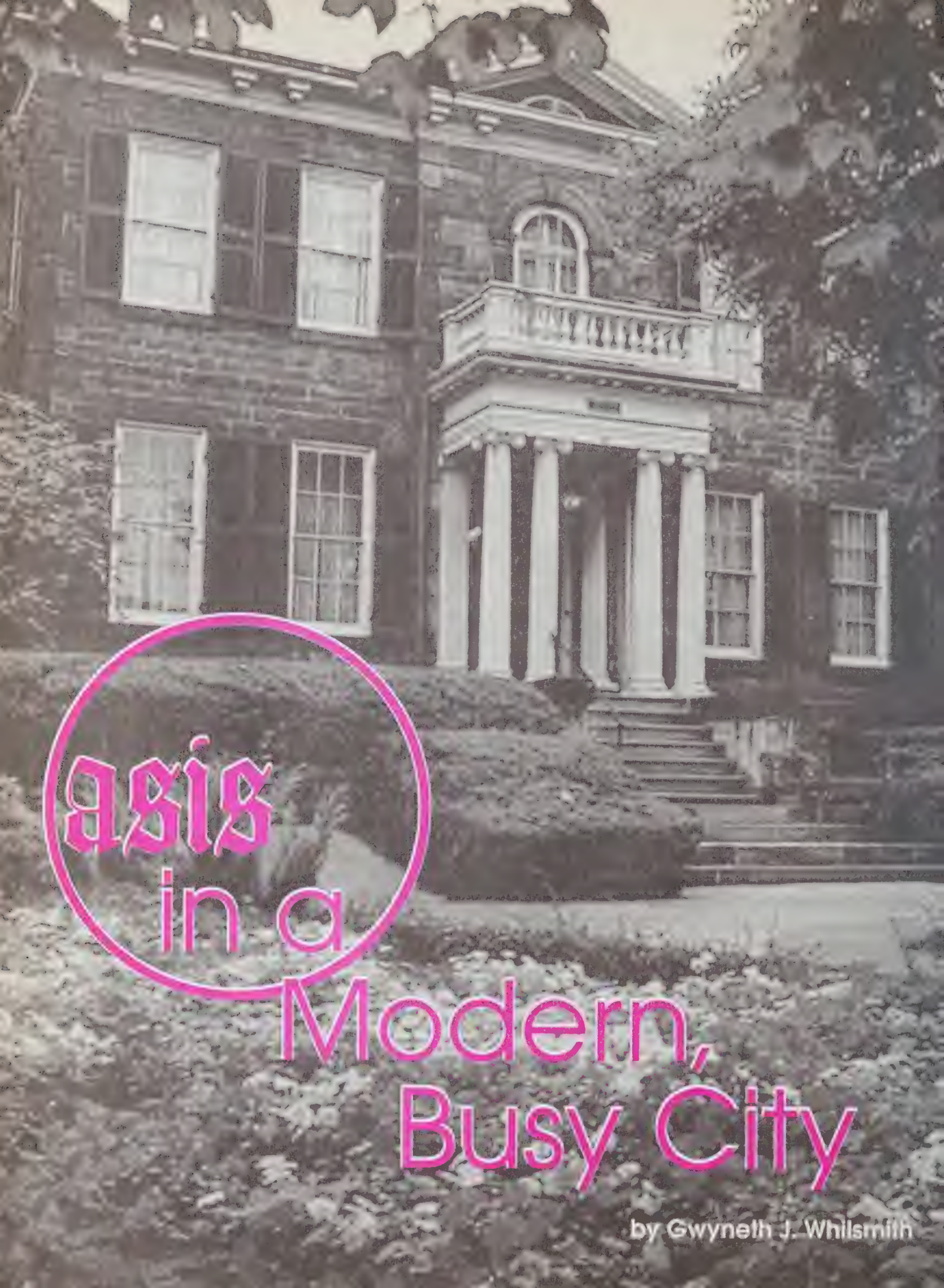
One day, we hope Zynab will meet her grandparents, aunts, uncles and cousins. When she does, we hope she will speak with pride about her country which chooses diplomacy, not missiles, to remove the man who has forced her to become the youngest refugee under the care of the Presbytery of Montreal. **R**



Esra and Shamil with one-year-old Zynab.

For information, contact: Action Réfugiés Montréal
1410, rue Guy, Suite 25, Montreal, Que. H3H 2L7
Tel. (514) 935-7799 Fax (514) 935-9848

Glynis Williams, a Presbyterian minister, is co-ordinator of Refugee Action Montreal, a joint ministry of the Presbyterian and Anglican churches in Montreal. This work involves sponsorship, assistance to refugee claimants with a particular focus on women, and visiting refugees in the immigration detention centre.



asis
in a

Modern, Busy City

by Gwyneth J. Whilsmith

Back in the 1930s, when Calvin McQuesten, grandson of pioneer Dr. Calvin McQuesten, described his home in downtown Hamilton, Ontario, as “an oasis in a desert,” he may not have realized that, 60 years later, his words would ring with even more truth. Today, it is a happy surprise to come upon Whitehern, the McQuestens’ beautiful family home a stone’s throw from city hall, the YWCA and the impressive family court building. Now a National Historical Site, it is set among high-rise apartments and grey commercial buildings with noisy traffic rushing all around.

When one is welcomed through the heavy front door by a maid (a volunteer) dressed in a starched, black-and-white uniform, it’s like stepping back 150 years to a time when life moved more leisurely and, perhaps, in a more refined manner. The stately Georgian house, surrounded by beautifully terraced gardens and a low wall, is filled from top to bottom with Victorian furniture, dishes and paintings, as well as many personal effects belonging to the McQuesten family. Exquisite china is set out for tea in the library that houses over 2,000 books, 50 of them Bibles. It gives the appearance the family has stepped out for a breath of fresh air or a stroll around the block.

Built in the late 1840s, this handsome mansion was purchased by Dr. Calvin McQuesten, an American who came to Canada a few years earlier to make his fortune in a foundry manufacturing stoves and threshing machines. Thus, he was one of the pioneers in the heavy industry that still marks the city of Hamilton.

A deeply religious man, McQuesten was a founding member of MacNab Street Presbyterian Church, built across the street from his own backyard. He was also active in establishing St. Andrew’s in Hamilton and Knox Church in Dundas.

When he died in 1885, McQuesten bequeathed his home to son Isaac Baldwin McQuesten who moved into it with his wife, Mary Jane, and their six young children. Unfortunately, Isaac died at the early age of 41, but not before he had lost

most of the family fortune through unfortunate business dealings. His young widow was left with a mansion but with little means to maintain the life-style to which the family was accustomed. It was only through sheer grit and resolve that she was able to keep her four girls and two boys in the home.

Despite financial hardships, Mary Jane remained active in the community and was, perhaps, the most interesting McQuesten. She was a dedicated member of MacNab Street Church where she was never backward in expressing her opinions. When she disagreed with Donald Fletcher, minister at

MacNab from 1872-1905, it was said she played a large role in bringing about his “early retirement.” A feminist before her time, Mary Jane vented her disapproval of the governing of the church by men, bemoaning the fact that women had no vote in the Presbyterian General Assembly.

In 1876, she was one of 50 women who established the Women’s Foreign Missionary Society (later the WMS). From that day until her death in 1934, she was dedicated to the organization, holding several top positions. Through the WMS, she was one of those who worked to break down barriers for women, allowing them to go to foreign fields as missionaries. As a result, the WMS was instrumental in obtaining the right for women to graduate with med-

In downtown Hamilton, Ontario, a reminder of the McQuesten legacy to society and the church



Whitehern volunteer Debra Brown arranges dishes in the elegant dining room of the historical McQuesten home in downtown Hamilton, Ontario. Thousands of people visit the museum each year to view how an upper-class Presbyterian family lived in the 19th century.

ical degrees. Apparently, the male hierarchy had no objection to women doctors treating non-whites overseas!

A member of the National Council of Women and the YWCA, Mary Jane proposed that Hamilton establish its own chapter of the YWCA in 1889. Girls were beginning to flock to the city to look for work and needed a place to meet as well as wholesome accommodation.

As a single parent, Mary Jane was devoted to her children. But there was an iron hand within her velvet glove. Perhaps, because she felt solely responsible, she became obsessed with their well-being, and her strong will often left little room for their own input to decisions affecting their lives. The two older girls, Mary and Hilda, were kept at home to help run the house (the household help had long gone). The youngest daughter, Edna, was sickly and, it seems, not given a role to play. But Ruby, the middle sister, was sent off to teach school to help finance the two brothers through university. Although the temperament of the older son, Calvin, was nervous and

sometimes erratic, his mother decreed he become a minister, a profession for which he was not suited. Nevertheless, in his later years, he was a "faithful and popular" chaplain at the provincial sanatorium on Hamilton mountain.

Mary Jane's hopes and dreams came to fruition in her younger son, Tom, who became a prominent Presbyterian churchman and successful lawyer. His distinguished political career reached its zenith in the 1930s when he carried two portfolios in the Mitchell Hepburn Liberal government of Ontario — Minister of Highways and Minister of Public Works. The Queen Elizabeth Way (the most advanced highway system of its time), the Rainbow Bridge at Niagara Falls, and the world-famous Hamilton Royal Botanical Gardens are only three of his many achievements. Thomas McQuesten was always quick to give credit to his mother for her loyal support and help. He died in 1948.

Although old letters reveal that Mary Jane was passionately courted by Isaac, she seems to have squashed any thought

her children might have had for romance. None of them ever married. For whatever reason, she carefully stashed away all the family's correspondence — 10,000 pages of it. These letters chronicle, in great detail, the life and times of an upper-class Canadian family for almost 100 years — from the mid-19th century onward. This was probably her most lasting legacy.

It was her son, Calvin, and his sisters Mary and Hilda, the last remaining members of the family, who decided to bequeath their beloved home with all its furnishings to Hamilton's Board of Parks Management. When Calvin died in 1968, his sisters having passed away a short time before him, the house became a showpiece for the public to enjoy and learn from. Thirty years later, thousands of visitors are refreshed at Calvin's "oasis" in Hamilton's thriving and busy downtown. The McQuestens would be pleased. **B**

Gwyneth Whilsmith is an author and member of Bayfield Church in Bayfield, Ont.

The Uncomfortable Pew

John Alexander Johnston

Among the many rich and colourful stories in the annals of The Presbyterian Church in Canada is one which pre-dates the official founding of the denomination: "The Trial of the MacNab 14." Never heard of it, you say? You are probably not alone. It happened on the first Sunday of May in 1861.

At that time, it was the custom at MacNab Street Church, Hamilton, Ontario, for members of the congregation to pay an annual fee in return for reserved seating in the sanctuary. (The most expensive seats were located in the first row of the balcony, where worshippers could look down at the minister.) One member, upset the pew he had previously occupied had been assigned to someone else, protested loudly and bitterly to the church deacons. The deacons, however, refused to budge. The disgruntled pew-holder

then served notice that, on an upcoming Sunday, he intended to occupy his former seat, come hell or high water.

When the day arrived, the congregation found itself augmented by members of the local police. Predictably, when he tried to reclaim his seat, the unhappy member found his way barred. It soon became evident that, although he was carrying a big stick (along with a camp stool on which he ensconced himself), he had no intention of walking softly. In fact, he protested so boisterously the minister could not proceed with the service. Office-bearers were recorded as "carrying" (or, according to the plaintiff, "assaulting, seizing, pulling, dragging") the protester down the aisle and out the church door.

The minister, Rev. David Inglis, and 13 office-bearers of MacNab were subsequently charged with assault. The case was heard by a judge of the Court

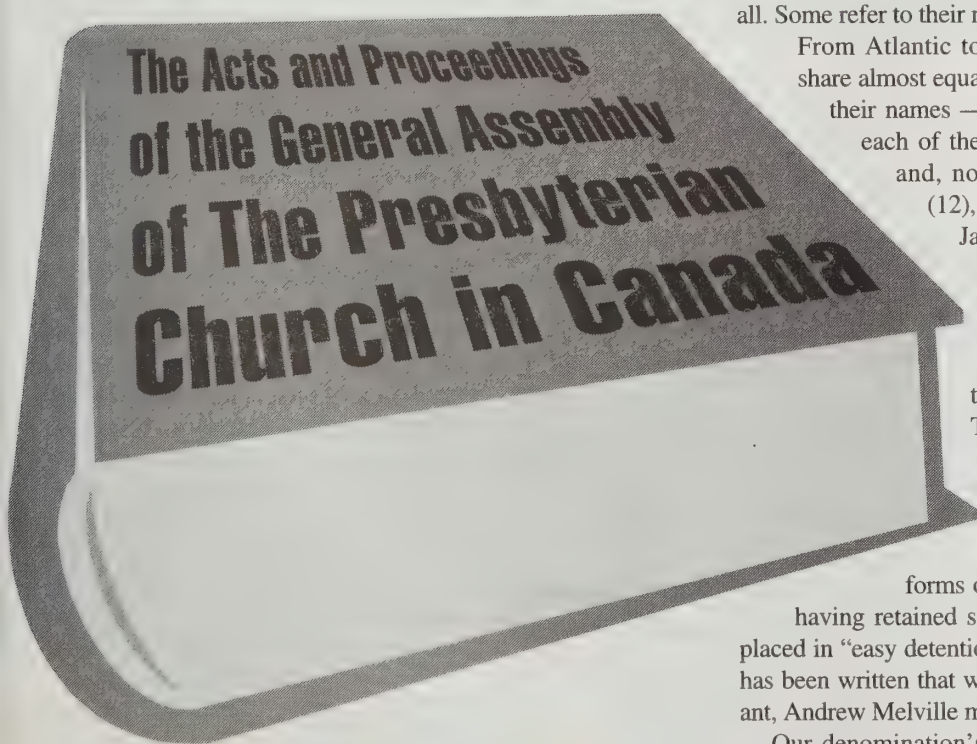
of Common Pleas of Upper Canada. The judge ruled that, although even a stranger had the right to use a church, the deacons of MacNab had the responsibility for maintaining decorum. He quoted the Consolidated Statutes of Canada (Chapter 92, Section 18): "Any person who wilfully disturbs, interrupts or disquiets any assemblage of persons for religious reasons by profane discourse, by rude or indecent behaviour, etc.," is liable to a fine of \$20.

Is it simply a coincidence the congregation of MacNab celebrates its anniversary each year on the first Sunday of May? Or, is it a grateful acknowledgement of the time a civil courts judge agreed that all was to be done decently and in order? **B**

John Johnston is minister emeritus of MacNab Street Church, Hamilton, Ont., and convener of the Committee on History.

The Blue Book

by Ivor Williams



A blue-covered book stands on the bookshelves in the offices of most Presbyterian ministers in Canada. Many elders also own copies. What a variety of information about our church it holds! But it is unknown to many in the pews.

"It" is, of course, the Blue Book or the A and P — The Acts and Proceedings of the General Assembly. The 124th General Assembly of The Presbyterian Church in Canada met in Windsor, Ontario, in June. Thousands of Blue Books will be produced within weeks of the conclusion of the final sederunt of the Assembly. (Sederunt? *Webster's Dictionary* defines it as a "prolonged sitting." How true!)

The Blue Book's 800 pages give the details of the debates of the General Assembly, the membership of all the committees and their recommendations, financial reports, congregational statistics, listings of ministers and clerks of sessions, obituaries, and a necessary and detailed 26-page index. A wealth of human stories is hidden in the statistics, the hours of meetings, the compilation of records and the assembly of the material itself.

So, on an otherwise relaxing evening, I used the Blue Book, probably without great accuracy, to count some of the individuals in Presbyterian history whose names are perpetuated in the cornerstones and illuminated signs of hundreds of Presbyterian churches from St. Andrew's in St. John's, Newfoundland, to Knox in Sooke, British Columbia. The Blue Book lists them all. Some refer to their namesakes as the Scottish "saints."

From Atlantic to Pacific, John Knox and St. Andrew share almost equally the honour of having churches carry their names — close to 160 of our buildings honour each of them. Others less revered in stone, brick and, now, vinyl siding include John Calvin (12), Thomas Chalmers (6), Andrew and/or James Melville (3). There are only a few of Burns and Guthrie, and St. John and St. Mark. A single one, I think, for Ephraim Scott.

Andrew Melville earned recognition the hard way. He spent four years in the Tower of London for his defiance of James I following the monarch's prerogation of the General Assembly of 1605. His nephew James was one of 14 ministers sentenced to various

forms of punishment for similar defiance. But, having retained some respect from the king, James was placed in "easy detention" and died in 1614 at the age of 58. It has been written that while John Knox made Scotland Protestant, Andrew Melville made it Presbyterian.

Our denomination's Scottish foundations are linked from the earliest days to St. Andrew, crucified in AD 60 by order of

The Acts and Proceedings contains more than statistics; there are stories hidden there, too

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To register, or for more information, contact: Registrar, Presbyterian Pastors Conference, Crieff Hills Community, RR 2, Puslinch, ON N0B 2J0. Tel. (519) 824-7898, Fax (519) 824-7145, or E-mail Calvin Brown, Executive Director, Renewal Fellowship at cbrown@gophone.com.



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Please contact: Interim Moderator, Rev. Richard Sand, Kerrisdale Presbyterian Church,
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the Roman Emperor Nero. To prolong his suffering, Andrew was bound to a cross in the form of the letter X. The cross of St. Andrew became the emblem of Scotland and is included in the design of the British Union Jack and of the provincial flag of Nova Scotia. St. Andrew's cross hangs in many churches. His relics were taken to a place in Scotland, until then, named Fife. It was renamed St. Andrew's.

Thomas Chalmers (1780-1847) was one of the leaders of the Disruption in 1843 when a third of the General Assembly membership left the established church. They protested against nobles and landowners appointing ministers opposed by the congregation.

Robert Burns (1789-1869) is regarded as the founder of the "free" kirk in Upper Canada. After one of his missionary visits, before accepting the call to Knox Church and Knox College in Toronto, he took up the cause of freed American slaves in the Chatham, Ontario area, raising thousands of dollars for their assistance. Burns Church in Mosa Township in Ontario carries his name.

John Calvin (1509-1564), who, much against his inclination, spent most of his life in Geneva, is revered for his creation of a community patterned after the Early Church. He eventually directed and controlled Geneva's religion, education and, even, sanitation. Before his death, his university in Geneva supplied 120 trained ministers for pastorates far beyond his adopted centre of work and education.

John Knox died in 1572 after a lifetime of struggle. But he saw his Scottish lowlands become virtually a Protestant republic, with himself as its president. "Take from us the freedom of Assemblies," Knox wrote, "and you take from us the Evangel." Andrew Melville became his successor.

The Blue Book contains important current information. But hidden in the yellowing volumes on many bookshelves is some of the history of our church in Canada, linked to its Scottish ancestry and early leaders. **R**

Ivor Williams is a writer and member of Westmount Church, London, Ont., and a contributing editor of this magazine.

The Flower Assembly

by Tom Dickey

OPENING WORSHIP

From the moment worshippers approached St. Andrew's Church, Windsor, Ontario, there were indications the opening service for the 124th General Assembly would be upbeat. As commissioners and guests entered the beautiful, century-old church, they were each handed two enchanting paper flowers made by Presbyterian children from across Canada.

Inside, there was more youthful enthusiasm, albeit from older youth, as the staff of Camp Kintail led the gathering in a pre-service sing-along. With a combination of energy and talent, the Kintailers soon had the crowd in the palms of their hands — especially when they began with "Shine, Jesus, Shine," the apparent Number 1 song on the General Assembly hit parade. The rhythmic (or semi-rhythmic) clapping of many in the congregation set the tone for a worship service that soon laid a myth to rest. Presbyterians *do* clap! And clap, and clap, and clap. Whether it was relief on the part of commissioners who had driven to Assembly that they had not missed their exit and ended up in Detroit, or simple ebullience, there was, in fact, so much clapping during the service, a visitor might have been excused for looking for the applause signs.

Other highlights of the sing-along included a nifty a cappella version of "Fill My Cup" and another number that involved the congregation in more stretching and bending than a "participation" break at a Blue Jays game.

The music then assumed a more traditional air. Accompanied by the pipe organ and a brass quartet, the choir of St. Andrew's gave the congregation an example of "surround sound," moving to different parts of the sanctuary while they sang the introit. It was a fitting beginning to a worship ser-

vice that enveloped the congregation in warmth. And The Joyful Noise Band, a group of young people from St. Andrew's Church, Dresden, Ontario, provided a medley during the offertory that was wonderfully joyful and far from mere noise.

In his message entitled "Why God Is Irritated With the Church," John Congram made a final, impassioned plea as Moderator for the full inclusion of children in the church. "If we continue to treat our children as the church of tomorrow, we will soon be a church with no tomorrow," he stated. "We will lose their gifts of trust and innocence and wonder." Where will the children who made the paper flowers be 10 years from now? he asked. Interspersed with poignant illustrations and his trademark humour, Congram's plea had many in the crowd nodding in agreement.

After the celebration of Communion, prayer and the recessional hymn (yes, you guessed it — "Shine, Jesus, Shine"), the service concluded. If

"I find my
behaviour improves
when I wear
a clerical collar."

— William Klempa



The opening service in St. Andrew's Church, Windsor, Ont.

you had closed your eyes during the congregational choral Amen, you would have thought yourself in the midst of The Presbyterian Tabernacle Choir.

Following a brief interlude, the commissioners were called to order and the 124th General Assembly was constituted. William J. Klempa, who is retiring this summer after 20 years as principal of The Presbyterian College, Montreal, was installed as Moderator of the 124th General Assembly.

The usual business of the first sederunt (session) was dealt with quickly. There was one objection raised from the floor to a name (left unnamed) on the roll, but it was ruled there were no grounds to remove the unnamed commissioner. And despite a valiant effort to continue, deputy clerk of General Assembly Tony Plomp was forced to withdraw due to illness. Cedric Pettigrew was named deputy clerk pro tem.

The new Moderator revealed an unabashed love for The Presbyterian Church in Canada, its procedures and its polity. He said he considered it a privilege to have served as principal at one of its theological colleges. And, now, he had been given the privilege of serving as the church's Moderator.

Klempa said he looked forward to visiting congregations throughout the country. He promised to listen closely during his visits and take what he hears back to the appropriate agencies. He also reiterated his predecessor's position on the importance of children to the life of the denomination. And he added: "We must make the recovery of the teaching ministry, at all levels of our church, a priority."

Recalling a previous Assembly when he fell off the edge of a platform and broke his wrist, Klempa promised not to wander too close to the edge this year. And if he wandered too close to the edge figuratively, he was sure commissioners would be quick to remind him.

In his concluding remarks, Klempa pointed out he was not wearing moderatorial lace. Instead, he

would, from time to time during the Assembly, wear different articles from the Moderator's outfit given to him by the students at Presbyterian College. Among the gifts was a pair of cardinal red socks (which he lifted his robe to reveal), purchased from a Roman Catholic supplier by a student who pretended to be the housekeeper for a cardinal.

The Moderator declared the business of the sederunt over and announced it would reconvene on Monday, June 8, 1988, thereby demonstrating the revitalizing effect of the exuberant worship service.

"A man is looking out the window from the 29th floor of a high-rise building, admiring the view, when he falls out.

Another man, admiring the view from a 19th-floor window, sees him falling and calls out, 'How's it going, my good fellow?'

"So far, so good.'"

— Dr. V. S. Lall explaining how he felt as an ecumenical visitor



Moderator Bill Klempa welcomes Janet Somerville, General Secretary of the Canadian Council of Churches and one of the ecumenical visitors to Assembly.

DAY II

Some brief moments in time

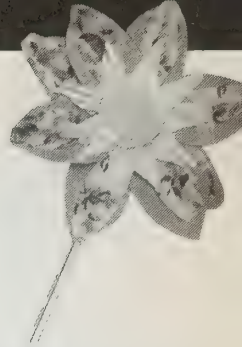
Monday dawned bright and sunny over the campus of the University of Windsor. Briefing sessions returned after a one-year hiatus. At last year's Assembly, briefing sessions had been dropped to make room for Open Space. This year, Open Space was also back, but with less space.

Commissioners were reminded the *raison d'être* of the sessions was to question the various agencies of the church and discuss their reports and recommendations. Agencies were not to promote their programs.

Commissioners took the briefing sessions seriously, sitting like patient students in molded plastic chairs while attempting to balance their binders on a desk the size of a waffle. Oh, there were a few commissioners who considered themselves briefed to the limit before the day was over. (*Commissioner A*: "Now, _____. You know you can't skip out." *Commissioner B*: "Oh, come on. Everybody's doing it. I'll buy you a slushie!"). But throughout the sessions, there were many probing questions as participants attempted to gird themselves for the battles ahead.



Kintail Camp leaders, surrounded by baskets of paper flowers, enjoy the barbecue.



Record photo



Eric Boateng, Young Adult Representative from West Toronto Presbytery, and Anthony Beeko, Moderator of the Presbyterian Church of Ghana.

On the other hand, there were no mosquitoes

On Monday evening, the Assembly dining venue was to have switched from Café Chez Vanier (no, I'm not making that up) to a barbecue in the courtyard. However, although the food was cooked outdoors, it was consumed, for the most part, indoors. As they lined up for salad, corn on the cob, hot-dogs and burgers, the music of keyboard and flute soothed many hungry breasts. A few hoped the Budweiser blimp, occasionally passing overhead, would make an air-drop.

In the end, if the din in the "café" was anything to go by, commissioners let the informality of the food guide them. Instead of drifting from lawn chair to lawn chair, they drifted from table to table. It was similar to watching baseball in a domed stadium: it wasn't the way it was meant to be, but you could still enjoy the game.

DAY III

Tuesday morning ushered in the first real business session in the hall that would be home for the rest of the Assembly. Borrowing a page from Alan McPherson, Moderator of the 121st General Assembly, William Klempa announced it would be his custom, as Moderator of the 124th General Assembly, to begin each sederunt with a mini-service, using a few lines from the Psalms, a prayer, Scripture reading and brief message. Klempa admitted this practice might seem redundant, coming on the heels of each morning's worship service. But he pointed out he would use the opportunity to emphasize his theme as Moderator: the central role of education and teaching in the life of the church.

Listening to the overtures to get to the finales

When the Assembly settled down to business, it moved at a pace that would try the patience of many an educator. As the Committee on Bills and Overtures presented its recommendations, several fervent commissioners rose with suggested amendments and amendments to the amendments. On at least two occasions, the voting was so close commissioners had to rise for a head count.

Ecumenical Visitors

It proved especially timely when the first overseas visitor to address the Assembly was **Uma Agwu Onwunta**, principal clerk of the Presbyterian Church of Nigeria. The previous evening, during a telephone call home, he learned of the death of Nigerian ruler General Sani Abacha, one of Africa's most repressive leaders. Onwunta feared the dictator's successor, General Abdulsalam Abubakar, "would be more of the same old, old story." He appealed to The Presbyterian Church in Canada for its support in "pressuring and influencing" Nigeria to adopt a democratic system of government.

Other special guests included:

Anthony Antwi Beeko, Moderator of the Presbyterian Church of Ghana

Chieh-Ming Hsieh, Moderator of the Presbyterian Church in Taiwan

David N. A. Kpobi, secretary for ecumenical relations, the Presbyterian Church of Ghana

Vidya Sagar Lall, General Secretary, Church of North India

Byung Uk Min, Moderator of the 82nd General Assembly of the Presbyterian Church of Korea

Richard Schneider, associate professor of history and religious studies at York University, Toronto, and a member of the Orthodox Church of America

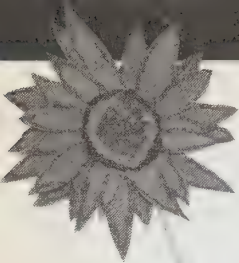
Janet Somerville, General Secretary of the Canadian Council of Churches (the first woman and the first Roman Catholic to hold the position)

Particularly time-consuming was a recommendation dealing with appeals against the decisions of the Presbytery of Montreal and St. Andrew's Church, Lachine, Quebec. At this point, the Moderator, who is also moderator of the Presbytery of Montreal, withdrew from the proceedings to avoid any possible conflict of interest. Last year's Moderator, John Congram, was asked to sit in his place.



Record photo

Uma Onwunta, principal clerk of the Presbyterian Church of Nigeria, visits with David Kpobi, secretary for ecumenical relations, the Presbyterian Church of Ghana.



Record photo



Tom Gemmell, outgoing principal clerk, welcomes Stephen Kendall, who was unanimously elected to succeed him.

In its original wording, the recommendation asked that the appeals be referred to a Special Committee appointed by the Assembly to recommend at a later sederunt the most appropriate way to *bring this matter to a conclusion in accordance with the law and good order of the church*. An amendment to have the wording changed so that the matter would be brought to “a reconciliation,” and an amendment to that amendment which suggested “to work toward reconciliation” were defeated.

Minutes of Appreciation for Years of Dedicated Work

- ◆ Hubert and Nan Budding, who retired after 10 years as missionaries in Nepal
- ◆ Glenn Cooper, who resigned as associate secretary, Resource Production and Communication, to return to the pastorate
- ◆ Tom Gemmell, completing his last General Assembly as principal clerk
- ◆ Donald MacKay, who retired after 20 years of service with the Presbyterian Church of Nigeria to assume duties as the regional staffperson for the Synod of the Atlantic Provinces
- ◆ Doreen Morrison, who retired after 36 years of service with the Church of North India, working among the Bhil people

By now, the Assembly was so far behind in its timetable, the report from the outgoing Moderator had to be bumped or, rather, postponed until the following day.

The return of the bumble-bees and butterflies

The return of Open Space to the Assembly also meant a return of the bumble-bees and butterflies. In Open Space jargon, bumble-bees are people who concentrate their energy

on specific tasks and issues during Open Space sessions (the facilitators use the terms “pollinate” and “cross-pollinate” but this is a family magazine) and butterflies are those who think they contribute best by moving from topic to topic.

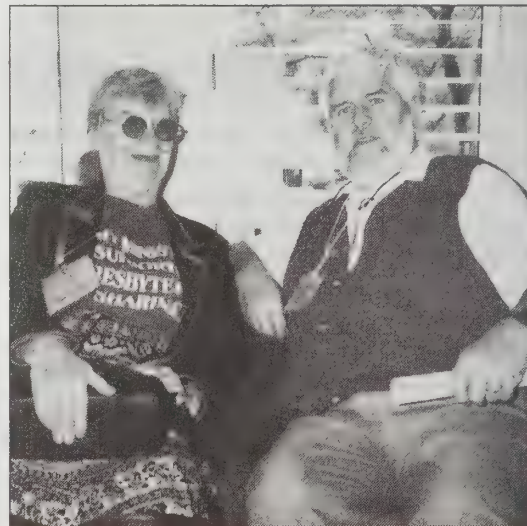
This year, the Open Space concept was presented to the commissioners in a low-key fashion. Gone were the slick, professional facilitators from last year and, in their place, were principal clerk

Tom Gemmell and Life and Mission general secretary Ian Morrison. The contrast was like moving from an agency-produced commercial to one of those do-it-yourself ads (“So, come on down to Crazy Tom and Ian’s for the best deals in Open Space”). This down-to-earth approach seemed to make the process more palatable.

As was the case in its trial run last year, the majority of commissioners, Young Adult Representatives and other participants embraced the process with enthusiasm. Several topics for discussion were quickly suggested, and groups and meeting times organized. Not surprisingly, a few rogue commissioners chose to go off in search of their own idea of open space. One or two, finding they fit neither the bumble-bee nor butterfly categories, chose to define themselves as locusts.

Topics suggested covered a wide spectrum: planning 125th anniversary, millennium and jubilee celebrations; ministry to street youth; bridging the divide on human sexuality; listening for God’s call on and for the Internet (anyone catch his e-mail address?); church and society in West Africa; and, winner of the prize for most ominous-sounding title, “Evangelism, Ministers and the Final Countdown.” There were 30 Open Space reports, down from last year’s 82, but more than enough to occupy the rest of the day in discussion.

In the evening, Tom Gemmell closed the Open Space. He began by quoting Isaiah: “I create peace, and I create chaos. I create all these things.” He encouraged the table groups (commissioners conducted the business of Assembly seated at assigned tables) to share their Open Space experiences. He pointed out there was a paper flower — from the thousands sent to Assembly by the children of the church — at each table. It was to be passed from participant to participant (an improve-



Doreen Morrison, retired missionary from India, with Ian Morrison, general secretary, Life and Mission Agency.

Record photo

ment over last year's stick), and whoever was holding the flower would speak. After some initial jostling to distance themselves from the flower, group members settled to the task. Whatever their views may have been on the concept of Open Space technology, they obviously had the listening part down right.

When the table groups were finished, participants were invited to share their thoughts with the Assembly. The comments were overwhelmingly positive — and refreshingly brief.

DAY IV

Once again, William Klempa began the day's business with worship. As the week progressed, his avowed passion for the teaching ministry of the church was evident through the services.

Another pattern regarding the Moderator also emerged: he moderated with ... well ... moderation. Making all his remarks and rulings in measured tones, Klempa repeatedly took time to ensure there were no questions before proceeding. His courtesy and gentle manner was present throughout the Assembly and often had a calming effect on the court.

When it was time to resume discussion of the Bills and Overtures Committee report, Congram was asked again to moderate. Recommendation 18 of the report concerning Overture 34 (*re* "the appointing of a Special Committee to investigate and explore the understanding of sexual orientation") would have divided the six points of the Overture, referring four to the Church Doctrine Committee and the remainder to Special Committees of this Assembly. An amendment was made calling for the Overture to be dealt with in its entirety by a Special Committee. An amendment to the amendment asking that the prayer of Overture 34 be granted was carried, after lengthy debate. At one point, when asked if an amendment to the amendment to the amendment could be made, the former Moderator replied, "No, thank God, we can't do that." It's a safe bet (and that's as close as a good Presbyterian should get to the casino in Windsor) that more than one commissioner fell asleep that evening counting woolly amendments.

Many other matters came before the Assembly in a day marked by relative progress. The steering committee reported on

planning for celebrations for the 125th anniversary of the church confederation (and the millennium and jubilee celebrations), encouraging congregations to consider "witness in community" projects.

The recommendation that Rev. Stephen Kendall be appointed principal clerk of General Assembly received unanimous approval. And, in the great circle of General Assembly life, as one clerk comes



Left to right: Denise Teskey, University of Windsor musician, and Jeff Loach provide music during the barbecue as Chuck Congram looks on.

in, another goes out. An emotional minute of appreciation for retiring principal clerk Tom Gemmell took on a kind of "Aw, shucks, we're gonna miss ya" atmosphere. Deputy clerk Barbara McLean paid tribute to Gemmell's "knowledge, patience,

understanding, deep well of wisdom and generosity of spirit." (And he's an Expos fan, too!)

The report of Assembly Council also recommended, and received approval for, the implementation of the six priorities adopted by the 123rd General Assembly, with the suggestion each priority be given a year of highlight. The acronym FLAMES was introduced to readily identify the priorities: Focus on children, teens and young adults; Laity equipping; Active evangelism; Mission: international, national and justice; Education for laity and clergy; Spirituality. (By the timetable for implementation, it comes out MFLASE, but that's not quite as catchy.)

"We often fail to appeal to outsiders, not because we are orthodox but because we give orthodoxy a bad name by making it seem dull and boring."

— John Congram

ARE YOU FANNING THE FLAMES

FOCUS ON CHILDREN, TEENS AND YOUNG ADULTS

LAITY EQUIPPING

ACTIVE EVANGELISM

MISSION: NATIONAL, INTERNATIONAL JUSTICE

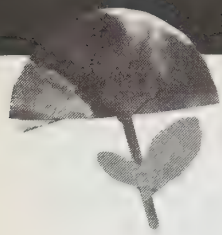
EDUICATION FOR LAITY AND CLERGY

SPIRITUALITY

THE PRESBYTERIAN CHURCH IN CANADA ENTERING THE 21ST CENTURY

Record photo

Photo: Ann Torrie



In the report of the Moderator of the 123rd General Assembly, John Congram said he would attempt to answer the question most frequently asked of him during the past year. No, not what he thought of the United Church Moderator's remarks, but rather, "What is the present and future state of the church?" He cautioned that the church must steer a course somewhere between the United Church and fundamentalism. "I believe we must make significant changes in three areas if we are to prosper: ministry with children, sharing the faith, and willingness to embrace ethnic diversity as a gift from God."

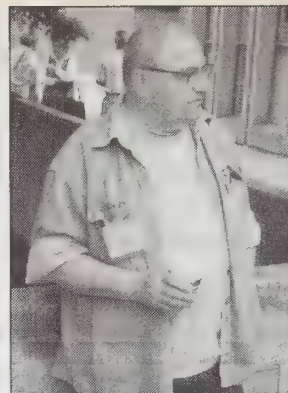
A report from the International Affairs Committee interpreted the Universal Declaration of Human Rights on the basis of the Ten Commandments, applying the principles to situations in Cuba, India and Nigeria. The committee also distributed a supplementary report entitled "An Escalating Nuclear Threat," dealing with the recent nuclear testing and

rising tensions in India and Pakistan.

The Life and Mission report called attention to the infamous January ice storm and, specifically, to the response of Presbyterian World Service and

Development. Representatives from the presbyteries of Montreal, Lanark-Renfrew and Seaway-Glangarry expressed thanks to PWS&D for its help. (Thanks were also received from Manitoba for PWS&D's assistance during the flood of 1997.)

After a recommendation concern-



Allan Young makes a fashion statement.

ing the approval of a Constitution of the Council of the Order of Diaconal Ministries was carried, members of the order stood for an acknowledgement of their contributions to the church and of the 90th anniversary of the order.

When the fourth sederunt concluded at 5:30 p.m., commissioners who had been as hard-working and diligent as ants (to borrow an insect analogy from Open Space) suddenly became grasshoppers. Work could wait, for one night anyway. The siren song of baseball games, boat tours and a chance to have a dinner that was not prepared in quantities to feed 5,000 beckoned.

DAY V

Thursday is traditionally the longest day of General Assembly. This year, it promised to be particularly long as the thorniest issues were yet to come.

Among those issues was one that stirred emotions at last year's Assembly — the creation of the Han-Ca presbyteries. In their report, the clerks of Assembly reminded the court they continue to be "deeply concerned" about the principle involved in creating the Han-Ca presbyteries. "We are convinced we are enshrining in the constitution of the church a definition of presbytery which is contrary to the definition used for over 400 years of our history," the report stated.

In the end, the clerks agreed to remove the final two paragraphs of their report which warned of separation because, it was argued, separation was not the intent of the presbyteries. An amendment to an amendment suggesting the "report of the clerks be noted, and the intention of the Han-Ca presbyteries [to move] toward further integration also be noted" satisfied or soothed both sides.

Tell them, "Dorcas is willing"

There were rumours, innuendoes and much "pre-court" discussion concerning the nomination by the Senate of Knox College of Dorcas Gordon for prin-

Worthy of Note

- ◆ *Living Faith/Foi Vivante* was adopted as a subordinate standard of The Presbyterian Church in Canada
- ◆ The associate secretary positions for Justice Ministries and for Resource Production and Communication were restored from three-quarters to full-time. The three associate secretaries in Education for Discipleship will also be full-time.
- ◆ The convenience of one-stop shopping is coming to church offices September 1 when the WMS Book Room and the Resource Centre will officially combine to become The Book Room
- ◆ If you see your minister driving a BMW ... the minimum stipend for 1999 was increased by \$837
- ◆ Coincidence? Commissioners voted by holding up yellow cards, perhaps in tribute to this year's World Cup of Soccer at which referees hold up yellow cards to indicate infractions.
- ◆ And the thanks of the entire Assembly to the local arrangements committee for a constant supply of baked goods, information and friendly faces

Record photo



The disadvantage of close votes: commissioners had to stand up with their yellow cards.

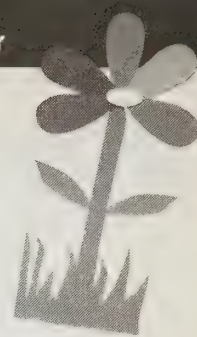


Photo: Ann Torrie

cial. The Committee on Theological Education had voted not to bring her nomination before Assembly but agreed the Knox Senate was free to do so.

The informal lobbying that took place around the university grounds seemed to weigh heavily in Gordon's favour. One supporter even circulated an eight-page information package about her which included a family portrait on the front page. (The only thing missing was the family dog.)

When the issue came before the Assembly at last (and Congram once again took the chair), there was, not surprisingly, heated debate from both sides. On behalf of Knox College, Charlotte Stuart presented a strong statement on Gordon's behalf, intending to leave no doubts in the minds of her listeners. Some commissioners were concerned that Gordon had presented the minority report in the 1994 Statement on Human Sexuality. Others were concerned that such a fact should be a concern at all. At one point, a motion was made that Assembly move in camera. However, it was the will of the commissioners that the camera remain candid. They had plainly given the matter enough thought. When the vote was taken, it was the clear will of the commissioners that Dorcas Gordon be appointed the next principal of Knox College when Arthur Van Seters retires next summer.

Desperately seeking Solomon

The other big issue, the one that had the secular press on stand-by alert (a rare occurrence at Presbyterian Assemblies), was the case of St. Andrew's Church, Lachine, Quebec, and the congregation's defiance of General Assembly directives concerning the ministry of Darryl Macdonald.

The Special Committee *re* Recommendation 28,

appointed earlier in the week, presented its report, recommending the 124th General Assembly direct the Presbytery of Montreal to take immediate steps to bring matters to a conclusion. These steps would include: 1) naming an interim moderator, 2) ordering the session of St. Andrew's, Lachine, to cease and desist from its "contumacious" behaviour, 3) appointing an experienced interim minister,



Some commissioners take advantage of their one free night to enjoy a boat tour.

4) engaging in a presbytery program of conflict management and resolution within six months.

It was, of course, an emotional issue for everyone in the court struggling to find an answer mindful of both polity and compassion. Eventually, they settled on an amendment that attempted to offer St. Andrew's, Lachine, a gentle sort of "our way or the highway." If the congregation chooses to remain within The Presbyterian Church in Canada, the four directives of the Special Committee will be put into effect. If St. Andrew's chooses to leave, then the national church will wish them Godspeed and give them the option of renting the church building on terms to be worked out with the Presbytery of Montreal.

The vote was too close to count by the usual raised yellow card method, but a head count revealed a majority in favour of the amendment. There were many "sighs too deep for words."

Teach your parents well

The commissioners, now weary in well-doing, were relieved the final report of the evening came from the Young Adult Representatives. Nothing like a blast of youthful enthusiasm to clear the procedural cobwebs.

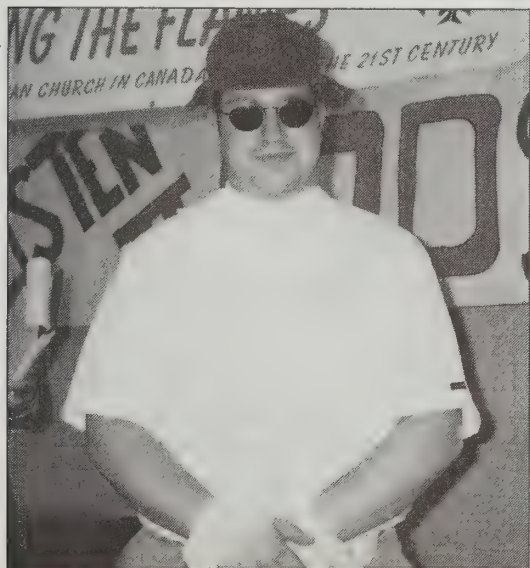
The YARs took the Assembly 20 years into the future, presenting a glimpse of the 144th General Assembly in 2018. The Moderator wore a baseball cap — backwards, of course — while the clerks dealt with recommendations such as

"The Committee to Advise the Moderator is asked to meet for a few minutes beside the bank machine."

— Terrie-Lee Hamilton during the daily announcements

"Bring your bank cards."

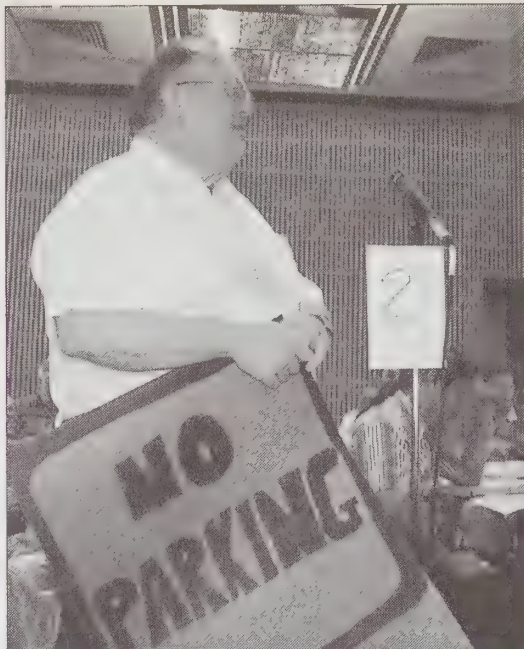
— added by Moderator William Klempa



Young Adult Representative Stuart Turbyne takes over as Moderator of the 2018 General Assembly in the YARs' presentation.



Photo: John Crowdis



The award for most trips to the microphone goes to Ian Victor, seen here with his own No Parking sign.

allowing commissioners the right to participate at Assembly without a vote. The 2018 Assembly also emphasized the importance of ministry to elders in attracting them back to the church. (If they were serious about ministry to elders, they might have shared their meeting room with the old geezers when the hockey game was on since the room contained, apparently, the only TV on campus.)

And a Presbyterian Record Fridge Magnet to:

- ◆ Most persistent commissioner: Sandra Demson, Presbytery of East Toronto
- ◆ Best selection of rayon (silk?) shirts: Geoff Johnston, Presbytery of Montreal (red, green, orange — it's not known if he was following a liturgical calendar)
- ◆ Best relief pitcher: John Congram
- ◆ Best typo from last year's General Assembly report in the *Record*: The French version of *Living Faith* was referred to as *Bon Vivante* (we were quoting another source ... honest) instead of *Foi Vivante*, but there's no reason the two can't be compatible
- ◆ Best suggestion from a briefing session: That the *Presbyterian Record* be made a subordinate standard of the church
- ◆ Best paraphrasing of a song: "I'm going to wash that Assembly right out of my shorts," sung by a commissioner while doing his laundry
- ◆ Scariest thought: "Bye-bye. See you in August." How my son closed one of our telephone conversations during Assembly

DAY VI

The heavy business out of the way, Friday morning brought with it a lightness of being. A sign the day might take a slight turn toward the giddy could be seen in the Moderator's choice of breakfast — Fruit Loops.

Serious matters were completed with efficiency. A motion was adopted that the Presbytery of Montreal engage in a program of conflict management no matter what the congregation of St. Andrew's, Lachine, chooses to do.

Assembly learned that Lois Wilson, a former Moderator of The United Church of Canada and a tireless worker for minority rights, had been appointed to the Senate of Canada as an independent. Assembly extended congratulations to her. (No mention was made of the appointment of Frank Mahovlich.)

Back by popular demand, the YARs returned to present the Richard Sands Reticence Award (named after a past commissioner famous for his numerous and wordy appearances at the microphone). Ian Victor, of the Presbytery of Westminster, received a large No Parking sign to be placed at the microphone whenever he rose to speak.

Sensing a festive mood, the Moderator presented a bottle of Burning Bush wine, made at a local



Record photo

Why couldn't it always have been like this? Dianne Ollerenshaw greets Tom Gemmell at a party to mark his retirement as principal clerk.

winery, to the clerks, former Moderator and the senior administrator of the General Assembly office. He was quick to point out it had been his intention to add another label to the bottle bearing the words *nec tamen consumebatur* (freely translated: "Nevertheless, do not consume")!

Finally (not long after 11 a.m.), it was time to conclude the 124th General Assembly, a thought as comforting to most of the participants as a fine wine or, at least, a *good* cup of coffee. Assembly will reconstitute in St. Andrew's Church, Kitchener, Ontario, on June 6, 1999. *Deo volente.* **R**

Along with their refreshing humour, the YARs also showed a serious side, a side that respects and holds dear the tradition and mission of the church. They were thankful for the opportunity to attend General Assembly (which they described in a skit as "heated debate followed by a series of catnaps") and for the Young Adult Representative programs. Perhaps, feeling a need for solitude, they also asked that a room be set aside for prayer at future Assemblies.

The YARs closed their report with song — a rendition of "We Will Break Dividing Walls" with enough energy in it to topple walls on its own.



Hymn of the Month

by Judee A. Green

Many of the hymns we sing in English were originally written in other languages. Some of the early hymns were written in Latin, others in German or French. Originally a Spanish hymn, "May the God of Hope" (#726) was translated into English in 1984 and into French in 1996.

Alvin L. Schutmaat was born in Michigan in 1921, educated in the United States and did post-graduate studies in Scotland. He was appointed by the Board of Foreign Missions of the Presbyterian Church (U.S.A.) as a missionary to South America where he taught theology and music in Colombia, Venezuela and Mexico. An educator, theologian and administrator, he used the arts to communicate the gospel. *The Book of Praise* (1997) also includes "Filled With Excitement" (#215) and "When the Poor Ones" (#762), melodies which he adapted.

"May the God of Hope" is a song of blessing, justice and peace. Use it when people are commissioned for mission or service projects. It adds a joyous, upbeat note to the end of a

worship service, sending people on their way almost dancing. The Hispanic folk melody has a driving rhythmic pulse, best accompanied by piano or guitar. Rhythm instruments such as bongos, claves and maracas can also be used.

If you usually worship in English, try a verse in Spanish or French. Your pronunciation may not be perfect, but it is a reminder that people worship God all over the world and in many different languages. Here is the Spanish pronunciation for the refrain:

*Oh-ray-mohs pour la paz,
cahn-tay-mohs deh too-a-more.
Loo-chay-mohs pour la paz,
fee-lace ah tee, Say-nyour. **B***

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*. The hymn text is printed in the *Record* with permission.

May the God of hope go with us every day

CANTO DE ESPERANZA 11 11 11 11 with refrain (7 7 7 7)

May the God of hope go with us eve-ry day, fill-ing all our
Dios de la es-pe-ran-za, da-nos go-zo y paz! al mun-do en
Que le Dieu de l'es-pé-rance é-claire nos jours rem-plis-sant nos

G G6 Am/G D7

lives with love and joy and peace. May the God of jus-tice speed us
cri-sis, ha-bla tu ver-dad, Dios de la jus-ti-cia, mán-da-
vi-es de sa joie, sa paix. Que le Dieu de la jus-tice et

C/G G G G6

on our way, bring-ing light and hope to eve-ry land and race.
nos tu luz, luz y es-pe-ran-za en la os-cu-ri-dad.
de l'a-mour nous mon-tre le che-min de la vé-ri-té.

Am/G D7 C/G G

Pray-ing, let us work for peace, sing-ing,
O-re-mos por la paz, Can-te
Pri-ons, oeuvrons pour la paix, chan-tons,

G Am Am7 D7

share our joy with all. work-ing for a
mos de tu a-mor, lu-che-mos
le coeur plein de joie; vi-vons le roy-

C/G G G

world that's new, faith-ful when we hear Christ's call.
por la paz, fie-les a Ti, Se-ñor.
aume de Dieu, soy-ons fi-dèles à sa voix.

Am D7 C/G G

A TIME

BY JAMES A. SIMPSON

CLERICAL POWER WITHOUT HUMOUR CAN BE AS DANGEROUS AS POLITICAL POWER WITHOUT HONOUR

Cartoonists, who think in fun but feel in earnest, love to highlight the absurdities of ecclesiastical and political life. One depicted an army chaplain downing pint after pint with the new recruits. An older soldier sitting in the corner of the bar says to his friend, "There is that *unholier-than-thou* outlook." Another cartoonist portrayed a

psychiatrist saying to a prominent politician lying on his couch, "I cannot help you if you are going to answer 'No comment' to all my questions."

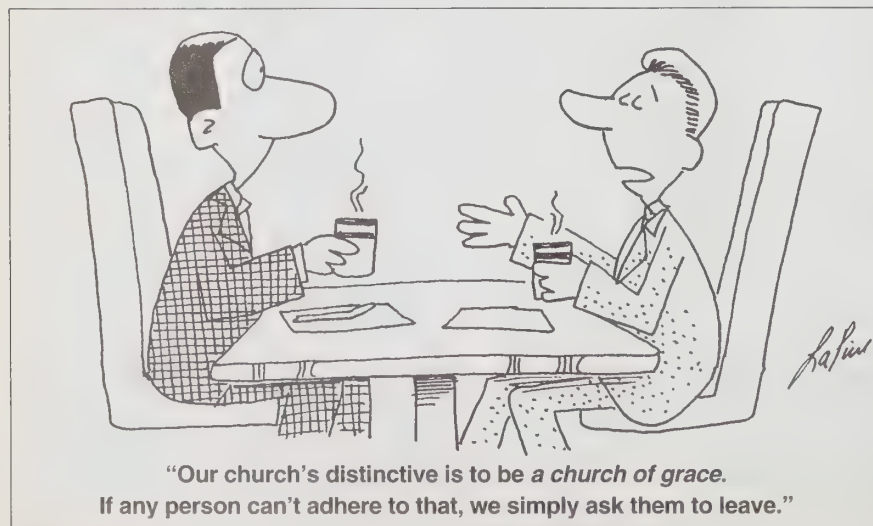
Cartoonists and columnists who poke fun at the idiosyncrasies and hypocrisies of organized religion and politics are necessary for a healthy, open society. Humour is a moral banana skin dedicated to the discomfiture of those who have an inflated opinion of themselves and their own importance. It can cut the pompous strutter down to size. Cartoonists would have a major problem should snobbery and bigotry and phoniness ever die.

Social mountaineers, and folk who have a career to cut and an impression to make, often find it difficult to cope with situations which do not portray them in a favourable light. Laughter, being per-

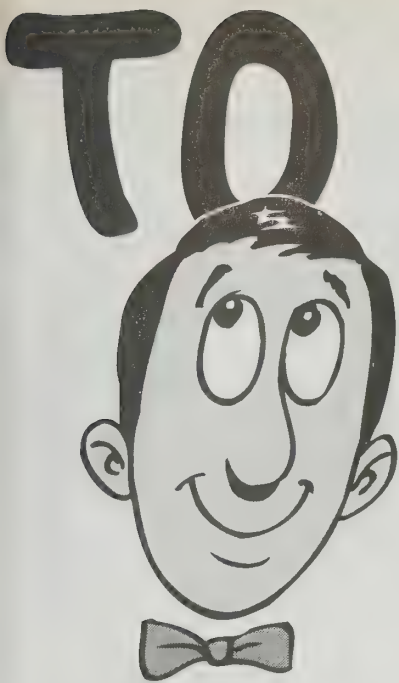
ceived as a threat to their reputation or high office, evokes violent protests. Like little children, insecure people enjoy laughter directed at others, but not at themselves. For the child and the childish, that can be agony.

The capacity to laugh at oneself is a mark of inner security and maturity. Though acquiring that ability can be painful, it is what a mother does when her child makes a clumsy fall. She helps the child laugh at himself. One may see a child laughing through his tears as he realizes his fall is really funny, like a clown's. There is much homely truth in the saying of the old preacher, "If you could just sit on the wall and see yourself pass by, you would die laughing at the sight." From time to time, we need to laugh at ourselves and permit others to laugh at our eccentricities, vanities, shortcomings, rituals and ceremonies. So long as we can do that, there is hope for us and things we hold dear.

When James and John were looking angrily at one another one day, and there was the prospect of a bitter row, Jesus looked across, smiled and said, "Now then, you two sons of thunder." I hope they laughed and forgot to be angry. In tense situations, a witty remark has often calmed things down. We rightly speak of



"Our church's distinctive is to be a church of grace. If any person can't adhere to that, we simply ask them to leave."



“a saving sense of humour.” It can be disarming.

Humour can also achieve more in the way of reform than open condemnation. Pompous pillars of the establishment often find it easier to cope with the artillery of fierce criticism than the light infantry of humour. Shakespeare makes King John refer to “that idiot laughter ... a passion hateful to my purpose.” How effectively Robert Burns used mild irony to expose the hypocrisy of the “unco guid” and the Holy Willies of his day! The magazine *Punch*, when it started in the 1840s, used the weapon of mild irony to expose social injustice. Through the mirthquake, the still small reforming voice was heard. It was similar with Charles Dickens. Writing in 1840, Thackeray said, “We would be wrong to dismiss *The Pickwick Papers* as a frivolous work.” Dickens’s comic masterpiece has food for serious thought and reflection. Despite a facetious surface, the novel reveals some of the beliefs Dickens most wished to attack at the beginning of his career.

The Danish philosopher Kierkegaard regularly poked fun at the incongruities of the established state church. He highlighted the case of a man who was refused a licence to open a house of prostitution because he could not produce his baptismal certificate! Recently, with a twinkle in his eye, a member of the Roman Church asked, “Why is it

LAUGH

lawful for a woman to avoid pregnancy by resorting to mathematics, but not to chemistry?”

In the church, three kinds of ministers try me sorely:

- those who are more religious than God, whose every gesture is pontifical and whose voice goes plummy at the name of Jesus;

- those who are always funny and never serious, “God’s funny men.” I am wary of those who laugh at nothing and those who laugh at everything. When rightly used, and not overused, humour can be a powerful instrument in the service of preaching. George Kaufmann, the distinguished playwright-director, said that whenever he saw three consecutive funny lines in a play, he stroked out two of them. Likewise, when preachers endeavour to be funny all the time, they place an intolerable burden on themselves and their listeners. It is a calamity when Andrew the Comedian occupies the pulpit instead of Andrew the Disciple, when the preacher is more intent on cracking jokes than on bringing people to know and to love Jesus; and

- those, on the other hand, who are always serious and intense; who make the monumental blunder of confusing seriousness with solemnity; who think everything in the ministry is a matter of life and death, and that every church battle is Armageddon. I worry about the health of ministers who get upset when not every elder falls into line when they



blow the trumpet. I worry about ultra-serious militants, crusaders and evangelists. Lacking in a sense of humour, they often lack perspective. They take themselves too seriously, which, as Reinhold Niebuhr said, “is the essence of sin.” They cannot tolerate any suggestion that they may not be right. Without a sense of humour, deep convictions easily translate themselves into intolerance and aggression. It is difficult to imagine people with a sense of humour participating in the burning of other people, as in John Calvin’s Geneva, because they did not subscribe to a certain formulation of the doctrine of the Trinity.

Clerical power without humour can be as dangerous as political power without honour. **[E]**

James A. Simpson, a former Moderator of the General Assembly of the Church of Scotland, is pastor of Almondbank Tibbermore Church, Perth, Scotland, and author of the best-seller *Holy Wit*. This article is reprinted by permission of the editor, *The Presbyterian Outlook*, Richmond, Virginia.

Faces of Faith



The Hon. Richard James H. Stanbury was born in Exeter, Ontario, where he attended Caven Church. He graduated with a BA in economics and political science from the University of Western Ontario, London, and was awarded the LLB from Osgoode Hall, Toronto. He was admitted to the Ontario Bar in 1948,

appointed Queen's counsel in 1961 and practised law in Toronto for 40 years. He has been active in the Liberal Party of Canada since 1960, elected president 1968-1973. He served in the Senate of Canada for 30 years until his retirement in May. Richard Stanbury is active on many international business councils. He is also director of the Canadian Council of Christians and Jews, and honorary governor of the Boy Scouts of Canada. Throughout his life, he has been active at local and national levels of the Presbyterian Church, including Knox Church, St. Catharines, Runnymede, Toronto and, currently, Coldstream, Toronto. He served as chair of the Presbyterian Church Building Corporation 1967-1998.

What is your earliest memory of church life?

Caven Presbyterian, Exeter, Ontario: Sunday school, morning and evening services. At five years of age, I was president of the Mission Band. Later, I played the cornet in the Sunday school orchestra.

What is your favourite hymn?

"What a Friend We Have in Jesus"

What musical piece has most inspired you?

"How Great Thou Art!" (Young Peoples)

What is your favourite biblical book, and why?

Luke — the Christmas Story

What book (outside of the Bible) has most influenced you?

Books by C. S. Lewis

Where do you find inspiration to sustain your faith?

Prayer and the love of my wife and family

Who has played a major role in your faith journey?

Rev. Michael Coulter (when he ministered at Knox, St. Catharines, Ontario)

If you could invite anyone (past or present) to a dinner party, who would you invite?

Former prime minister Lester B. Pearson

What is your biggest regret?

I have no serious regrets.

What has been your greatest joy in life?

My wife, Margaret, and family. Marg and I started going together at PYPS (Presbyterian Young People's Society) 60 years ago and married 54 years ago.

What was your most embarrassing moment in church?

The kindness of my farewells as chair of the Presbyterian Church Building Corporation after 30 years

What do you find most irritating about The Presbyterian Church in Canada?

We're a bit stodgy.

What one change in the church would make it substantially better?

A planned challenge to young people

If you could live a second time, who would you like to be?

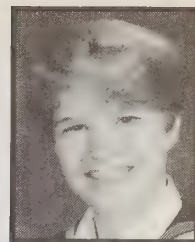
I'd like to be me — only do much better.

Write your own epitaph.

The extraordinary life of an ordinary man

Would you like a raise in pay?

No! God's grace has been more than enough.



All for a Good Cawsey

Once again, thank you to everyone who wrote or e-mailed in response to my columns. The amount of mail I received this year was surprising, but I'm only able to include a small scattering of it here. And thank you especially to those who wrote encouraging me to keep writing — you kept me going this year.

If we are to survive as a nation ... as a people and, I hope, with some remnants of presbyterian (small letters) ideology and values ... then there will need to be much more controversy and discussion ... not just platitudes and "feel good."

— D. Taylor

The thing that was missing from [the Presbyterian Lesbian and Gay Community (PLGC)] Web site was hope for homosexuals. You see, there is hope of healing for their sexual identity. I know several people who lived the gay lifestyle for years, who have been transformed by God and are now heterosexuals. Not by any fake suppression of their true feelings, but by God meeting their true needs.

— Jason Stefan

Bravo for including the PLGC link in last month's *Record*. It's the first lesbian/gay mention I've seen since the *Record* decided to close "debate" on the "issue" last year.

— John Hutchings

I think if there is a god so there must be a devil, and the same about heaven and hell. Also, if you read the Bible, you will read that the devil tempted Jesus in the desert, so that must mean the devil exists. — Bradon. I also like what C. S. Lewis said about how not believing in the devil leaves you open to his influence

without you knowing, and believing in him too much can put your focus on the devil and not on God. — Caris.

— various responses from
the Grade 7 and 8 class,
St. Paul's Church, Simcoe, Ont.

I found your analogy of "God-Devil" to "light-dark," "hot-cold" etc. compelling. But, coming from a technical background, I could not help but look closer at this. Just as you refer to absolute emptiness, there is, of course, an "absolute cold" (0 degrees K; i.e., no molecular movement).... But, as physics tells us, there is an absolute maximum speed, the speed of light. So the pair hot-cold could be described as a linear relationship of finite length and with finite end-points — and it is one-dimensional. My belief is that God is neither one-dimensional nor finite ... The long and short of it is: whenever we try to explain with images with which we are familiar on a human level, we will fail in our explanation one way or another.

— Dieter Leidel

Some within the [Islamic] faith believe that damnation is eternal, not in time but in experience. When a person comes before God at death, they come face-to-face with God's pure essence ... and the realization that they have sacrificed an earthly experience of this essence due to their own sinfulness, selfishness, greed, etc. The feeling of loss and remorse at this realization is so great that it fills every fibre of their being. It is an eternal (i.e., total) experience of loss ... but it is not eternal in time.

— Terry Hastings

I don't see any Bible references to back up your thinking. There is a devil ... I won't shower you with dozens of other references all through the Bible. You are preaching God as you perceive him — not as a follower of Christ.

— Adriana Zettel

Readers respond to recent Generation Y columns



The devil may not exist as a physical being, but most certainly can exist as an evil thought or deed ... God will condemn us to hell for stupid or evil mistakes if we do not repent and ask forgiveness for our sins.

— Gordon Sherret

Is the devil pushing buttons? Just finished reading a book about the hologram universe — computers — and virtual reality machines. On this basis, the real answer to what is outside our expanding universe might be God's little "arcade." The devil fooling around with the pinball machines — or virtual reality machines — while our Lord is at work ...

— Ernst and Lena Defont

I have some dis-ease with the repeated choice of "I" for your belief basis (as in "I cannot believe ... " "I cannot believe ... ") ... I'd have been happier if you had said something to the effect, "Having weighed the evidence/arguments and my own experience of God/Jesus/Scripture, I believe there isn't a devil or a hell."

— Ian Shaw

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

Knox Presbyterian Church Summer Fellowship 1998 July 1 – August 26 Theme: "So Great a Salvation"

July 1: **Roy Matheson**

Tyndale College and Seminary

Toronto, Ontario

Born Again From Above (John 3:1-10)

July 8: **Nigel Cameron**

Trinity Evangelical Divinity School

Deerfield, Illinois

Changing Your Mind (Luke 15:11-32)

July 15: **Stan Grenz**

Regent College/Carey Baptist College

Vancouver, British Columbia

Justified by Faith (Romans 1:8-17)

July 22: **Clyde Ervine**

St. Giles Kingsway Presbyterian Church

Toronto, Ontario

Welcome to the Family (John 1:10-12)

July 29: **Mariano Di Gangi**

Knox Presbyterian Church

Toronto, Ontario

Connected to Christ (John 15:1-17)

August 5: **William McRae**

President Emeritus, Tyndale College and Seminary

Toronto, Ontario

The Pursuit of Holiness (Hebrews 12:14)

August 12: **Jack Archibald**

St. Andrew's Presbyterian Church

Parry Sound, Ontario

Hanging in There! (1 Corinthians 1:1-9)

August 19: **Donald Carson**

Trinity Evangelical Divinity School

Deerfield, Illinois

Chosen by God (Romans 8:28-30; 9:1-29)

August 26: **John Vissers**

Senior Minister, Knox Presbyterian Church

Toronto, Ontario

The Glorious Hope (1 Corinthians 15:35-58)

**Knox Presbyterian Church, 630 Spadina Avenue
Toronto, Ontario M5S 2H4**

Information and brochures: (416) 921-8994

Dessert and Coffee 6:45 p.m. Praise and Worship 7:30 p.m.

Ministry of the Word: 8 p.m.

NEWS

PCC News

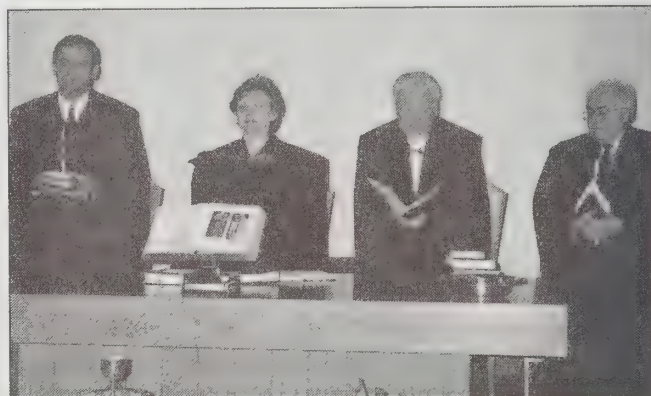
PWS&D lead agency in Foodgrains shipment to Korea

Presbyterian World Service and Development served as the lead agency in the largest shipment of Canadian food aid to North Korea to date — 16,000 metric tonnes — which was scheduled to reach hungry North Koreans on June 14.

PWS&D is one of 13 church agency members of the Canadian Foodgrains Bank (CFGB). Ten of the member agencies contributed a total of \$1 million to the \$5 million shipment. (PWS&D contributed \$125,000.) The remaining \$4 million came from the Canadian International Development Agency, which matches CFGB donations on a 4-1 basis.

With the latest shipment, the CFGB member agencies have contributed more than 44,000 metric tonnes of food to North Korea, where a series of natural disasters and a crumbling economy have produced a desperate shortage of food. An estimated 3.5 million deaths have been attributed to the famine since its beginning in 1995, and North Korean officials predict the country will face at least three more years of food shortages.

Laszló Tökés visits Hungarian Presbyterians



Bishop Laszló Tökés, the man whose stand for human rights triggered the fall of the Communist regime in Romania in 1989, was the guest speaker at the Good Friday service at Welland Hungarian Church, Welland, Ontario. Tökés, Bishop of the Hungarian Reformed Church in Transylvania, is pictured (left) with Rev. Maria Papp of Welland Hungarian, Rev. Csaba Baksa of John Calvin Hungarian Church in Hamilton, Ontario, and Rev. Paul Kantor of John Calvin Hungarian Church in Delhi, Ontario.

Other News

Coming soon to a phone service near you?

A premium-charge telephone service offering "biblical testimonies" has sparked a controversy in Brazil. The service, which offers callers a minute of taped messages from the Bible, testimonies and prayers, was launched last September as the brainchild of Nilson do Armanal Fanini, president of the Baptist World Alliance and pastor of First Baptist Church in Niteroi, Rio de Janeiro.

Premium-charge telephone services, often advertised on television, are common in Brazil and other Latin American countries. Services are available on a wide variety of subjects including beauty products, tarot card readings, and prizes for those who correctly predict the results of soccer matches.

But the Bible by phone service is the most expensive such service in Brazil,

costing 5 reales (\$4.38 US) for a one-minute message, according to the *Latin American and Caribbean Communications Agency*. Facing criticism for the cost of the service, Fanini told journalists his objective was to spread the gospel. He said the income from the calls helped pay for one of his social work projects, "Re-Encounter."

Josildo Pereira da Silva, a pastor and lawyer who is vice-president of the First Baptist Church of Penha, Sao Paulo, sees things differently. "If the objective is to spread the gospel, then why the charge?" Pereira told the Brazilian magazine *Vinde*. He pointed out that Brazil's main telephone company provides a service which allows churches to give free counselling to callers. The cost is paid by the churches. (ENI)

Anglicans move closer to Lutherans

In a nine-day meeting held in Montreal, the General Synod of the Anglican Church of Canada approved legislation bringing the church closer to Lutherans, opposing euthanasia and cloning, and expressing the denomination's support for partner churches in several oppressed and war-torn countries. The church also approved motions asking for government action on several social policy issues.

In its first meeting in Montreal in 30 years, the 300-member General Synod spent a long time reflecting on "nation and identity" and on what it means to be a minority voice in a society as diverse as Canada's.

The General Synod, the denomination's chief governing body, meets every three years.

ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: ABBREVIATION

- i $(15 \div 6) + 8.4 + 16.1 = \bullet$
- ii $(10 \% \text{ of } \bullet) + (57.9 \div 3) = \blacklozenge$
- iii $(1/2 \text{ of } \blacklozenge) \div (\bullet \div 27) = \square$
- iv $\bullet - \blacklozenge + \square + \square = \blacklozenge$
- v $(4/3 \text{ of } \blacklozenge) - (\blacklozenge + 4) = \blacksquare$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:

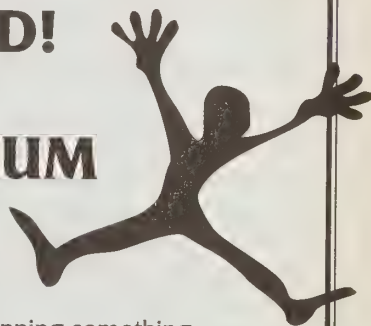
\bullet \square \blacksquare \blacklozenge \blacklozenge

ArithmeCode answer from last issue: JONAH

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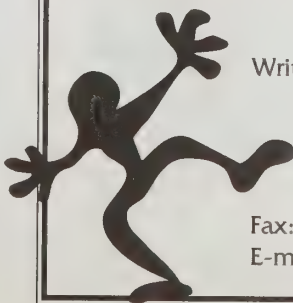
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Is your congregation planning something special to celebrate the millennium?

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World Council of Churches urges Pakistan to repeal blasphemy law

The World Council of Churches (WCC) has called on the government of Pakistan to repeal a controversial law on blasphemy which, the WCC says, has led to the "frequent persecution and victimization" of Christians in Pakistan.

The appeal from the WCC, which has 332 Protestant and Orthodox member churches world-wide, followed the May 6 suicide of Bishop John Joseph, a prominent Pakistani Roman Catholic who was protesting against the death sentence imposed on a Pakistani Christian, Ayub Masih (Sahiwal), for blasphemy against Islam.

Bishop John Joseph, chairperson of the Roman Catholic National Justice and Peace Commission, shot himself in the head in the courtroom where Masih had been sentenced on April 27. (ENI)

News Scan

All in the family

"God's gift of a new name for our school is now further enhanced by the appointment of Tony Tyndale as chancellor-elect," announced president Brian C. Stiller of Tyndale College and Seminary in Toronto. Formerly known as Ontario Bible College and Ontario Theological Seminary, Tyndale is the oldest and largest theological educational institution in Canada. Its new name was chosen in honour of William Tyndale, 16th-century pioneer of the English Bible. Vere Stafford Carrington (Tony) Tyndale, 13th generation of William Tyndale's elder brother Edward's family, succeeds Dr. William McRae as chancellor.

It also works on vampires

A British firm of church silversmiths has produced a security device with clergy in mind — an alarm built into a silver cross. When the cross is tugged, the alarm produces a sound that can be heard 150 metres away, say the makers. The 8.9 cm by 5.7 cm cross is hand-finished in hallmarked sterling silver and is available in at least 10 designs which can include, if desired, an engraved figure of Christ. (ENI)

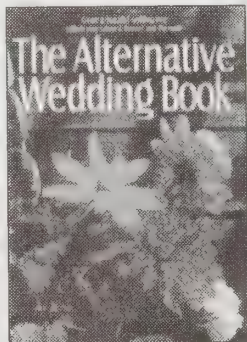
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Is There Sense in Knowing the Dollars?

Should anyone other than the envelope secretary know what amount I contribute in my offering envelope?

I believe the position of envelope secretary should be given to a person who knows how to keep confidences. Only he or she should ever know the amount of the cash donation you make through your envelopes to the church. Only this person should be privy to the total amount you contribute each year.

But things are never as clear-cut as that. When you make your gift to the work of the church by cheque, those who count the offering (immediately after the service, and always by at least two people) may, in passing, take note of your identity. So, if any of the counters are "blabber-mouths," the word may get out that it was you who boosted the week's collection by a thousand dollars! You may not mind that news being spread. On the other hand, word may also get out that you regularly make an offering of five dollars per month when you could easily afford more! No doubt, you would mind such news getting out. In the 30 years I have been the minister of the congregation I serve, however, I have never encountered such "blabber-mouths." Everyone has been respectful of people's privacy in this matter.

Is it appropriate for the minister or the clerk of session to enquire of the envelope secretary about the donation patterns of any of the members? At first blush, one would say "No." And, yet, a good case can be made that there may be a serious pastoral problem when people, who have given regularly to the church, suddenly stop doing so. In some congregations, the session has asked the envelope secretary to notify the minister or clerk

of session when this kind of thing occurs. In this case, it is not an enquiry as to *how much* the person has given, but the fact that this person has ceased making *any* offering to the work of Christ through the church. Is it because of a sudden change in their financial circumstances? Or is it because they have an undeclared problem with the church? In either case, there might be a need for a loving and careful pastoral intervention.

At a study course I took some years ago at the Vancouver School of Theology, the visiting professor (a man of some stature in his denomination) spoke about the fact that the level of our financial support to the church, according to our financial circumstances, indicates the level of our commitment. I think this is true. "Where your treasure is, there will your heart be also." (A friend of mine, aware of the low level of financial stewardship in his congregation, prayed one Sunday at the dedication of the offering: "Dear Lord, this is what we think of you....")

So far so good. But the professor went on to say that, when he served as the minister of a congregation, there was an election of elders (in his church, there is term service for the eldership). Session made it a point to check on the giving patterns of all the nominees! He felt, as did his session, that those who failed to support the work of the church with their

finances disqualified themselves from being called to positions of authority and leadership in the church. He indicated that it did not require the skills of the proverbial rocket scientist to make that judgment. Although I argued with him about the appropriateness of making such detailed enquiries, he felt it was a "given" and should not even be up for debate.

I wonder, why was I so shocked at this practice? **B**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

A Garden of Snails and Cactus

My wife bows over glasses balanced
on her nose, watching a garden snail
like a flawed pearl strung on a string.
It crawls for hours across the deck,
oozing on planks four feet above the mud.
What does it hope to find so far
above the earth? No trees grow native

on the plains, but my wife tamps holes with peat
imported from swamps, pours bone-meal
over roots for roses. Even magnolias bloom,
far from East Texas woods, watered slowly
with soakers, her oak and sweet gum
a desert arboretum, blue spruce
and juniper. In this dry heat

azaleas sprawl and fat snails feast
and breed among the roots of redbuds,
wide yellow mums and pepper plants.
Cardinals flock here for worms under rocks
and cactus, a garden of incense
even at midnight, dark garter snakes,
coyotes sniffing the fence.

— Walt McDonald

PEOPLE & PLACES



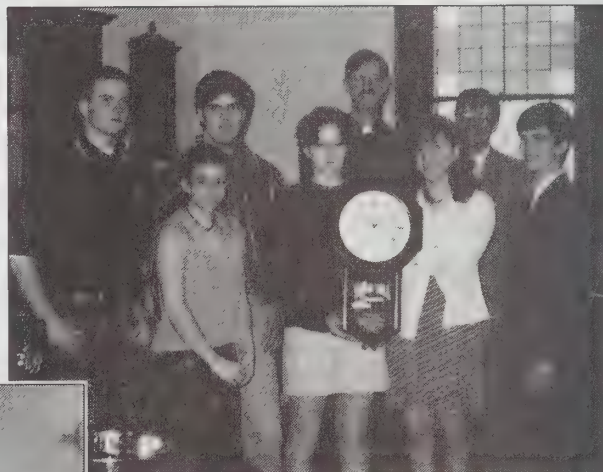
FOR THE PAST two Christmases, Rev. David Whitehead, minister of First Church, Penetanguishene, Ont., has written and produced (and performed in) a musical based on a fairy tale. Pictured are Goldilocks and the three bears (L to R): Fran Hill, Dorothy Beatty, David Whitehead and Carol de Boer. The play was also performed at Bonar Church, Port McNicoll, Ont., with a different cast.

THE CONGREGATION OF Knox Church, Mitchell, Ont., honoured Audrey Vorstenbosch for her 20 years as music director — including organist, junior and senior choir leader, and junior and senior handbell choir leader. She is pictured (left) with: choir president Ruth Laing; Carla Binning, representing the youth choir; elder Roy McKay; Rev. Peter Bush.



THE 50TH WEDDING ANNIVERSARY of Meta and George Mason was celebrated by the congregation of Eastminster Church, Edmonton. The Masons are pictured with Rev. Ken Wheaton.

ON PALM SUNDAY, Rev. Steven C. H. Cho was presented with a plaque and a book of letters recognizing the 25th anniversary of his ordination. Many messages were received, including those from friends in the six congregations he has served. Steven and Joan Cho are currently ministering in the St. Andrews - St. Stephen, N.B., pastoral charge.



THE SENIOR CHURCH SCHOOL of Sand Hill Church near Kingston, Ont., presented and hung a wooden clock in the sanctuary on March 29. Pictured (L to R) are: Steven Best, Jessica Mundell, Trevor Nuttall, Jessica Greenlees, Rev. Mark Ward, Tracey Curtis, Mike Mundell (teacher) and Robin Nuttall.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

THREE MEMBERS OF Melrose Park Church, Toronto, were honoured on Christian Faith and Service Sunday with certificates of recognition for their dedicated service. Pictured (foreground, from left) are: Tom McFadzean, who was also named elder emeritus after 45 years on the session, Edith McFadzean and Florence Smith. Behind them are: guest speaker Rev. Gordon Haynes, associate secretary, Canada Ministries; Rob Fischer; and Rev. Dwight Nelson, minister of Melrose Park.



THE PRESBYTERY OF Cape Breton recently acknowledged Rev. Ian G. MacLeod for his nearly 30 years of service as clerk and treasurer. Pictured (L to R) are: William Sneddon, the new treasurer; Ian and Joan MacLeod; Rev. Lorne MacLeod, moderator of presbytery; Rev. Bob Lyle, the new clerk.



PICTURED IS Shirley Stephenson at a reception held in her honour on May 3, on her retirement after 15 years of dedicated service as administrator and secretary of St. Andrew's Church, Sarnia, Ont.



MEMBERS OF Briarwood Presbyterian, Beaurepaire United and Christ Church Anglican churches in Beaconsfield, Que., served lunches on six consecutive Wednesdays during Lent. The money raised was divided equally among the three congregations. Briarwood's share of more than \$700 was donated to Presbyterian World Service and Development. Pictured is Rev. Harry Kuntz, Briarwood member and "soup stirrer extraordinaire."

A STAINED GLASS WINDOW in memory of John Greenhill Walker was recently dedicated by his wife, Nora, at Knox Church, St. Catharines, Ont. The two-storey window graces the entrance to the church's Christian education wing. John Walker served as convener of the building committee when the wing was built. He was also a long-standing member of the board and session. Pictured (L to R) are: Sheila Bonapace; Marilyn, Norris and Nora Walker; Rev. Graham Kennedy.



PEOPLE & PLACES

THE CONGREGATION OF Chalmers Church, Calgary, tried a different kind of outreach last year when it held a "mammoth stampede breakfast" during the Calgary Exhibition and Stampede. A crew organized by Colin McLay, vice-convenor of the board of managers, provided a western-style breakfast of scrambled eggs, pancakes, bacon, sausages, juice and coffee. Music was provided by the Old Geezers. The congregation is holding the breakfast again this summer (July 12) and is looking forward to many visitors.



THE WMS OF Knox Church, Morrisburg, Ont., presented four quilts to Gracefield Camp. Pictured tying one of the quilts are (L to R): Johanna de Moor, Ruth Kirkwood and Margherita Baker. The quilts were pieced by Myrtle Wingeat.



THE WMS OF St. Timothy's Church, Ajax, Ont., raised enough money through its Easter Mission Appeal to provide 52 children's bed kits for Sleeping Children Around the World. Cathy and Paul Might of Sleeping Children are pictured with a typical kit.



A CANTATA CALLED *The Easter Miracle Through the Eyes of Children* was presented by the Blue Angels (right) and the Reasons to Sing (above), along with Rev. Terry Ingram, at the April 26 worship services at Oakridge Church, London, Ont.



PEOPLE & PLACES

GISELLE THE DONKEY, Alan Robson and Don Giles are pictured prior to the Palm/Passion Sunday procession at St. Paul's Church, Peterborough, Ont. ▶



PICTURED AT HIS retirement is Rev. J. Morrison Campbell, with his wife, Louise, and Neil McCulloch, clerk of session at St. Andrew's Church, Campbellford, Ont. Morrison was the minister at Campbellford and at St. Andrew's, Burnbrae, for the past 17 years. ▼



PICTURED AT THE annual meeting of the WMS Presbyterial of Waterloo-Wellington are past presidents (from left) Isobel Crow, Maisie Lasby, Jean Barker, Margaret Griesbach, Mary Fountain, Lenora Arbuckle and Joan Law, and current president Evelyn Dwinell (seated). ▼



IN RECOGNITION OF the 45th anniversary of his ordination, Rev. Donald and Gladys McKillican presented 100 copies of the new *Book of Praise* to St. Andrew's Church, Barrie, Ont., May 11. Additional copies were donated by the choir. Pictured (L to R) are: Duncan McFarlane, choir president; Rev. Allen Aicken, minister of St. Andrew's; Gladys and Donald McKillican; Michael Millar, clerk of session. ▼



▶ PICTURED ARE SOME of the volunteers preparing for the second annual Hot Cross Bun Bake-Off at Calvin Church, Abbotsford, B.C. Between 10 to 15 dozen buns of various shapes and sizes were eagerly consumed by the congregation at the coffee time between services on Good Friday. (The recipe is available from Calvin Church.)

**Be Careful What You Pray For ...
You Just Might Get It** by *Larry
Dossey* (HarperSanFrancisco, 1997,
\$29.95). Reviewed by *Zander Dunn*.

Larry Dossey is a doctor who believes in prayer more than most Christians. He bases his belief in prayer on scientific studies. He also provides many anecdotes about the power of prayer.

Where Dossey differs from most (if not all) other writers is that he also believes in the power of negative prayer. I had never considered negative prayer before reading this book. We often use negative prayers with the best motives. For example, we may pray that all cold germs will be wiped out of our systems. Unfortunately, if that prayer were answered, we would be worse off because we need some cold germs in our systems to make us immune to a major attack by such germs.

Negative prayers also involve attacks against others. Some of us pray that opponents will fail, competitors will get sick and enemies will die. This is true not only of primitive societies but of people in our country. Those prayers often achieve their purpose.

Dossey puts most Christians to shame because he takes prayers so very seriously. He believes our prayers are likely to be answered and fears we will not pray intelligently or carefully. He recommends that, while it is all right for us to express to God what we want, we should pray as did Jesus: "Not my will, but your will be done." That puts us in alignment with God, not against God.

At first, I felt all this was naïve. But I realized my cynicism was probably a lack of faith and a belief more in science than in God or in the spiritual. But, then, Dossey talks about witches, wizards, demons and powers — all mentioned in the Bible but which we don't understand

or think we don't experience. Dossey contends there is more negative going on in our prayers than we might want to think.

Not only is this a challenging and interesting book, it reveals the power of prayer to harm as well as to help. It has helped me see that my prayers are always more than "mere" words. I will think twice before I pray again. And before you pray, you should read this book.

Zander Dunn is the minister of Knox Church in Guelph, Ont.

**The Harlot by the Side of the Road:
Forbidden Tales of the Bible** by
Jonathan Kirsch (Ballantine, 1997,
\$21). Reviewed by *Zander Dunn*.

Psst! Wanna read some dirty stories in the Bible? If you do, this is the book for you.

I did not know, until I read this book, that some Bible stories are forbidden reading. Rabbis, priests and ministers try to steer people away from these stories even though they are in The Holy Book. These stories embarrass adherents of any religion; so why are they in the Bible?

Kirsch tries to answer that question as he tells and interprets each story. Sometimes, he goes off on a tangent and, sometimes, he gets carried away with an idea; but he always gives readers much to think about.

Significantly, all the stories involve women. (After all, women are sexy temptresses who cause most of the trouble in a man's world!) Lot and his two daughters (incest); Dinah, the daughter of Jacob (rape); Tamar and Judah (prostitution); Zipporah and Moses (circumcision); Jephthah and his daughter (promises); the traveller and his concubine (fear and hatred of women); Tamar and Amnon (rape, revenge, war).

If older people are offended by these stories and scandalized they are in the

Bible, young people will love them and will want to know what they are all about and how and why they got into Scripture. You want to get young people to ask questions about the Bible? Give them this book. It contains the biblical texts, the retelling of the stories in modern English, and theological reflections. Better still, tell them *not* to read this book!

**Health Against Wealth: HMOs and
the Breakdown of Medical Trust** by
George Anders (Houghton Mifflin,
1996, \$22.95). Reviewed by *Bert
Vancook*.

George Anders writes for the *Wall Street Journal*. He has sympathy for companies and governments who have to pay large amounts of money for the health benefits of their employees. But, by using a few horror stories, lots of journalistic research and some good explanations of medical insurance jargon, Anders shows how often cost has overruled compassion and good medical care when health maintenance organizations (HMOs) become the managers of health insurance plans.

The bottom line is that if you want to make more money than you will know what to do with, start up an American HMO. Then hire some medical efficiency experts to make sure no one goes to the emergency room — remember, the idea is not to heal sick people but to keep costs down. This will keep doctors and hospitals from getting all the money and will fatten the bank accounts and stock options of those who own health maintenance organizations.

Don't get Anders wrong, HMOs are fine when you are young and healthy, and even helpful when they stress good preventive care. But if you have an acute or, even worse, a chronic illness and want to see a specialist, expect to be challenged on any treatment.

While this book gives one more argument against an American-style health care system, there are also some warnings for Canada. In our system, provincial governments are tempted to take the role of care manager because it will save money. At least in Canada, we have the option of using political pressure to remind everyone the health of the patient comes before the wealth of the HMO. This book is a fine guideline for how not to deliver health care.

Bert Vancook is the minister of Summerside Church in Summerside, P.E.I.

Christ the Reconciler: A Theology for Opposites, Differences, and Enemies by Peter Schmiechen
(Eerdmans, 1996, \$23.75). Reviewed by Peter Bush.

At university, I gauged how good a course was by whether it left my head hurting because of its ideas. By that standard, this is a good book. Read it twice — not because it is difficult to understand, but because it is full of insights and challenges that speak to the church on the edge of the 21st century.

Schmiechen believes the cross of Christ makes all Christians one — the Body of Christ, the household of God. Human beings don't bring this unity into being; we are the household of God by God's gift to us. From this unity of "being" flows the church's "doing." At all levels (congregation, presbytery, Assembly and across denominational lines), the church is to recognize it is one, brought into unity by Christ's action on the cross.

This sounds simple and obvious; but anyone who has been involved with the church knows enmity easily rears its head and division often rules decision-making. The reconciliation Schmiechen talks about requires a change in human nature — a willingness to give up power politics, an ability to move beyond our desire to name how we have victimized, a freedom to renounce ideology. This will only happen if we are converted and transformed. This, then, brings us back to the heart of Schmiechen's thesis:

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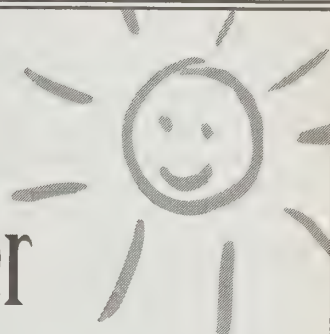
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(604) 926-1812

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315 Muskoka Road North

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ST. ANDREW'S, BIGGAR, SASK., 70th Anniversary: Saturday, October 3, open tea, 2-4 p.m.; Sunday, October 4, special commemorative worship service 11 a.m., catered dinner to follow. Please reply by September 22. Information: Lewis Craig, Box 730, Biggar, Sask. S0K 0M0. Phone: (306) 948-2157.

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REVIEWS

through Christ's action on the cross, we are already reconciled to those who are different than we are, who hold opposite positions from ours, who are our enemies.

This is no pie-in-the-sky vision, but a practical book. The opening chapters contain a brilliant analysis of where the church in North America stands at the end of the 20th century. The reader will squirm at times because the insights hit close to home. Building on that analysis, and his helpful discussion of I Corinthians chapters 1 and 2, Schmiechen offers practical guidelines for how to live the unity that is already ours in Jesus Christ.

Schmiechen reminds us God is three-in-one. As the household of God, we are one with this three-in-one God and with our sisters and brothers in the faith. Anyone who is concerned about the divisions that exist within the church and wants to understand how we get past those divisions should read this book.

Peter Bush is minister of Knox Church in Mitchell, Ont.

**Abide With Me: The World of
Victorian Hymns** by Ian Bradley
(Novalis, 1997, \$37.95 pb).
Reviewed by Hugh D. McKellar.

For her diamond jubilee celebrations in 1897, Queen Victoria chose three hymns published in English only after she had become a grandmother. If Queen Elizabeth, four years hence, should ask us to rejoice with her in three comparably recent hymns, would we be edified or scandalized? What has happened to attitudes in the intervening century?

Bradley, an Aberdeen University lecturer currently involved in revising the Church of Scotland's hymnal, examines the development of hymn-singing from a primarily private devotional practice in 1837 to a mainstay of public worship and, more remarkably, a component of popular culture by 1900. How did hymns manage, without help from recordings, radio or television, to permeate all levels of British society within one lifetime? Why were new hymns eagerly wel-

comed by members of all denominations and even by non-churchgoers?

Tranquil though Victoria's reign may look to us, her subjects considered themselves bombarded by change of all kinds. Devout people, often young curates in rural parishes, felt a duty to offer reassurance through lyrics printed for local occasions. But the new railways and cheap postage could take such leaflets a surprising distance from home — as happened, for example, with "Onward, Christian Soldiers." Few authors objected to helping more people than they had originally intended.

Moreover, group singing was valued as a civilizing influence on a rapidly expanding population. Tunes which people could pick up quickly and sing with others were in demand. Thus, American gospel songs introduced by Moody and Sankey on their evangelistic tours found favour even in Scotland — they were deemed a good influence on people impervious to metrical psalms.

Bradley sees this sensitivity to the spiritual and musical capacities of ordinary people as the abiding strength of Victorian hymnody. But its very popularity with the masses earned it the disdain of taste-makers. And, among the 400,000 newly composed or translated hymns published in English during Victoria's reign, there were certainly plenty of horrible examples for critics to skewer. He feels, however, that much disparagement came from people whose inability to beat the Victorians at their own game forced them to pronounce that game not worth playing. With such critics muted by age, he can end his study by listing "100 Victorian hymns that should be in any self-respecting modern hymnal" — of which, if you grew up on the 1918 *Book of Praise*, you know 95.

Hugh D. McKellar is a hymnologist, teacher and free-lance writer living in Toronto.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.

DEATHS

AITCHESON, IVAN M., 82, longtime Sunday school teacher, superintendent at Knox Church, Williamsford, Ont.; since 1967, elder at Latona, Dornoch, Ont., Jan 1.

BOYES, MARIE, 86, dedicated member, WMS life member, Avonton Church, St. Paul's Station, Ont., April 22.

CALDER, GRACE, 87, devoted lifelong member, ordained an elder 1969, served as clerk of session from 1976 to 1992, representative to presbytery, provided leadership to Sunday school and youth, WMS member and was organist for a time of St. Paul's, (Carluke) Ancaster, Ont., died Feb. 11.

CARMAN, JAMES KEITH, elder, Knox Church, Burlington, Ont., May 25.

CLARK, HAZEL, 96 years, a longtime faithful worker and member of First Presbyterian Church, Chatham, Ont.

COMFORT, NELLIE, 95 years, a longtime faithful member and leader of Quilters for 40 years, First Presbyterian Church, Chatham, Ont.

FERGUSON, CANDACE, 90 years, a longtime faithful member of First Presbyterian Church, Chatham, Ont.

HANLEY, HAZEL OLIVE, 94, longtime faithful servant, serving as organist for over 70 years, of Ferguson Presbyterian Church, Derby, N.B., died April 24.

HOOD, CLARENCE, an elder and longtime member of Stouffville Presbyterian Church, Stouffville, Ont.; he retired to Beaverton, Ont., where his church support continued, Sept. 19.

MacINTOSH, JAMES W., 79, longtime clerk of session of Bethel Presbyterian Church, Scotsburn, N.S., May 17.

MITCHELL, ROBERT, 57, faithful supporter and friend, he served 25 years as convener of the board of managers, worked with the youth and wherever he could be of service at Knox Presbyterian Church, Gamebridge, Ont., April 27.

PEOPLES, GEORGE, a loyal and hard-working elder for many years who was particularly concerned with support of our local food bank, of St. John's Presbyterian Church, White Rock, B.C., April 22.

PLEASANCE, ALBERT "AB", 95, elder, First, Collingwood, Ont., April 22.

ROSS, NEVILLE, a faithful member of First Presbyterian Church, Chatham, Ont.

STUBBERFIELD, RONALD L., life member, elder for many years, 50 years a choir

member of St. Andrew's, Windsor, Ont., on March 28; Ron is survived by his wife, Pamela; daughter Lois, also an elder; sons Gary and Ian, and their families.

TURPIN, THOMAS HENRY, 81, longtime member, served on the Temporal Board, valued pastoral care worker and faithful elder of 37 years, Erskine, Ottawa, April 27.

WHITTON, MILDRED, passed away in St. Catharines, Ont., on April 5, at the age of 89 years; charter member of Scottlea Presbyterian Church, St. Catharines; past president of Niagara Presbyterial, past president of the Synodical of Hamilton and London, and past member of the council executive of the Women's Missionary Society (WD); she was also active in the work of the Canadian Bible Society.

Gentle Reminder: Beginning with the September 1998 issue of the *Presbyterian Record*, all notices of pulpit vacancies, recognitions, ordinations and inductions will be charged as classified advertisements. (There will be no charge to congregations on the Every Home or Club 50 plans.) This change is necessitated by the unfortunate combination of increased production costs and decreased revenue. The *Record* regrets the change and frequently dreams of more subscribers.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

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Alberton, P.E.I.; Westpoint. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

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Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Halifax, Church of St. David (effective Oct. 1). Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Marine Drive Kirks, N.S. (Glenelg; Sherbrooke, St. James). Rev. John R. Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock,

PO Box 184, Baddeck, N.S. B0E 1B0.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Saint John, N.B., St. Columba and St. Matthew pastoral charge. Rev. Douglas Blaikie, 35 Crown Ave., New Maryland, N.B. E3C 1E1.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

Synod of Quebec and Eastern Ontario

Annprior, Ont., St. Andrew's. Rev. Grant Wilson, PO Box 1073, Almonte, Ont. K0A 1A0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Kars, Ont., St. Andrew's; Vernon, Osgoode. Rev. Gordon E. Williams, 6598 Windsong Ave., Orleans, Ont. K1C 6M9.

Lachine, Que., St. Andrew's. Rev. Harry Kuntz, 92 Rockwyn Ave., Pointe Claire, Que. H9R 1W2.

Melbourne, Que., St. Andrew's (effective Sept. 1). Rev. Ross Davidson, 277 rue Marelle, Thetford Sud, Que. G6G 7C7.

Montreal, Chinese (minister for English ministry). Simon Wing, 5560 Hutchison, Outremont, Que. H2V 4B6.

Montreal, Knox, Crescent, Kensington and First. Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Korean. Rev. John Kim, 298 Rudar Rd., Mississauga, Ont. L5A 1S3.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Giles. Rev. Wm. C. MacLellan, 1538 Meadowfield Place, Ottawa, Ont. K1C 5V9.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Pierrefonds, Que., Westminster (part-time). Convener, Search Committee, 43 Fabre, Dollard des Ormeaux, Que. H9B 1N8.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

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Angus, Zion. Rev. Tom Cunningham, 59
Essa Rd., Barrie, Ont. L4N 3K4.

Belleville, St. Columba. Rev. A.D. MacLeod,
Box 1124, Trenton, Ont. K8V 5R9.

Brampton, St. Andrew's. Rev. Peter Barrow,
38 Edith St., Georgetown, Ont. L7G 3B1.

Campbellford, St. Andrew's; Burnbrae,
St. Andrew's. Rev. Bill Bynum, PO Box
787, Campbellford, ON. K0L 1L0.

Claude, Claude Church. Rev. Gerald
Rennie, 67 Churchill Rd. N, Acton, Ont.
L7J 2H9.

Collingwood, First (two ministers). Rev.
James Kitson, 539 Hugel Ave., Midland,
Ont. L4R 1W1.

Dorchester; South Nissouri (effective Oct. 1).
Rev. Keith McKee, 1475 Dundas St.,
London, Ont. N5W 3B8.

Englehart, St. Paul's; Tomstown. Rev. Cas-
sandra Wessel, Box 1093, Kirkland Lake,
Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev.
Walter McLean, 122 Avondale Ave. S,
Waterloo, Ont. N2L 2C3.

Islington, St. Andrew's. Rev. Garth Wilson,
c/o Wychwood-Davenport Presbyterian
Church, 155 Wychwood Ave., Toronto,
Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue,
Box 283, Timmins, Ont. P4N 7E2.

King City, St. Andrew's. Rev. Daniel D.
Scott, 107 Compton Cres., Bradford, Ont.
L3Z 2X7.

Kitchener, Calvin (interim). Rev. Bill
Hennessy, 35 Roos St., Kitchener, Ont.
N2P 2B9.

Mississauga, Glenbrook. Rev. Ian Mac-
Pherson, 1560 Dundas St. W, Missis-
sauga, Ont. L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20
Guildwood Parkway #1104, Scarborough,
Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97
Burcher Rd., Ajax, Ont. L1S 2R3.

Rockwood, Rockwood Church; Eden Mills,
Eden Mills Church. Rev. Calvin Brown,
5 Linda Dr., Cambridge, Ont. N3C 3W5.

Roslin, St. Andrew's. Mr. James Cross,
RR 1, Roslin, Ont. K0K 2Y0.

Scarborough, Fallingbrook. Rev. Glen &
Rev. Joyce Davis, 4156 Sheppard Ave E.,
Agincourt, Ont. M1S 1T4.

Scarborough, St. John's, Milliken. Rev.
Gerard Bylaard, 3817 Lawrence Ave. E,
Toronto, Ont. M1G 1R2.

Schomberg, Emmanuel. Rev. George Beals,
10066 Yonge St., Richmond Hill, Ont.
L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald,
Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev.
Graham MacDonald, Box 650, Burk's Falls,
Ont. P0A 1C0 or Rev. Gordon Haynes,
Canada Ministries, 50 Wynford Dr., North
York, Ont. M3C 1J7.

Toronto, Beaches. Rev. Donald Pollock, 18
Warren Rd., Toronto, Ont. M4V 2R5.

Toronto, East Toronto Korean (assistant
minister). Rev. Peter Han, 40 Yarmouth
Rd., Toronto, Ont. M6G 1W8.

Toronto, Glebe (part-time). Rev. Karen
Hincke, 63 Fenelon Dr., North York, Ont.
M3A 3K4.

Toronto, Rexdale. Rev. Howard L. Shantz,
3845 Lakeshore Blvd. W, #411, Toronto,
Ont. M8W 4Y3.

Toronto, St. Paul's (half-time). Rev. Sarah
Kim, 3625 Haven Glenn, Mississauga, Ont.
L4X 1X7.

Toronto, Victoria-Royce. Rev. Jim Cuthbert-
son, 250 Dunn Ave., Toronto, Ont.
M6K 2R9.

Synod of Southwestern Ontario

Blenheim, Blenheim Church (part-time). Rev.
Evelyn Carpenter, 60 Fifth St., Chatham,
Ont. N7M 4V7.

Chatsworth, St. Andrew's; Dornoch, Latona.
Rev. John Hogerwaard, PO Box 323,
Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404,
Southampton, Ont. N0H 2L0.

Durham, Durham Church. Rev. John Vaudry,
Box 115, Wingham, Ont. N0G 2W0.

Exeter, Caven. Rev. D.D. Clements, 9 Vic-
toria St. N, Goderich, Ont. N7A 2R4.

Fingall, Knox; Port Stanley, St. John's. Rev.
Gloria Langlois, Box 39, Belmont, Ont.
N0L 1B0.

Glencoe, Glencoe Church; Wardsville,
St. John's. Rev. Kathryn Strachan, PO Box
72, Appin, Ont. N0L 1A0.

Grimsby, St. John's. Rev. Ron Archer,
31 Sulphur Springs Rd., Ancaster, Ont.
L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney,
St. John's. Rev. Mark Gedcke, 450 Regal
Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges,
St. Andrew's. Rev. Ralph Fluit, RR 1,
Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280
Oxford St. E, London, Ont. N6A 1V4.

Owen Sound, St. Andrew's (associate min-
ister of Christian development). Rev. Ted
Nelson, c/o 865 2nd Ave. W, Owen Sound,
Ont. N4K 4M6.

Paisley, Westminster; Glammis, St. Paul's.
Rev. Alan Barr, General Delivery, Bluevale,
Ont. N0G 1G0.

Priceville, St. Andrew's (half-time). Rev. Alice
Wilson, PO Box 20004, Midtown PO,
Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862
Freele St., London, Ont. N6H 3P3.

Tara, Knox; Allenford, St. Andrew's. Rev.
Howard Sullivan, 591 St. Vincent St.,
Meaford, Ont. N4L 1X7.

Teeswater, Knox; Kinlough, Kinlough
Church. Rev. Paul Chambers, Box 208,
Ripley, Ont. N0G 2R0.

West Flamborough, West Flamborough
Church. Rev. Ian McPhee, 19 Pearl St. N,
Hamilton, Ont. L8R 2Y6.

TRANSITIONS

Synod of Manitoba and Northwestern Ontario

Neepawa, Man., Knox (part-time). Rev. Jean Bryden, 808-9th St. NW, Portage la Prairie, Man. R1N 3L3.

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Winnipeg, Kildonan Community Church. Rev. Beth McCutcheon, 1476 Portage Ave., Winnipeg, Man. R3G 0W3.

Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Wanham, Alta., Knox; Blueberry Mountain, Munro. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 5B3.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Prince Rupert, First. Rev. Rod Ferguson, 1500 Edmonton St., Prince George, B.C. V2M 1X4; Rev. Ina Golaiy, Box 392, Kitimat, B.C. V8C 2G8.

Sidney, Saanich Peninsula. Rev. C.J. Kirk, 2964 Richmond Rd., Victoria, B.C. V8R 4V1.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

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Would your friends like to come?

A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS MAKE A JOYFUL NOISE

The following song is based on Psalm 100:1-2. The tune is "I've Got the Joy."

Make a joyful noise unto the Lord today,
Unto the Lord, unto the Lord.
Make a joyful noise unto the Lord today —
Make joyful noise today!

Worship the Lord with gladness today,
Gladness today, gladness today.
Worship the Lord with gladness today —
Worship the Lord today!

Come into God's presence with singing today,
Singing today, singing today.
Come into God's presence with singing today —
Sing in God's presence today!



Things to Do

- Find objects around your home that can be used to make noise. Sing the song again using the noisemakers.
- Make up actions to each verse of the song.

Question to Think About

- Why do people sing in church?
- What is your favourite hymn or Christian camp song?
- What instruments are used in your church?

Prayer

Help us to worship you, God,
With joy and gladness in our hearts.
Amen.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont. Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

How is joy expressed during the worship service at your church? Talk to the children you love about new ways to express joy in church. Look for opportunities for children and youth to sing and play instruments at your church during worship or at special events.

Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love. *Contact us at:* Elmwood Avenue Presbyterian Church, 111 Elmwood Avenue East, London, ON N6C 1J4.

Osprey Eyes

David Webber

WATCH OUT!" I screamed the warning as I tried to wedge myself under the thwart of our chestnut wood canvas canoe.

"What on earth was that?" Linda asked from her braver vantage point of the canoe seat. The water was as calm as silk. Then, out of nowhere came the sound of wind rushing over our heads, culminating in a horrendous splash a few metres from our canoe.

"Would you look at that," whispered Linda. I crawled out from my foxhole to see a fish hawk (or osprey) unglue itself from the surface of the water and begin to fly away heavily with a fish in its talons. After the osprey turned into the wind and gained several metres in altitude, it stopped flying and shook the water off while in free-fall — looking more like a soaked Labrador retriever than a bird. With its aerodynamics restored, it quickly gained altitude, clutching its catch close to its body. It circled to fly high, directly above our heads, as if to brag about its fishing success.

Suddenly, there was a piercing scream. Out of nowhere came a large flash of brown and white, streaking down upon the osprey. The screaming bald eagle hurtled by the osprey, turning it over by the force of the dive. The osprey squawked like a chicken and hastily let go of its breakfast. The eagle popped its wings in parachute fashion, turned over on its side and grabbed the fish in its yellow talons as the fish tumbled past.

I shook my fist at the arrogant eagle, and watched with sympathy as the osprey flew down the lake. The sympathy seemed wasted, however, for the osprey continued to soar and fish as though nothing had happened.

As we fished, I thought about the osprey. We had witnessed such scenes a hundred times since coming to Lac la

Hache. After an eagle encounter, the osprey always continued to soar and fish. There was no plotting against the eagle, no fighting back, no expression of aggression or anger. When Osprey's living and fishing were turned upside-down by Eagle, Osprey simply righted itself and got on with living and soaring and fishing.

Once, I thought I had it figured out. I supposed it was the pressure of a hungry clutch at home that did not give Osprey the luxury of anger or revenge. But, alas, I observed the eagle fiasco in the spring, long before there were young in the nest. Osprey always continued to soar and fish. I could never see the point. Obviously, the osprey, whose eyesight is a hundred times better than mine, could see something in its peaceful response to the screaming eagles in its life that is life-giving — some benefit in being a bird of focus rather than fracas. This osprey has much gospel to teach me.

One of Jesus' teachings I have never been able to sink my talons into is that of turning the other cheek (Matthew 5:39 and Luke 6:29). It is surrounded by other sayings about loving enemies and doing good to those who hate you or otherwise rip you off. I have always thought this section should be preceded with a beatitude of my own composing: "Blessed are the doormats for they shall be trod upon."

This radical, passive response to aggression has usually been treated as either the basis of some "holy" social ethic for Christian societies or as an impossible commandment for Christian individuals. Whatever the spin given by preachers and theologians, I have never been able to appropriate it as gospel in

the living of my life. Never, that is, until I began to contemplate the osprey.

Recently, I have experienced some screaming eagles dive-bombing me. (I am speaking figuratively of situations and individuals that streak into my life and turn me upside-down.) Although the disturbance seldom goes beyond the moment, I tend to spend countless hours and precious mental and spiritual energy brooding about what I could have done or should have said. I spend more than a modicum of time replaying the incident, fuming in anger

and frustration. Sometimes, I even go the second mile of plotting to get even. In all of this, my capacity to live life to its fullest is swallowed up for days and sometimes weeks by brooding, fuming and plotting. When I compare my response to the screaming eagles in my life with the osprey's response to the screaming eagles in its life, I begin to see the picture: I begin to understand the good news in turning the other cheek.

There is a blessing in following Jesus' teaching to turn the other cheek and be passive in the face of aggression. Contemplating the osprey has taught me the blessing is to limit how much these situations or people can disturb and destroy my capacity for living and loving and caring — the stuff of life that brings peace. When I accept that life is going to have a few screaming eagles, and that the way to deal with them is simply to get on with the rest of life, I will have seen with osprey eyes and gained the capacity to soar in my life.

What the osprey teaches about living the Christian faith

David Webber is a minister of the Cariboo Church, a house church ministry in the Cariboo District of British Columbia.



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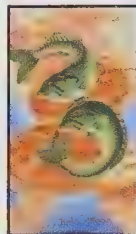
Perhaps that thought has entered your mind as you prayed for the church's work with partners in countries around the world, or maybe for a project in your congregation, or church growth in Canada, or work with homeless people or Christian camping for children and youth. Do you wrestle with this dilemma? Is your passion for God's work sometimes greater than your financial resources to support that work?

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"They are to do good, to be rich in good works, generous, and ready to share." 1 TIMOTHY 6:18

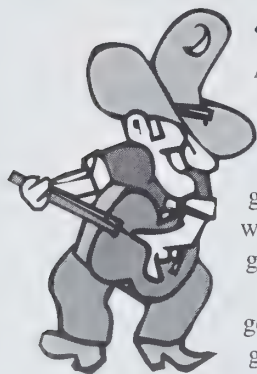
PRESBYTERIAN Record

September 1998

The Real Mister Rogers

page 15





"Thy Will Be Done"

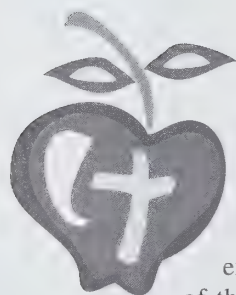
An old rancher, who had been converted to a rigorous, no-nonsense form of fundamentalism, accepted the teaching that instrumental music should not be used in God's worship. With characteristic legalism, he extended this to all instrumental music within his hearing and forbade his cowboys to play the guitar around the campfire at night.

Finally, someone who knew a little about the Bible got a group together to wait on him. They argued that guitars must be all right because, in heaven, the angels play all sorts of instruments: harps, trumpets, lyres, flutes. The cowpuncher swept the sparse landscape with his eyes. "Boys," he said, "this ain't heaven."

— Stanley Walters

I believe that unarmed truth and unconditional love will have the final word in reality.

— Martin Luther King Jr.



Religious teaching, that is, the explanation of the purpose and meaning of life, should be the basis of any education.

— Leo Tolstoy

Six of Iran's 66,438 villages have a resident Christian

You should always be truthful, especially with a child. You should always do what you have promised, otherwise you will teach the child to lie.

— After the Talmud

53,333 people work in the UN system, which includes the Secretariat and 28 other organizations such as UNICEF. Three times as many people work for McDonald's, while Disney World and Disneyland employ 50,000.

— The Ploughshares Monitor

Calvin's Grave

Nearing his journey's end, Calvin gave strict instructions that he be buried in the common cemetery with no tombstone. He wished to give no encouragement to those who might make it a Protestant shrine. Today, his grave site is unknown.

From the Suggestion Box

Kids Teach

Parents in

Sunny School

— St. David's, Kelowna, B.C.

Hmmm

As the mainline denominations drift toward relaxed standards, the interests of New Age spirituality gravitate toward the stringent requirements of early Christian asceticism and mysticism.

— Jeremy Ashton

Claudia Schiffer, "supermodel," makes 80 times the salary of German Chancellor Helmut Kohl.

— Servant





An Open Letter to the Children of the Church

Last May, I requested the children of the church to send me paper flowers to give to those who would attend the opening worship service at General Assembly in Windsor, Ontario. I intended to write to the children of every congregation that responded. As the number of participating congregations reached 100, and then approached 200, I knew this would be impossible unless I gave up my day job! We lost count of the actual number of flowers, but I think more than 4,000 arrived from all parts of Canada.

So I hope those who read this column will share it with the children in their congregation as my way of thanking them for their wonderful, creative gift to the General Assembly. It was the best thing that happened to me during my year as Moderator. The flowers, together with messages of love, encouragement and the promise of prayer, helped the Assembly reach some difficult decisions. They also contributed to most people leaving the Assembly feeling it had been one of the best ever.

I was intrigued by the creative ways making paper flowers became much more than making flowers. Bonnie Dean from Westminster Church in Calgary reported on a typical response from the children: "Everyone happily cut, glued and discussed who might receive each flower and where the person might be from." Along the same lines, Gerrie Akkerman of First Church in Stellarton, Nova Scotia, said they had a great discussion about General Assembly and its purpose. Candi Schopfer from Chauvin, Alberta, wrote that her class prayed each flower would be a blessing to the recipient as well as to the creator. Nancy Rouble from Victoria Church in Sault Ste. Marie, Ontario, reported that although the concept of General Assembly was difficult for the children to understand, the concept of sharing love and support with other Christians came naturally.

Children in Knox Church, Weyburn, Saskatchewan, made flowers by tracing their hands and then putting them together as a wreath. This wreath hung over the pulpit during the opening service of the Assembly. Marianne Ashbourne from Burns Church in Milverton, Ontario, reported that when she explained what was going to happen to the flowers and what Assembly is about, the children responded, "Can we go, too?"

Thanks to the children from St. Mark's in Moose Jaw, Saskatchewan, who each included a personal letter to me with a flower. Apparently, there is a great spa in Moose Jaw, should you ever visit. Anne Jamieson from St. John's in Kapuskasing, Ontario, wrote to say their congregation is without a minister. Making the flowers, she said, was "an encouraging activity, reminding us we're part of a greater whole."

In Atwood, Ontario, after having "a wonderful time making the flowers," all the children looked in a mirror to see how beautiful God's children are made. And in Knox-Calvin Church in Harriston, Ontario, the children discussed the passage of Scripture where the disciples tried to send the children away. Jesus was indignant and told the disciples they must accept the Kingdom of God as a child in order to enter it.

Four thousand flowers from children in all parts of Canada rained down on General Assembly

After the flowers had been made, some congregations took them to the worship service where they were dedicated before the whole congregation.

Since the Assembly ended, I have been hearing exciting stories of boys and girls receiving letters from people who received their flowers. Each person attending the opening service received two flowers. The remainder were distributed to those who agreed to take the

flowers back to their congregations and give them to the children. By now, you may have discovered a new friend or pen pal in God's family. I heard of one woman who was so enthused when she returned from General Assembly, she wrote 48 letters to children across Canada.

If you did not receive a note, it is probably because the person who received your flower either could not make out your name or did not have an address. Some simply printed "St. Andrew's." There are many, many St. Andrew's churches in Canada! But be assured, your flower was appreciated and cherished. Margaret Miller, who works in the *Record* office, has a beautiful flower pinned on her wall from Stefany Walliser who was baptized in 1984; but, unfortunately, no church or address is noted.

All of these blessings came to us as a result of the initiative of the children in Trinity Church, Kanata, Ontario. It shows us what God can do when children and their gifts are taken seriously. Kind of reminds me of the miracle of the loaves and fishes.

John Congram

Volume CXXII, No. 8
September 1998
ISSN 0032-7573

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: \$15
Every Home Plan (80% families subscribe): \$9
Club 50 Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

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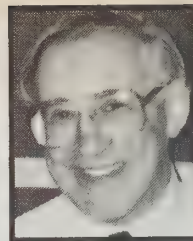
Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
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FROM THE MODERATOR

William
Klempa



Primus Inter Pares

Who is your new Moderator?" a visiting United Church theological principal asked me at The Presbyterian College after I told him I had returned from General Assembly. If I had had my wits about me, I would have answered: "I can't remember his name. *Primus inter pares*, I think." Then, he could have responded: "What an odd name! Is he a Roman, by chance?" Instead, I replied lamely.

Actually, we talked about what Presbyterian Moderators do and agreed they mainly moderate General Assembly; and Assemblies, we know, need moderating. A Moderator is not the head of the church, as a knowledgeable layperson said when introducing me recently. Central to Presbyterian polity is the belief that Jesus Christ is the only King and Head of the church. The Latin phrase puts it well: a Moderator is only "first among equals"; and, as George MacDonald, the Scottish writer, said: First, not in rank but in service.

Of the four things I want to say in this initial column, the first is to express heartfelt thanks to ministers, representative elders and commissioners who spoke for the church in electing me Moderator of the 124th General Assembly. In 1978, Assembly appointed me principal of The Presbyterian College, Montreal. I shall always be grateful for the wonderful opportunity to be a theological teacher and pastor to students and to share, along with others, in shaping men and women for Christ's ministry. The 1998 Assembly has accorded me another rare privilege; namely, to visit and preach in congregations across this vast land and to represent our church at home and abroad. I pray I will prove worthy of the high honour.

The real life and vitality of the church, I believe, are to be found in congregations. While many congregations are declining, others are growing and are stronger than at any earlier time. Usually, these are congregations where there is a primary emphasis on preaching, teaching and pastoral care. These congregations are also making an impact on their communities.

Secondly, I want to assure Presbyterians that I am a Presbyterian through and through. I love our church and am deeply committed to its theology and polity. The Presbyterian emphases of the praise and glory of God, the centrality of Christ, the work of the Holy Spirit, the inspiration and authority of the Bible, and election and calling to a holy life are my basic beliefs. I am equally enamoured with the Presbyterian form of government. Its genius is that it moves from top down and from down up in a thoroughly representa-

Moderator's Itinerary

September 8
Presbytery of Barrie, Ontario

September 20
Kirkwall Church and Knox, Sheffield,
Ontario

September 27
Hungarian, Welland, Ontario
35th Anniversary

October 4
St. Andrew's, Richmond, Ontario
175th Anniversary

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Photo of Mister Rogers and children provided by Family Communications, Inc.

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Yes, Someone Cares

I found the May For the Record column ("Does Anyone Care?" by June Stevenson) one-sided and simplistic. It was no surprise it resulted from a Christian Palestinian liberation conference the author attended. If the conference put forward a solution to the complex problems, it was not evident.

The position of the Palestine Liberation Organization has always been that the State of Israel has no legitimate claim on any part of Palestine. Israel should simply withdraw. The author seems to subscribe to this position. She gives the impression the present situation is the fault of Israel and of western countries who feel "guilt over ignoring the Holocaust."

A balanced article would have given a better understanding of the problems that prevent peace from becoming a reality. It could have been justly critical of the Jewish state, particularly regarding the expansion of Jewish settlements on the West Bank and in Jerusalem. It could have been highly critical of heavily armed Jewish settlers who seem to act with impunity.

A balanced presentation would have been equally critical of the conduct of the Palestinian leadership who, if not actively aiding and abetting, seem to allow terrorism to flourish unhindered. It could

have condemned the indiscriminate terrorist bomb attacks, the ambushing of Israeli soldiers, and the stone-throwing at the members of the Israeli army, often by children encouraged by cowardly adults.

The author's question, "Does anyone care?", leaves the impression no one cares — a presumption not based on facts. The United Nations constantly expresses concern. The United States has been pro active in promoting a Middle East peace treaty. Individual churches also share concerns. And the State of Israel also cares — participating actively in the peace talks and taking the positive step of returning several areas to Palestinian control, the very places the author visited. The peace talks were suspended only because of the escalation of terrorist attacks against Israel.

Israel has demonstrated its willingness to strive for peace in the Holy Land. The Palestinians must also demonstrate the same commitment before negotiations can resume and a lasting peace can be a reality.

Ted O'Neill,
Maxville, Ont.

A Major McKenzie

Thank you for the article (March *Record*) by Young-sik Yoo concerning the Canadians who went to Korea. I would like to elaborate briefly on the life of William J. McKenzie, a great Maritimer and a faithful servant of the church.

Prior to going to Korea, he served as a catechist in the Bay of Islands region of Newfoundland, arriving there in 1885. He later accepted an appointment to the mission at Harrington Harbour on the Quebec-Labrador coast. During his 18-month stay, he travelled as far north as Hopedale. On his return to Halifax, and with the view of overseas work, he studied medicine and theology. How wonderful that he spearheaded Christian work in Sorae, Korea. How unfortunate that he died within two years. How great that his influence lives on.

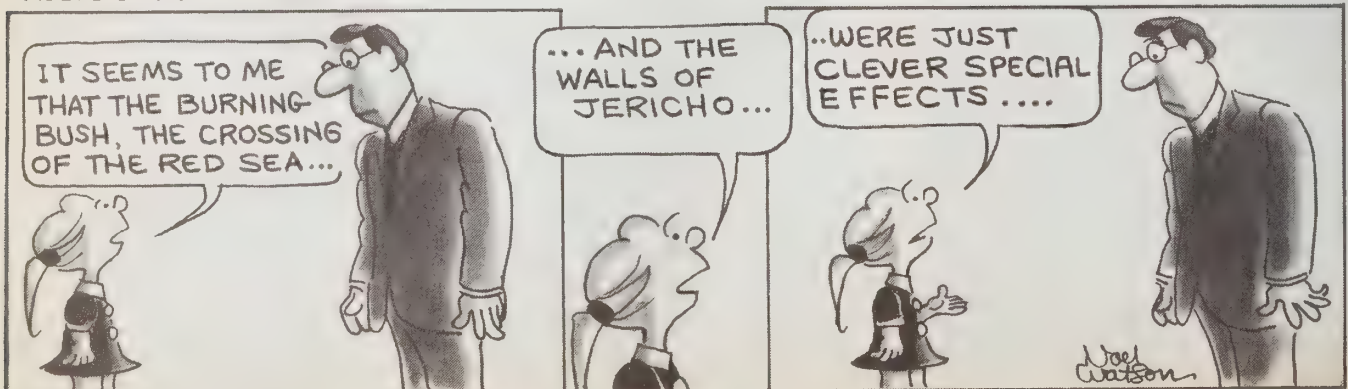
Wilfred M. Moncrieff,
Peterborough, Ont.

A Legacy to Faithfulness

I read with interest the article in the May *Record* concerning the new multi-

WATSON'S WORLD

Noel Watson



purpose building at Camp Kintail. I was part of the group that presented the concept of this building to the camp board in 1995 and also part of the construction team over several weekends of inclement weather at the camp.

My purpose in writing is to thank Ivor Williams for the article and to let readers know that Henry James, the driving force behind this successful project, succumbed to cancer on February 10, 1998. The Presbyterian Church in Canada has lost a faithful and hard-working member. This building will be a memorial to him and a legacy for those who worked closely with him to bring this dream to reality.

*Robert A. Evans,
London, Ont.*

A World-Wide Problem

I express appreciation to Anna C. Thomas for her letter in the May *Record*. May I add to her timely contribution that, in the 1960s, the increase in sexually undesirable films and in violence was evident in Britain. Little attention was paid by TV or radio to complaints made by viewers and listeners. When our family returned to Canada from Scotland to a parish in Nova Scotia in 1970, we found there was deterioration in Canada, too.

Thanks to the *Record* for keeping the church informed and encouraged.

*Isobel Old,
Edinburgh, Scotland*

Maybe You Had to Be There

It was with shock and dismay that I read of the motion regarding St. Andrew's, Lachine, Quebec, in the on-line reports of General Assembly.

First, a congregation cannot be "contumacious." Contumacy is the consistent absence from the courts of the church. An entire congregation does not attend the courts! Only its representatives — minister and representative elder. If any contumacy is charged, it can only be against individuals.

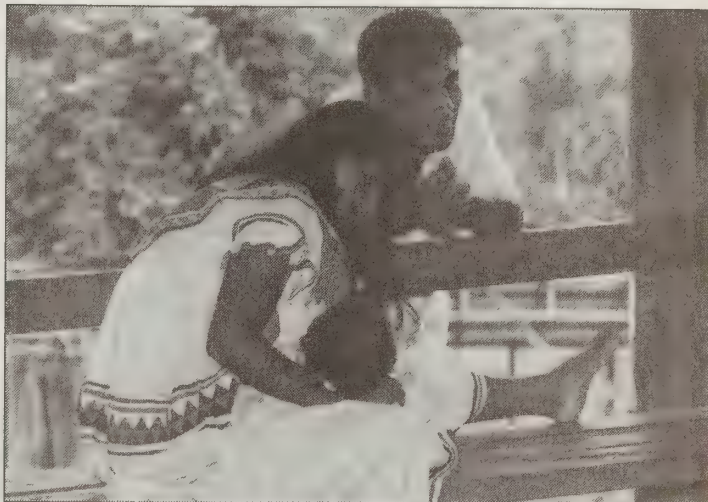
Secondly, this congregation is hurting. It must seem the entire church is against them. Agreed, they appear to be defying the presbytery, the commission

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



"And who is my neighbour?"

Luke 10:29



Can an indigenous farmer in Costa Rica be your neighbour?

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Her mother

passed away when she was a little girl. Soon after, her father ended up in prison. Since then, her grandmother has been struggling to raise her and her younger brother in a low-income housing building nearby. At 13, she has faced much more than many people face in a lifetime. She comes to us almost every day after school to escape the realities that are smothering her youthful spirit. She comes to remember and to celebrate her adolescence. She comes to feel safe and to be cared about unconditionally. When she comes to our door, her bright smile almost seems to say, "I'm home!"

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LETTERS

and the General Assembly. But what is the reason for this?

I suggest long-term pastoral care of this congregation by the presbytery and synod would go further than turfing them out and then renting the building to them. In my opinion, that motion was ill-conceived and the action of Assembly in approving it smacks of vindictiveness.

Ian Dudgeon,
Cambridge, Ont.

Convictions and Rapprochement

I salute Darryl Macdonald and his partner for courageously sticking to their convictions.

I applaud the congregation of St. Andrew's in Lachine, Quebec, for its resolute support of their pastor and friend.

I affirm the strategy of The Presbyterian Church in Canada in sticking to its convictions (with which I disagree) and, yet, acting humanely in its dealings with Macdonald and the Lachine congregation.

Such convictions may mean that, if this matter is ever decided clearly, all paths of *rapprochement* have not been sealed.

Eldon Hay,
Sackville, N.B.

"The Devil, You Say"

In response to Kathy Cawsey's Generation Y column in the April *Record*, I say she should read her Bible more closely. In the New Testament alone, I found Beelzebub, the Prince of the Devils, Devil or Satan mentioned at least 30 times.

The devil is a great deceiver (Revelation 12:9) who knows his time is short (Revelation 12:12). Believe in the devil and in hell — they are both real (Revelation 20:10).

Lynda M. Fitch,
Wroxeter, Ont.

I am impressed by the response in the June *Record* to Kathy Cawsey's column in the April issue, "Life Without God Is Hell."

I confess I did not read the Cawsey submission. I infer from the response it has been judged, by some, as unacceptable.

My perception of the devil is based

upon many years of biblical study and 85 years of practical study of individuals and how they permit or deny the devil to invade their lives. Too many attribute all evil to satanic influence.

It is my belief that, when God gave us the right to choose, he made us accountable for our misdeeds. To give the devil "credit" is to renounce the omnipotence of God.

Wm. D. McIntyre,
Chatham, Ont.

An Important Distinction

The June issue of the *Record* contains several letters sharply critical of Kathy Cawsey and her April Generation Y column.

As a retired journalist, I suggest many readers are not making the distinction between reporters and columnists. Reporters are expected to provide detailed, accurate and balanced accounts of events and/or proceedings. Columnists are (or should be) granted more leeway for opinion and challenge. A columnist's main reason for being, as I see it, is to help readers reflect on issues rather than simply respond with knee-jerk reactions to issues. (To be sure, columnists regularly use hyperbole in this task!)

Personally, I eagerly await the *Record's* arrival each month. Without fail, I turn to the Generation Y column first. Why? Because Cawsey's columns make me think. They cause me to reflect on my own life journey — to examine where I've been, to study where I am and to reflect on where I'm going.

To Kathy Cawsey, I say, "Keep it coming." To readers of the *Record*, I say: "Take the time to reflect on what Cawsey is really saying. Think before lashing out with critical letters. Take the time to correspond with her by letter or E-mail. You'll find it a rewarding experience." As Cawsey says in her June column, "Relationships don't just happen — they take work, energy and time."

Richard Avery,
North York, Ont.

Editor's note: And all the editors respond, "Amen."

"Don't Worry. Be Healthy!"

I was impressed by the account of Chris Vais's experience of spiritual healing in *For the Journey* (June *Record*).

Why is the church not engaged more in this ministry? Jesus had a ministry of healing. He told his disciples to preach the gospel and to heal the sick. God still heals today. He heals through mental suggestion. When we have real faith, fears and worry disappear and, so, healing takes place. In the words of Ecclesiastes 11:10 (Moffatt version): "Banish worries from your mind and keep your body free from pain."

*Evan H. Jones,
London, Ont.*

Tell Us Your Stories

Tell us your stories, please. We are an Assembly-appointed committee whose mandate is to help the church understand and explore sexual orientation from many perspectives. Our other task is to clarify the role gays and lesbians have within The Presbyterian Church in Canada. So we need your stories of personal experience in the church, as homosexuals (and their families) and heterosexuals, as we begin to encourage dialogue within our denomination. Please include your name with your story. We guarantee confidentiality. We need your name in order to contact you for permission if we decide to compile some of the stories for wider study and discussion. Send your stories to: Rev. Wendy Paterson, Paulin Memorial Presbyterian Church, 3200 Woodland Ave., Windsor, Ont. N9E 1Z5; E-mail: wendy_paterson@hotmail.com.

*Wendy Paterson,
Windsor, Ont.*

It's a Given

The June issue of the *Record* printed an excellent article about Dr. Marion Powell. But a golden opportunity to give God the honour and glory for such a life was ignored. I feel a Christian publication should be written for and to the glory of God.

*Margaret E. Wright,
Grande Prairie, Alta.*

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A profile for the position is available from the College at the address stated below. The appointment is subject to approval by The Presbyterian Church in Canada.

Applications and nominations should be accompanied by a CV and the names and addresses of three or more referees. These are to be submitted prior to November 16, 1998, to the attention of:

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O that they were inscribed in a book!

— Job 19:23

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FROM THE MODERATOR

(Continued from page 4)

tive and democratic manner, recognizing, with proper checks and balances, majority and minority rights. I believe Presbyterian theology and polity have a unique contribution to make to the wider church and to Canadian society. Yet, I am, first, Christian; second, Protestant; third, Reformed; and, fourth, Presbyterian — in that order.

Thirdly, during my year as Moderator, I want to make my primary emphasis the recovery of the church's teaching ministry at all levels of the church's life. There is no greater need. About 40 years ago, two of our church's finest teachers, Prof. James D. Smart and Principal J. Stanley Glen, wrote *The Teaching Ministry of the Church* and *The Recovery of the Teaching Ministry*, respectively, in which they summoned Presbyterians to recover the teaching office. Their summons has gone largely unheeded. In part, as a result, we have lost many youth and young adults whom we had not properly equipped in the knowledge of the Bible and theology, to enable them to meet the secular challenges to Christian belief. We need to do better. I want to speak to presbyteries and congregations about this, about supporting Presbyterians Sharing... and about emerging issues.

Finally, I want to fulfil the *primus inter pares* office diligently and modestly. I want to listen carefully to members, adherents, teachers, youth leaders and ministers and to carry what I hear to the appropriate Assembly agencies. Please write, telephone or E-mail me. I value your comments. May God bless our church and each of you!

Bice Klempa

Write Rev. William Klempa at: 372 Roslyn Ave., Westmount, Que. H3Z 2L6; E-mail: wklemp@po-box.mcgill.ca; phone (514) 935-3681.

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Money Isn't Enough

With a heavy heart, I decided not to continue sending regular donations to a charity I had supported for a quarter-century.

Back in 1971, when I was a very junior editor for *The United Church Observer* magazine, a minister named Jim Ormiston asked me if I would go to Africa as a volunteer with Crossroads Canada. The churches in Malawi, a tiny and impoverished nation sandwiched between Tanzania and Mozambique, needed someone with skills in writing and publishing to help them produce publicity materials. My boss agreed to keep paying me while I was away so that my family could eat and pay the rent.

I spent six life-changing weeks in Central Africa. For two of those weeks, I travelled with a Malawian driver and two colleagues, living out of the back of a station wagon, seeing firsthand the co-operative work of the country's churches. We saw well-drilling, spring protection, tree-planting, home-building, medical clinics, schools, small businesses, farming improvements — and evangelism.

When I returned to the offices of what they called the Christian Service Committee (CSC), I started writing. I developed brochures and pamphlets, and got them printed. Twenty years later, the CSC was still using some of my materials.

It was a short shift by Crossroads standards. Most of their volunteers went for a year or two. And when they came back, they were expected to tell their stories — to share what they had learned about themselves and the world.

I started making donations to Crossroads almost immediately. For the first

few years, I also had an active role in programs. Crossroads brought me back to do orientation sessions for other volunteers heading overseas. But, gradually, my involvement declined. The organization's emphasis shifted from personal experience to development education,

from sending to bringing. And while I endorsed the changes, I felt less and less useful.

I offered to put on writing and editing workshops, to help volunteers and overseas visitors tell their stories more effectively. That, at least, was something I could still do. But, somehow, it never happened.

My last direct contact was over a decade ago. Joan and I billeted a visitor from Botswana for a week. Since then, nothing. And our move from Toronto to British Columbia further reduced any chances of involvement.

But, still, I kept supporting them in dribs and drabs.

Finally, one day, I received a letter from Crossroads. The credit card I used for monthly payments had expired. Would I please supply the details of my new card so they could continue making regular deductions?

I decided not to.

As an active church member, I can get pretty scornful of folk who never attend worship, who never take part in any activities. They tend to surface only during controversies when they express outrage that they weren't consulted. But they still keep making small donations every year — for whatever benefits they think their membership may grant them in this life or the next. And I realized that was exactly what I was doing with Crossroads.

To make a meaningful contribution requires more than token donations of money

To make a meaningful contribution requires more than token donations of money. It needs time, and talent, and commitment. I didn't want to be guilty of what I criticized others for. So, sadly, I decided to let my contributions to Crossroads lapse.

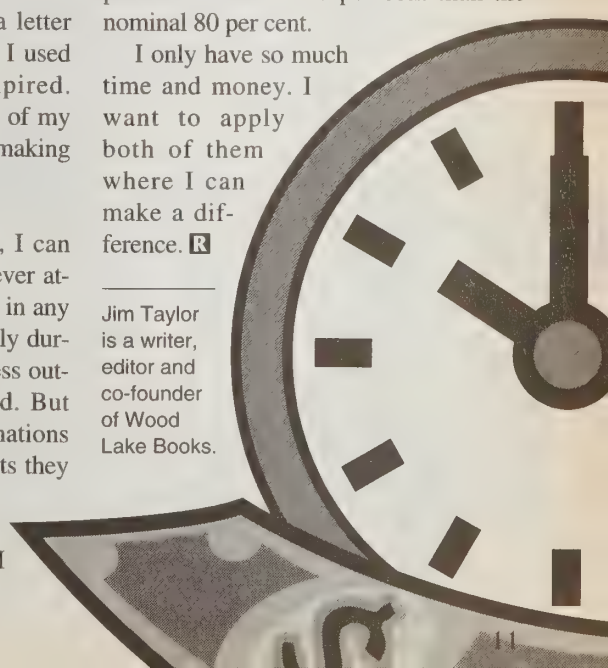
There's an old saying that, in all organizations and institutions, 20 per cent of the people do 80 per cent of the work. Unfortunately, a lot of that work consists of looking after and coddling along the 80 per cent who provide only 20 per cent of the effort and the financing.

In the book of Revelation, John of Patmos attributes to "one like the Son of God" the words, "Because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth" (3:16). I doubt he was talking about stewardship. But his message applies. Lukewarm support isn't good enough.

Ideally, churches and other charitable institutions would have 100 per cent commitment, 100 per cent of the time. But if that's not possible, I'd rather be part of the active 20 per cent than the nominal 80 per cent.

I only have so much time and money. I want to apply both of them where I can make a difference. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





Fleeing Fickle Fidelity and False Faith

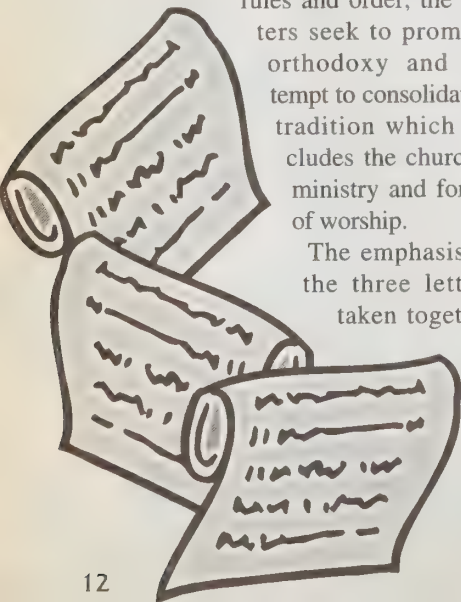
I Timothy 6:6-19; Jeremiah 32

So-called from early in the 18th century, the Pastoral Epistles include the books of I Timothy, II Timothy and Titus. These three short, closely related letters are the words of a pastor to leaders in the Early Church. These are the only books in the Bible addressed to specific individuals. Timothy was a trusted associate of Paul, and Titus was a companion and co-worker with Paul.

The pastoral letters: 1) address false teaching (heresy); 2) provide direction on the selection, qualifications and authority of church leaders; 3) direct the church in its manner of worship; 4) give encouragement, instruction and personal advice to church leaders concerning specific people and problems in a congregation.

Though they continue to offer insight for our time, it should be understood these little letters were not designed to be comprehensive but to offer help for a specific time and place. Therefore, the question of author, date and the specific situation addressed by the letters, though of interest, is outside this brief study. It is enough to say, with their emphasis on rules and order, the letters seek to promote orthodoxy and attempt to consolidate a tradition which includes the church's ministry and forms of worship.

The emphasis of the three letters taken together



is on holding to the Pauline traditions. E. F. Scott suggests the emphasis is: I Timothy, church administration; II Timothy, Christian life and character; Titus, right doctrine.

The problems in the church of that day are not unknown to us. To this day, we still hear the empty babble of those who pretend to know more than they know. Still present are the fickle religious seekers in search of emotional excitement. Still seen are those who seek to use piety for gain. Still around us are people who distort and destroy by demanding standards that are both excessive and unnecessary. Dare we ask if we fit into any of these categories — even a little bit?

The passage considered revolves around baptism as the "high resolve" of those who are indelibly watermarked with the sign of the cross (I Timothy 6:12; cf. Philippians 3:12, I Corinthians 9:24ff, II Timothy 1:1). This watermark of baptism is a sign the believer is in the world but not of the world. The faithful are not to reject the culture in which they live but are to work and pray seeking the well-being of other citizens. Seeking the welfare of our culture means:

- Living relationships that are not driven by a contentious spirit, empty conceit, a malicious tongue or an agenda of personal gain. What have I left out? Consider II Timothy 3:2-5.
- A contentment based on having adequate food and clothing with an awareness that "You can't take it with you" and you can only wear one pair of pants at a time.
- Not saluting the many carved and cast gods that daily promise fame and

fortune. This means, for example, de-throning money as the sole or primary way of identifying the value of objects or persons. The path of mammon ends in the valley of grief.

The first letter to Timothy asserts the profit of religion is not in material well-being but in a contented spirit. This is expressed in 6:6: "There is great gain in godliness combined with contentment." "Godliness" refers to the faith and practice of the Christian life while "contentment," a word often used in another way by the Greek philosophers, here means a self-

sufficiency arising from confidence in God and the inner resources that are sustained through faith.

Notice the apparently proverbial statements in verses 6:7 and 6:10: "... We brought nothing into the world, so that we can take nothing out of it" and "For the love of money is a root of all kinds of evil ..." Are these phrases so familiar they have lost their meaning?

The issue of how to live faithfully is ever before us. In North America, Christians are now "exiles in our culture" (Brueggemann). The prophet Jeremiah (see chapter 32) calls us neither to give up (assimilation) nor to give in (despair) but to invest in the promises of a new day. Though that new day cannot be seen, it is sure.

I Timothy and Jeremiah remind us we are to be a people of deep and persistent hope. We are to live as caring critics of our culture. What sustains us is a Love that was and is and is to be. How does this make life different for you? **B**

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.



Opportunities for Ministry and Training in the Canadian Forces

- ☒ Clergy for full-time ministry in the regular force
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- ☒ Clergy and Seminarians for summer cadet camps
- ☒ Seminarians for the summer Chaplain training programme

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Pour de plus amples renseignements, appelez à frais virés le bureau de l'aumônier général au (613) 992-1419.

CANADIAN FORCES



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National Défense
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My dear editor:

A few years ago, our presbytery underwent one of those therapeutic convulsions recommended by efficiency experts: we decided to launch an intensive study of ourselves with a view to streamlining the business and inflating the fellowship of our court.

This is an old temptation that enjoys recurring popularity because most of those to pew and pulpit born can be neatly divided according to type, best

sale of life who cannot rest if a jot be jumbled or a tittle untitled. Their Jesus spent a lot of time stroking his beard thoughtfully and playing solitaire with parables. (He would have made a first-rate clerk, too.)

Concessions were made to both the all-encompassing and the adamant or, to switch from hymnody to pop music past, to the "All you need is love" crowd and the "We will, we will ROCK you!" bunch. Specified meetings of the court were to be devoted

Between / Young Parents and Singles and Swinging Teens."

As soon as our guitar/accordion duo brought out their instruments for a round of cheerful choruses, the swinging teens disappeared. They surfaced on the lake — in canoes — providing musical counterpoint with a round of "My paddle's clean and bright / Flashing with silver / That's odd because the water here / Is the colour of liver." The usual tension between parents who refused to quench the divine spark of individuality within their children and those who opted for a more socially compatible glow threatened the desired harmony until tribal boundaries were drawn.

Some of the clergy present under a sense of duty, distinguished by their black socks and sandals and the devil-may-care removal of the plastic insert from their clerical shirts, took the opportunity to talk shop, chiefly along the lines of "How profitably I spent my summer vacation." Joyless John McWhirter had prepared a series of seven sermons using a commentary on Obadiah he received as a "free gift" for an order of two gross of "praying hands" lapel pins. He had launched into a sermon-by-sermon account of his voyage of discovery but fell silent after sitting on a toasted marshmallow he *knew* wasn't on the picnic bench a minute ago.

The day's togetherness came to a close with the words of benediction, "We ought to do this more often," to which some said "Amen" and others mumbled various semi-audible responses.

Presbytery will continue to examine itself to see how well it adheres to the "Performed and Always Performing" test. (That is how it goes, isn't it?) In the meanwhile, there is room for all aboard our worthy little craft — though, maybe, not on the same deck.

Yours for those who repair the leaks and try to keep the galleys clean,

Peter Plymley II

Plymley recounts his presbytery's end-of-summer celebration and love feast (picnic) at Camp Wannabegone

"End-of-Summer Celebration and Love Feast" (picnic) held on the grounds of Camp Wannabegone in what serves our synod as our lake district.

The date had been set sufficiently ahead of time to give fair warning. Some of the clergy were sure they would have a funeral that weekend. But, as it turned out, the weather was fine and the spirit of Christian tolerance ran high, so the attendance was better than expected.

It was, for most, the first time they had encountered the children of their colleagues (those young enough to have their families yet ensconced within the maternal/fraternal bosom), and it was quite a shock. Some stern paradigms of virtue, decency and order had offspring who defied both heritage and environment as determinative factors in shaping character. For a while, it looked like a mistake to have billed the event as "A Festival for Seniors and Toddlers and In-

represented by metaphors drawn from our hymnody. Some long for the conduct of church business in an atmosphere akin to "the Lamb's great bridal feast of bliss and love" and others prefer to "Fight the good fight with all [their] might."

At the first sign of nay-saying, a difference of opinion, or — heaven forfend — conflict, the former tend to go all quivery, gaze at the proceedings with the sad eyes of the disappointed harbinger of peace and "affirm" both sides. It's hard to affirm and accept mutually exclusive positions, but how they try! Their Jesus smiled a lot, but never shouted. And he came to seek and to save the sincere.

The latter rise to "points of order" and to portents of doom for the presbytery and the Christian world (sometimes, it seems, one and the same). Their response can take on aspects of an illustration for *Foxe's Book of Martyrs* as they face down heresy, ignorance and impiety. Once again, they generously pour out the strong grape juice from their reservoirs of knowledge, sprinkling their credo with the thoughts of theologians from St. Augustine to Leonard Nimoy (bibliography provided). Either that, or they are the tidiers in the great rummage

The Real Mister Rogers

by Eva Stimson

Anyone with kids and a television set knows Fred Rogers. Three generations of children have grown up with "Mister Rogers" — the friendly, sweater-and-sneakers-clad grown-up who talks frankly about feelings and invites them to be part of his TV "neighbourhood." What is less

widely known is that Fred Rogers is a Presbyterian minister, ordained in 1962 by Pittsburgh Presbytery.

Early on a Monday afternoon, North America's best-loved neighbour is catching up on stacks of correspondence in his office in downtown Pittsburgh, Pennsylvania, following a quick trip to Toronto. Before a scheduled interview, he squeezes in time for some yoghurt.

NEIGHBORHOOD TROLLEY



Saihou Njie, a guest on *Mister Rogers' Neighborhood*, with Fred Rogers.

Then he appears, smiling and relaxed, to ask, "What do you want to talk about?" For the next hour, his comments emerge thoughtfully, deliberately, graciously — like on TV.

It is not hard to imagine this man giving up his lunch break for eight years to take Bible and theology courses. "It's fairly unorthodox to go to seminary on your lunch-hour," he says. "Which is what I literally did."

That was back in the 1950s. Rogers had begun working for WQED in Pittsburgh, the nation's first community-supported public television station. He had planned to go to seminary right after college — in fact, had already been accepted — but got side-tracked by a call to work in television. A few years later, seminary became a way of undergirding

this call — to minister to children and their families through the media.

"I never in a million years thought I'd be on TV — that this would be part of what I was supposed to do," Rogers says with bemusement, sitting on a couch surrounded by papers, cassette tapes and stuffed animals. His tiny office has no desk or computer. He writes his TV scripts longhand on yellow legal pads.

His shelves and walls are full of mementoes — from 69 years of living and 47 years of working in television. One of these, a framed sign, reads, "Freddy, I like you just the way you are." The words are from Rogers' grandfather, Fred Brooks McFeely. They are an accurate summation of the message Rogers tries to communicate to children through his TV program, *Mister Rogers' Neighborhood*.

Rogers grew up in the western Pennsylvania town of Latrobe where he attended Latrobe Presbyterian Church with his family. He was an only child until age 11 when his parents adopted a baby girl. "Being an only child, he played by himself a lot and made up activities," says Hedda Sharapan, an associate producer who has worked with Rogers for close to three decades. "There was always that play element that was cherished in his childhood. That's what's so marvellous about Fred's work. You can feel the creativity."

When he was a senior majoring in music composition at Rollins College in Winter Park, Florida, Rogers had his first encounter with television. He describes his reaction in the introduction to his book *You Are Special*: "I was appalled by what were labelled 'children's programs' — pies in faces and slapstick! That's when I decided to go into this field. Children deserve better. Children need better."

So instead of going directly to seminary after graduating in 1951, he used his degree in music to get a job in television. NBC in New York City hired him to work as floor manager for its network music programs — *The Voice of Firestone*, *The Kate Smith Hour*, *NBC Opera Theatre*. A year later, he married Joanne Byrd, a pianist and also a Rollins graduate.

In 1953, Rogers was invited by WQED in Pittsburgh to co-produce a daily program called *The Children's Corner* and hosted by Josie Carey. He never appeared on screen but worked behind the scenes as the program's organist and puppeteer. The experience convinced Rogers he had a future in children's television. "I realized that's where my talents were," he says. He began taking classes at Pittsburgh Theological Seminary and graduate courses in child development "to deepen what I could bring to television."

In the early 1960s, Rogers recalls, national media staff in the United Presbyterian Church in the United States began talking to him about developing a children's TV program as an outreach for the denomination. But priorities shifted and money for the project evaporated. Did the church miss a big opportunity?

"It's hard to say," comments Gregg Hartung, executive director of Presbyterian Media Mission and a personal friend of Rogers. "I'm not sure a ministry like Fred's could be done within an institution." If a church/Rogers partnership had come to fruition, the PCUSA might be known today as a trailblazer in TV evangelism. On the other hand, the constraints of working within a church bureaucracy might have had a stifling effect on Rogers' creativity. Or his programming might have been buried in a "religious ghetto," reaching only a fraction of the people whose lives have been affected by watching *Mister Rogers' Neighborhood*.

As it turns out, Rogers' principal tie to the Presbyterian Church is his unusual ordination to the ministry. In 1962, Pitts-

gram and other resources for children and families. "We make three weeks' worth of new shows a year," Sharapan says. Rogers also writes the words and music for songs featured in the series.

Each program begins and ends in the living room of Rogers' "television house." It then moves from a visit with someone who does interesting work in a real neighbourhood — factory, school, grocery store, etc. — to a segment in the puppet kingdom known as the "Neighborhood of Make-Believe." Reflecting the personality of its creator, the show moves along slowly and deliberately — in stark contrast to the quick-cut, MTV-style of other TV fare for children. Producers of *Mister Rogers' Neighborhood* say its leisurely pace best accommodates the

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no later than

September 30, 1998.

I was appalled by what were labelled
'children's programs' — pies in faces and slapstick!
That's when I decided to go into this field.
Children deserve better. Children need better."

burgh Presbytery ordained him with a charge to continue his work with children and families through the media. He has never served in the traditional role of pastor; but, through television, he brings his simple message of affirmation and acceptance to a "congregation" of millions.

"I've seen it happen so often — what I present in faith somehow nourishes the viewer," Rogers says. Before taping a TV show, he always prays: "Let some word that is said be yours." He firmly believes in "holy ground," which he describes as "the space between the person who is offering his or her best and how the Holy Spirit can translate that to help another person in need."

First broadcast in 1968, *Mister Rogers' Neighborhood* celebrated its 30th anniversary in February and is the longest-running program on public television. Rogers writes all the scripts himself, discussing and refining them with six staff members at Family Communications Inc. which produces the TV pro-

gram and other resources for children and families. "We make three weeks' worth of new shows a year," Sharapan says. Rogers also writes the words and music for songs featured in the series.

Each program begins and ends in the living room of Rogers' "television house." It then moves from a visit with someone who does interesting work in a real neighbourhood — factory, school, grocery store, etc. — to a segment in the puppet kingdom known as the "Neighborhood of Make-Believe." Reflecting the personality of its creator, the show moves along slowly and deliberately — in stark contrast to the quick-cut, MTV-style of other TV fare for children. Producers of *Mister Rogers' Neighborhood* say its leisurely pace best accommodates the learning abilities of young children and teaches them patience and self-control.

Feelings — anger, fear, sadness, love, satisfaction — are the centrepiece of the program. While other children's shows focus on building cognitive ability, Rogers tries to encourage children's healthy emotional development. Hartung remembers an instance when Rogers talked on TV about his pet dog dying. Later, a young woman whose husband had died recently contacted Rogers to thank him for the show. She said her daughters had not been able to talk about their father's death until hearing Rogers' frank discussion about grief.

"Because Fred was willing to engage in a conversation about death, this family was able to open up and talk about their tragedy," Hartung observes. "I hear so many stories like that." Which only confirms his belief that Rogers has "a remarkable ministry."

On TV and in person, Rogers comes across as refreshingly genuine. His

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gracious "Mister Rogers" persona is not an act, says Hartung. "It's really, truly Fred." His affirmation of the goodness in people elicits powerful responses from adults as well as children.

In May 1997, the Daytime Emmy Awards honoured Rogers for lifetime achievement. His acceptance speech, as he recalls it, followed a dreary sequence of insults and off-colour jokes by other awards ceremony participants. In contrast, Rogers asked his audience to take 10 seconds to think of "people who helped you become who you are today." The roomful of TV stars and producers sat in silence for 10 seconds, some of them with tears streaming down their faces. Looking back on the incident, Rogers observes, "I think we don't realize how hungry people are for what is honest and real."

Rogers receives about 4,000 letters a year, many from children. All the letters are filed and catalogued in a Pittsburgh warehouse. Besides commenting on his TV program, the letter-writers ask for advice on everything from dealing with divorce to getting along with siblings. Rogers answers as many letters as he has time for and reads and signs replies to the others. "Viewers' input, reactions and letters are very important to him," says David Newell, director of public relations for Family Communications Inc. "He tries to make his responses as personal as possible."

Being a good listener is a vital part of ministry, especially ministry with children, Rogers believes. He cultivates his own listening skills by integrating silence into his life as a daily spiritual discipline. He says he has been profoundly influenced by the devotional writings of the late Roman Catholic priest Henri Nouwen, who was also a personal friend. "Silence is becoming more and more of a luxury," he remarks. "I'd encourage everyone to have more quiet time."

Rogers gets up at 5 a.m. for his quiet time — seven days a week. At 7:30, he goes to a local pool to swim laps. Apparently uninhibited by the presence of life-guards and other swimmers, he sings "Jubililate Deo," a round from the Taize community in France, before climbing into the pool. "I don't sing it very loud," he says.

When he's in town, Rogers worships at Sixth Presbyterian Church, a 300-member congregation in Pittsburgh. His wife, an ordained elder, sings in the choir and has chaired the church's music committee. Their two sons grew up in this church, attending confirmation classes and youth group there. Rogers has preached a few times, says Sixth Presbyterian's pastor, John S. McCall. "But he's got to be careful now because he's in such demand. I think one reason he likes this congregation is that we treat him like anyone else."

McCall describes Rogers as "consistently supportive." One Sunday morning last fall, for example, McCall slipped on the church steps and broke his arm. Rogers, who was at the church early for church school, called the minister's family and stopped by the hospital to check on him later. "In some ways, Fred has been a pastor to me," says McCall.

Nurturing children in the Christian faith is a challenge in today's world, Rogers acknowledges. "There are so many forces against it." He is still appalled by many of the things kids are exposed to in the media. Particularly annoying to him are situation comedies in which the lines spoken by child actors "are invariably smart-aleck remarks and put-downs."

Rogers bases his work with children on the maxim "Attitudes are caught, not taught." The best way to cultivate faith in children, he says, is to "share our own enthusiasm about what we believe."

The most important thing the church can offer children, he adds, is "a place where they know it's OK to be a child." This means stocking church school rooms with age-appropriate furniture and toys. It means allowing time in the worship service to "appreciate what children might have to give."

As Jesus welcomed children, so should the church, Rogers believes. In fact, he says, flashing one of his trademark smiles, "I think Jesus *delighted* in the presence of children." ■

Eva Stimson is editor of *Presbyterians Today*, published by the Presbyterian Church (U.S.A.), in which this article was first printed. It is reprinted in the *Record* with permission.



1998 Fall Programs at CRIEFF HILLS COMMUNITY

- September 13 - 18 **Elderhostel Week**
- When I consider the heavens... The Moon and the Stars (Astronomy)
 - Everyday Life in Pioneer Times
 - Walks on the Wild Side
- September 18 - 19 **Where Have all the Children & Youth Gone?**
... They're closer than you think
with Jane Marshall Eibner
- Sept. 29 - Oct. 1 **Bold Faith, Bold Prayer, Bold Witness**
A program for Presbyterian Pastoral & Diaconal Ministers
with Dr. William Klempa and Dr. Patricia Dutcher - Walls
- Sept. 27 - Oct. 2 Same program as above plus a retreat time added to the core program
- October 2 - 3 **A Bible Teachers' Consultation**
on "The Bible as a Whole" Study Course with Dr. John Miller of Waterloo
- October 5 - 8 **Seniors Autumn Retreat**
Theme: Prayer & Meditation with the Scottish & Irish Celts
- October 18 - 23 **Elderhostel Week**
- Shakespeare's Kings & English History
 - What's in a Face? Drawing Portraits
 - Nature Goes to Bed
- Oct. 30 - Nov. 1 **Women's Autumn Retreat**
with Ruth Rebecca Bauman
- November 6 - 8 **A Spirituality for Everyday Life**
for women & men interested in Christian living in the
other six days of work & activities
- November 22 **Christmas at Crieff Hills: A Family Celebration**
- December 11 - 13 **Junior High Joy Break**

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Hymn of the Month

by Judee A. Green

Fred Kaan began writing hymn texts more than 30 years ago to have hymns that fit with what he wanted to communicate in his worship services. Though English is his second language, his text is clear and contemporary. His hymns speak of the concerns of modern life: towns and cities, peace and war, hope and fear.

Kaan was born in Haarlem, The Netherlands, in 1929 and moved to England in 1952. In 1968, he moved to Switzerland to take the post of minister-secretary of the International Congregational Council. When the ICC integrated with the World Alliance of Reformed Churches, Kaan stayed on as executive secretary until 1978. He is now a retired minister of the United Reformed Church in England.

Eleven of Kaan's hymn texts are included in *The Book of Praise* (1997). Three of these hymns were also in *The Book of Praise* (1972). The lilting melody of "Put Peace Into Each Other's Hands" (#560) is an ancient Irish hymn tune, first published in the mid-1800s. It is named *St. Columba* for the sixth-century Celtic saint who, according to tradition, brought the gospel to Scotland.

The hymn text reminds us of our relationship with one another in the community of faith, of the command to love one another and of our commitment to work for peace. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*. The hymn text and tune are printed in the *Record* with permission.

Words: Fred Kaan (1929-)

Music: Ancient Irish hymn melody; harmony, Eric H. Thiman (1900-1975)

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Music: harmony, copyright © United Reformed Church in the UK/Oxford University Press

Put peace into each other's hands

ST. COLUMBA 8787

E♭ B♭/D A♭/C B♭sus4-3 A♭/C (B♭/D) E♭ /G B♭7 A♭/C Cm

1. Put peace in - to each oth - er's hands,
2. Put peace in - to each oth - er's hands
3. Put peace in - to each oth - er's hands
4. As at com - mun - ion, shape your hands,
5. Put Christ in - to each oth - er's hands,

E♭/B♭ A♭ E♭/G A♭ 3 E♭ sus4 - 3

and like a treas - ure hold it;
with lov - ing ex - pec - ta - tion;
like bread we break for shar - ing;
in - to a wait - ing cra - dle;
he is love's deep - est meas - ure;

B♭/D Cm /B♭ A♭ B♭/A♭ E♭/G Fm 7 G/F Cm/E♭ G7/D Cm

pro - tect it like a can - dle - flame;
be gen - tle in your words and ways
look peo - ple warm - ly in the eye:
the gift of Christ re - ceive, re - vere,
in love make peace, give peace a chance,

B♭6 (A♭) E♭/G A♭6 B♭sus4-3 B♭7 E♭ maj7 A♭/E♭ E♭

with ten - der - ness en - fold it.
in touch with God's cre - a - tion.
our life is meant for car - ing.
u - nit - ed round the ta - ble.
and share it like a treas - ure.



The Winds Of Change Are Blowing !

More and more Presbyterians are taking a different view than the official Church line on certain contemporary issues . Here's how they write to us about it :

-I find myself so deeply disappointed in our leadership. I keep praying that our Church will listen to what the Spirit is saying, and so gain new perspectives for applying the gospel message to this issue of gays and lesbians in the Church. MHG Toronto

-I'm saddened by the news of Darryl MacDonald. Please continue your efforts of joy and love. F.W .B.C.

*I am very concerned about some of the issues of our denomination that exclude people.
A.S. Scarborough*

*-Please continue to point out the theological and scientific weakness of our Church's official stance.
S.M. Ont.*

-As parents of a daughter who is lesbian, and as lifetime Presbyterians we were happy to find a group welcoming all minorities to the full life of the Church. N.M. Montreal

We have a number of well-loved friends who have found their sexuality to be unconventional over the years, ranging from an old flame in student days to a young niece. I think we owe them a better understanding, and perhaps we'll find some of it in A New Network. A.F. Cambridge

It is encouraging to hear that someone is interested in challenging the narrow-mindedness that has come to dominate our polity. Let me know if I can help. K.F. Ottawa.

Eighteen months ago a group of concerned Presbyterians felt constrained to do something about the legitimised exclusion of certain minority groups in the Church. A Board was formed and **A New Network (ANN) Within the Presbyterian Church In Canada** was born. Since then we have found hundreds of Presbyterian sympathisers all across Canada willing to pay \$20 annually to join up with others of like mind and opt for an *Inclusive Church*. More than two hundred and fifty signed a Petition to the recent General Assembly asking for further debate and study in a less volatile atmosphere to discern the leading of the Spirit with respect to the role of Gay and Lesbian Christians.

We are happy that the Church did vote to have a Committee explore issues directly related to sexual orientation. If you share similar concerns, please consider becoming a member of **ANN** and add your name to the many others we speak for, including Elders: teaching and ruling, lay people and former moderators. Our Newsletter offers you information, essays, news and comment which you would not normally see. For further information, or to join **ANN**, and to receive a complimentary copy of "What The Bible Really Says About Homosexuality" by Rev Dr Walter Wink, write:

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The World

by Ivor Williams

Of all the dozens of from-the-heart pleadings for assistance that come daily to the offices of World Vision Canada in Mississauga, Ontario, this one in a carefully hand-printed script seemed to demand immediate attention.

"Check it out," Gary Pluim told himself. The letter on his desk continued to nag at his conscience and, time after time in the next few days, came to the top of his things-to-do. As a senior consultant at World Vision Canada's headquarters, he is involved daily with dozens of similar requests; but there was a special urgency to this one.

Pluim contacted Terry Andrews, an American doctor working with World Vision in Sierra Leone. He asked her to check out the needs of two-year-old Glayph Higgins living in a refugee camp in Guinea, West Africa. Within a few days, the reply came back to Toronto: "He desperately needs help soon." Without the treatment available at Toronto's Hospital for Sick Children, she reported, he would soon be terribly handicapped or, perhaps, dead.

To the dozens of letters he sent out, Glayph's father, Hector, received only two replies — from World Vision Canada and from the Hospital for Sick Children. A co-operative partnership developed between the two organizations, bolstered by the people of Doon Presbyterian Church in Kitchener, Ontario, where Gary and Gezina Pluim attend, and by others who became involved.

When Glayph finally received permission to leave Guinea and enter Canada, the life-saving surgery was assured. Hector left his wife, Wiatta, and little daughter, Maysierra, in a refugee camp in Guinea.

Photo: Toronto Star/Russell

f Glayph and Hector

Hector Higgins was a minor government official and supporter of the ruling National Democratic Party in Liberia, East Africa, where English is a first language. Many residents are descendants of freed American slaves, transported back to their native land after the Civil War in the United States. (Hector's great-grandfather returned from servitude in Alabama.) They brought new skills in farming and carpentry with them, and many adopted the Anglo-Saxon names of their former owners.

A violent coup led by Charles Taylor in 1989 overthrew the ruling government, executed President Samuel Doe, and pursued government workers and their families. Hundreds of thousands of people were displaced and thousands died by execution or exposure and famine. Pregnant at the time, Wiatta was tortured and repeatedly raped.

"Lord, please save me," she prayed. After this prayer, she wrote in a journal that authenticates their experiences, "My fear vanished."

The family fled to Sierra Leone and, in the turmoil, became separated from their four children whom they have not seen since. Their survival appears unlikely. "Only God knows whether they are dead or alive," Wiatta wrote. "I'm more than sure God will make it clear one of these days."

They arrived in Sierra Leone as another "rebel" take-over was underway and, again, Liberian refugees were targeted. But the family settled in a refugee camp in Freetown, where they lived in relative peace from 1991 through 1995. During this time, their fifth child, little Maysierra, was born.

The family was forced to flee again when the rebel movement advanced. Again, they found temporary shelter.

**Doon Presbyterian Church,
Toronto's Hospital for Sick
Children and World Vision work
together to provide life-saving
surgery for a two-year-old
refugee in Guinea, West Africa**

Their son Glayph was born on October 24, 1995. But soon after his birth, a serious heart defect was diagnosed. During the next months, with Hector battling for the surgery which would save his little boy's life, the tenuous contact with World Vision Canada and Toronto's Hospital for Sick Children was established.

It was then that the most violent military coup occurred. Higgins was dragged from his house by former Liberian soldiers whose leader held an old grudge against him. They stripped him naked and, in his own yard, beat him severely. He managed to escape death through the intervention of an officer; but the soldiers attacked his home again, terrifying his little daughter.

As the family was no longer safe, the Red Cross assisted their escape to Sierra Leone, where the parents and two children settled in another refuge camp. It was there that Hector learned the Hospital for Sick Children had accepted Glayph for heart restoration (expenses paid through its Herbie Fund, a hospital foundation) and World Vision was willing to fund travel and other expenses.

For months since that dramatic letter arrived at his desk, Gary Pluim had worked desperately with other agencies

to bring little Glayph to Canada. He sought out the Hon. John Manley, minister of industry, in Ottawa, and a member of St. Timothy's Presbyterian Church there. Manley interceded with the Hon. Lucienne Robillard, minister of immigration, to try to speed up the documentation for the father and son to travel. Diplomats in Ottawa and in Sierra Leone and Guinea were contacted and pushed for the completion of all necessary documents for out-of-country surgery and travel. An airline pilot acted as a volunteer courier to ensure the required documents reached the right place and on time — a necessary task in a country where the public service is in shreds and where money is usually required to ensure even simple duties will be performed. Eight harrowing months passed from the time Hector's letter arrived in Canada until exit from the country was approved.

"We are so blessed," says Gary Pluim. "Why wouldn't we do everything we can for others. It is a privilege."

"We reached out to them," recalls Rev. Bill Hennessy, pastor of the historic Doon congregation. (Once a village chapel, Doon is the parent church of massive St. Andrew's in downtown Kitchener, to which Doon was annexed several years ago). In doing so, "some folks got a better sense of human faith."

In the four months Hector and Glayph stayed with Gary and Gezina Pluim, dozens of people, especially from the Doon congregation, supported the Kitchener couple in their hosting — which was not without its moments of testing. "Gary and I [both work outside the home] sometimes badly needed a bit of quiet time," recalls Gezina, but Hector had become fond of late afternoon television "with the volume turned up high." Sometimes, Hector's firmness with his



All God's children love cake: Glayph samples the icing while Hector cuts the cake and Gary and Gezina Pluim look on.

little son was also disturbing to his hosts. And some Canadian food displeased him. Food came to the Pluim home from friends in the area and from the Presbyterians of Doon. As Hector and Glayph had arrived in Toronto in their native garb, plenty of clothing more suitable for the Ontario winter soon arrived.

"We explained to the congregation that father and son needed prayer and friendship," Gezina recalls. "Any one of you can be a friend to Hector," she told them. And in a service at the Doon church, the Pluims became godparents to Glayph (whose native name is *Glypoinynuedeh*, translated "God's gift").

Many of the Doon members did become friends. A police officer invited Hector to spend a few hours with him as he patrolled in his cruiser. People took him on short outings. He went to the highest point on the CN Tower in Toronto and toured a furniture factory. Transportation to the hospital was provided. Others dropped in for an hour's conversation. Rotary clubs in Kitchener and Mississauga contributed funds to assist the family when reunited in Guinea. Gezina's appeal for friendship was amply supported.

Restored to health and cradled in his

father's arms, Glayph returned on Easter Sunday this year to a still uncertain life in Africa. The 185-member Doon congregation said a reluctant goodbye to father and son. They now have an "awakened appreciation of the needs and danger" facing their new friends in Africa, says Bill Hennessy. But the congregation has adopted a special foster-parent relationship with this little boy whom they came to know very well.

"We regretted they had to go back," adds Hennessy. But if the family seeks approval for immigration to Canada, "We will sponsor them in some way."

"You give us reason to know there are still good, God-fearing people in the world," Hector wrote to the Pluim family soon after his return. "God has given us hope to live, love, care and [we] appreciate him even more than ever through you."

The people of Doon, in particular, and many others sent more than good wishes with Glayph and his father when they tearfully returned to Guinea. There were also financial gifts that enabled Hector's family to move into a small home outside the refugee camp he had left. It is a distance from the town, however, and transportation is difficult. Wiatta has been arrested frequently over travel doc-

uments, and refugees are forced to empty their pockets for the armed soldiers who take everything from them.

In the new home, Glayph sleeps naked on the floor to try to escape the heat. His little body is "all marked up from mosquito bites." He cries a lot, his father writes, and wants to go back to Uncle Gary, Aunt Gezina and Chilly (the Pluims' pet).

Many houses in their city (Conakry) are being demolished by the present government, making accommodation and food expensive and difficult to locate for the thousands of refugees from the neighbouring countries of Sierra Leone and Liberia. Because of the distrust and hatred among the warring factions in the countries of the area, many Liberians are being arrested and harassed daily. Hector must be careful of his every move. Guinea is an Islamic, French-speaking state, adding to the many difficulties for refugees.

Hector recently visited the camp where he lived previously. He found many demands for assistance from the people he had known there — the expectation being that he might have become wealthy while away and was likely to receive continuing assistance. "I'm going back to the camp, but only God knows what I will have to face," he wrote to the Pluims.

The camp was like a ghost town, he wrote, but the visit was a "warm success." A mini-service was held in the open with "power" prayers. It was a joyful time, regardless of the hunger and sickness. "The situation is beyond madness. A little help would go a long way."

"We are trying to hang in," Hector added. "But if the harassment becomes unbearable, we may go to Kaka, Senegal, and wait there until things work out."

Through it all, Hector's faith has sustained him. Eight years after leaving his home in Liberia, his body and mind still bearing the marks of torture and hunger, and with a still uncertain destiny ahead, he wrote to the Pluims: "Go tell them there is hope. Thanks be to God."

"He is an example to all of us," says Gary Pluim, "of how to walk with the Lord" when the chips are down. **R**

Ivor Williams is a retired daily journalist, a member of Westmount Church in London, Ont., and a contributing editor of this magazine.

Leadership and Christian Vocation

by Eugene H. Peterson

Dear Gunnar,

So your pastor has discovered you are “leadership material” and is determined to get you “involved in ministry.” I would have thought you were quite adequately involved simply by entering the place of worship each Sunday and showing up in your laboratory each Monday. I knew this would happen eventually and should have warned you. It was probably your making those deacon-assigned visits to the sick and elderly each month that brought you to his notice. Too bad. And now he wants you to run the new building campaign. Should you do it? By no means.

Pastors are notorious for this kind of thing, but on no account should they be accommodated. I can see why your pastor would ask you to do this — there is a job to be done, and your position and standing in the community set you off as a desirable candidate. Besides, it would provide a showcase to the congregation for your new-found faith and zeal.

Do you know what I think you should do? I think you should take him out to lunch soon and say something like this: “Pastor, you know I have come back to the Christian way after a long absence. What you might not know is, shortly after my return and getting my bearings in this new life, I realized I have also been called into full-time Christian ministry. And I need your help.” (This is guaranteed to get his attention!)

“Two things in particular I need from you. First, I need your blessing on my ministry. I have been a research scientist all my working life and, to tell you the truth, never thought for a minute it was ministry, let alone Christian. But now I do. Actually, it was in the middle of a sermon you preached that the lights turned on for me. Your text was Jesus and the Gadarene demoniac. You pointed out that, after the Gadarene was healed, he naturally wanted to join up with Jesus and his disciples in their ministry. But Jesus wouldn’t let him. He said, ‘Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you’ (Mark 5:19).

“In the immediate context of my life, ‘family’ translated into my daily work. And so I did it. Nothing I have done as a Chris-

tian has seemed more clearly an act of obedience. But even though clear, it is not easy, for none of my associates at work nor my new Christian friends understand it as ministry. I’m beginning to feel very isolated, even beleaguered. That’s why I need your blessing — your blessing and your prayers validating and strengthening me in my full-time Christian ministry.

“The second thing I need is your protection. This is demanding work and requires much concentration and energy. The longer I am in this church, the more I feel that people here are distracting and diverting me from my ministry. If I lived out my Christian faith the way they think I should, I would end up simply putting in ‘secular’ hours at the laboratory and saving up my ‘Christian’ energies for evening meetings and weekend

“Go to your pastors and tell them to be your preachers and intercessors, period.... Tell them to quit interfering in your ministry and get on with their own”

church projects. If I am to keep at this Christian ministry of mine full-time, I need your help in protecting me from well-meaning interference from others. That’s why I can’t take this position you are asking me to fill and why I need your support and understanding in saying no.”

I’m sure you are going to say this more tactfully than I am writing it. I wish I could figure out a way to get the ear of all the laypeople — *God’s* people of North America — and tell them: Go to your pastors and tell them that you want them to be your preachers and intercessors, period. Then lock them in their studies or oratories. Tell them you want them to do their work, not yours. Get them out of your life. Tell them to quit interfering in your ministry and get on with their own. Their work is no more important than yours, nor is yours than theirs — they are equally important. Tell them you respect the integrity of their work and you want them to respect the integrity

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To register, or for more information, contact: Registrar, Presbyterian Pastors Conference, Crieff Hills Community, RR 2, Puslinch, ON N0B 2J0. Tel. (519) 824-7898, Fax (519) 824-7145, or E-mail Calvin Brown, Executive Director, Renewal Fellowship at cbrown@gophone.com.



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of yours. Tell them you need help to do your work, but the help you need is not to be told what to do or how to do it. Tell them you are tired of being condescended to, of being viewed as an adjunct to their ministry. Tell them you have been called to a ministry every bit as important and certainly as demanding as theirs. And you need help, all the help you can get. But the help you need is the word of God preached with imagination and conviction. Tell them you need to be prayed for with passion and faithfulness, and listened to without distraction or hurry.

My fantasy is to collect a million signatures and place them as a broadside in all the leading newspapers of North America. Will you sign it?

I'm on a bit of a soapbox, I know. But if Christian ministry is reduced to the work of pastors and the people who help them out evenings and weekends, there is not much integrity in praying "Thy Kingdom come," is there?

The peace of the Lord,

Eugene

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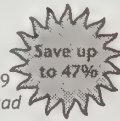
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Stewards by Design

by
Herb Gale

For two years, I have served on the Stewardship Advisory Committee for the Life and Mission Agency of The Presbyterian Church in Canada. Sounds dull, doesn't it? Another meeting to attend. Trips to and from Toronto through bumper-to-bumper traffic. In fact, the meetings are anything but dull. Annemarie Klassen, associate secretary for stewardship and education for mission, has gathered a group of highly creative people with a deep passion for stewardship. I leave each meeting feeling energized by the number of fresh ideas we have discussed.

A pilot project for Presbyterian congregations across Canada has caught our imaginations. It has the potential to transform congregations which participate in the project as well as having a leavening and transforming effect on the whole church.

The official name for the project is *Stewards by Design: A Stewardship Pilot Project*. Even the name is a bit of genius. On the one hand, it points to the fact that the project is intended to help each participating congregation *design* a stewardship program specifically tailored for the congregation's needs and resources. But the name also implies that human beings were *designed* by our Creator to be stewards (i.e., caretakers) of creation. As children of God, created in God's image, we are, by our very nature, "stewards by design."

In June, members of the design team held a conference call with Bob Lynn, a stewardship consultant who led a conference on "Money Matters in the Church" at Knox College in May 1996. We filled him in on our plans and sought his input about the planning process. Let's eavesdrop on that call. You will sense Lynn's thinking and insight into the planning for the *Stewards by Design* project.

In 1999, teams from 24 congregations will launch a three-year stewardship pilot project

...ows No Ending

God Who

Stewards



- any congregation may apply (applications in August PC-Pak or contact a member of the design team)
- 24 congregations will be selected (three from each of the eight synods)
- participants covenant to make stewardship a top priority for three years and to share their learning with other congregations
- four people from each of the participating congregations will attend a four-day training and equipping conference in Guelph, Ontario, April 23-26, 1999
- the design team will oversee, support and help congregations network with each other during the three-year project.

BANNERMAN: As you know, four people from each congregation will attend the conference. How do you see the congregational teams fitting into the overall dynamics and process of the conference?

LYNN: There needs to be time built into the conference for congregational teams to meet together for conversation and planning. I want participants to know this conference is only the beginning of a process that will take place over a longer period of time.

DENYER: Bob, we're planning on each congregation committing to a three-year process of stewardship education and development. The design team will remain in place for the entire three-year period to oversee the process and to provide ongoing support. We hope you will be able to stay on as the consultant for the follow-up period.

LYNN: Yes, I would be glad to do that. As I said earlier, I want people to see this as the beginning of a journey — an ongoing conversation that encourages people along the way, especially when they run up against problems. I want to be part of that ongoing conversation and would anticipate sharing whatever resources I have in the way of personal knowledge or pointing participants to additional literature and other materials that might be helpful. I hope to contribute to the process, but also to learn from others.

HERB GALE: Is there any preparation congregational teams need to do before they come to the conference?

LYNN: One thing every congregation should do is ask: "Why are we interested in participating in this project? What are the opportunities and issues facing us as a congregation?" Congregations may well be facing financial shortfalls; but, surely, there is more than only the need for more money motivating congregations to participate. There is one other question congregations should ask as they prepare for the conference: "Where do we want to be in five years?" In other words, "Where are we going and what do we want to accomplish as a congregation?"

DENYER: Those are good questions — questions, all too often, we never ask. Many congregations are in a survival mode mentality. My dream for the project is to help congregations move from a survival mentality to a thriving mentality so that they no longer dread the future but look forward to it.

ANNEMARIE KLASSEN: Bob, I was intrigued by a comment you made in a recent interview with The Alban Institute in which you said you haven't seen anything in the past 25 or 30 years that really encourages people in the act of giving. Would you comment on that?

LYNN: Yes. It's been a long time since we had a fresh reinterpretation of stewardship, especially in the area of the act of giving itself. Some excellent books have been written in recent years dealing with the *concept* of stewardship itself, but I don't know of any work exploring the meaning and nature of the actual act of giving which lies at the heart of stewardship.

GALE: I understand you have been working on a book that will be published later this year by The Alban Institute. Is your book going to look at the act of giving and how and why people become generous givers?

LYNN: Yes, I am working on a book called *Styles of Giving* in which I try to look at the ways people actually give. I identify four styles:

BOB LYNN: I'm delighted to talk with you. I am really excited about the *Stewards by Design* project you are planning. I hope you know how unique this is. I know of no other denomination in the United States or Canada doing anything like this.

JOHN BANNERMAN: I'm intrigued by your comments, Bob. What exactly do you find unique about the project?

LYNN: Well, first, you are focusing on where the action is: the local congregation. And you have designed the project so that it is not "top down." Rather, it provides the opportunity for congregations to design their own stewardship programs and to share what they learn with other congregations.

WES DENYER: How do you see your role at the conference we are planning for April 1999?

LYNN: You need to know I am more interested in engaging people in conversation than in regurgitating information for them; so don't expect long lectures. There will be content, of course, but it will grow out of the ongoing conversations we have with one another. There needs to be structure, but with lots of room for flexibility.

1. *Fair share giving.* It has a long history in the 19th and 20th centuries. Fair share givers ask: "What does justice require me to give? What is my fair share?" The language of fair share giving is frequently used in appeals such as the United Way.
 2. *Cause giving* or "*hope in action.*" Cause giving was a key motivational dynamic for giving to the missionary movement of the 19th century and to the evangelism of the world in this century. People who give to the work of such groups as World Vision are often responding to a particular cause or need to which they want to contribute and of which they want to be a part.
 3. *Tithing.* This is the most common and most popular style of giving both inside and outside the church. Such concepts as the "modern tithe" (e.g., five per cent to the church and five per cent to other charitable work) is a reworking of this style of giving.
 4. *Giving as a vocation.* Many people give because they see giving as an integral part of their vocation and an expression of their unique sense of call. It is an integral part of who they are and a natural outgrowth of their deepest values and commitments.
- None of these styles of giving is absolute, but I want people to ask "What is my style of giving?" and to become more intentional in the way they give.

In an article from the Spring '97 issue of The Alban Institute's *Inside Information*, Bob Lynn commented on the trend frequently talked about which indicates a decrease in financial support for denominations and congregations:

"Well, I'm troubled by the possibility of a trend — I'm not sure there's evidence yet to confirm this — but I worry about the likelihood of a decline in the number of disciplined givers. By disciplined givers, I mean people who follow a particular system. Their gifts to the church are not a matter of impulse or mood but are consistent and come in a steady flow over the stretch of years. The disciplined givers in the past have followed any number of different ways of giving but, one way or another, they have been a very important

minority in the life of the church. But, of course, that minority of disciplined givers is not going to reproduce itself miraculously generation after generation. We have to teach each other how to give, and it worries me that we have so few effective, new, fresh forms of teaching about disciplined giving.

"Most of our ideas about disciplined giving come from the late 19th century. There's been very little thought given to the topic of disciplined giving in the past 25 years. Take, for instance, that venerable word "stewardship." Stewardship has been used to describe all manner of different Christian concerns. But amidst all the popular new talk about stewardship, I don't see anything in the stewardship teachings of the past 25 or 30 years that brings distinctively new and powerful meanings to the act of giving; certainly nothing to compare to the creativity of an earlier time. And, therefore, one can wonder what the future of the church is going to look like. It isn't only that we

should be concerned about the gradual drift downward of the number of people and the parallel resources and income. Let's look 15 to 20 years ahead and ask in how many mainstream churches will there be a significant minority of disciplined givers. I think it's a very powerful issue and one we've not faced. So that would be my principal nominee for a worrisome trend."

We hope the *Stewards by Design* project will help congregations in our denomination face this issue and begin to reverse this "worrisome trend." We hope your congregation will consider applying to be a part of the *Stewards by Design* project. **R**

Herb Gale is minister of Westminster-St. Paul's Church, Guelph, Ont.

Wes Denyer, convener, minister at Unionville Church, Unionville, Ont.

John Bannerman, minister at Chalmers Church, London, Ont.

Herb Gale, minister at Westminster-St. Paul's Church, Guelph, Ont.

Annemarie Klassen, associate secretary, stewardship/education for mission, Life and Mission Agency, The Presbyterian Church in Canada

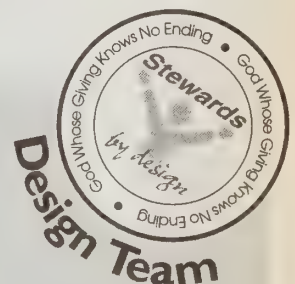
Joan Masterton, works at Environment Canada in the area of policy-making; elder at Unionville Church, Unionville, Ont.

Shane Mayes, fuel-business owner; member of St. Andrew's Church, Barrie, Ont.

Dan Scott, minister at St. John's Church, Bradford, Ont.

Harry Waite, mission superintendent, Synod of Toronto and Kingston

Bob Lynn, an independent teacher and stewardship facilitator who has worked as a Presbyterian minister in the United States, a seminary professor and dean, and a senior executive with the Lilly Endowment.



Faces of Faith



Maria Papp was born in a small village in Hungary where everyone knew everyone. Because of unfortunate family situations, she was raised by her grandparents who gave her "enough love and faith for a lifetime." After working as a journalist in Hungary, Maria, her husband and their three children came to Canada

in 1986. Not knowing a word of English, she found the adjustment difficult. It was a time of spiritual struggle — a process of coming to peace with God and answering the call to minister to her people here. After graduating in 1994 from Knox College, Toronto, with an M.Div. degree, she was called to Welland Hungarian Presbyterian Church in Ontario. She loves her ministry there and, when she has some free time, enjoys reading, memorizing stories, gardening, and cooking (sometimes for the entire congregation).

What is your earliest memory of church life?

Huddled between my grandmother and one of her sisters in our family pew (the fourth pew from the back on the right side) and pretending to take Communion. I was about four years old.

What is your favourite biblical book, and why?

Paul's letters — all of them. Paul was such a straightforward follower of Christ, with so much energy, wisdom and enthusiasm; yet, he was completely human.

What book (outside of the Bible) has most influenced you?

Howard Fast's *The Immigrants*. It talks about the liaisons, struggles, frustrations and dreams of immigrants, many of whom reached their full potential.

Where do you find inspiration to sustain your faith?

From the people with whom I minister

What is your favourite hymn?

"Nearer, My God, to Thee"

What musical piece has most inspired you?

Vivaldi's *The Four Seasons* (Spring)

Who has played a major role in your faith journey?

My grandmother, and the minister of the little village in Hungary where I grew up

If you could invite anyone (past or present) to a dinner party, who would you invite?

It would be a big party, because I would invite all the people I have come to know and I would tell them I love them.

What is your biggest regret?

Not following my heart at all times

What has been your greatest joy in life?

Raising my three wonderful children

What do you find most irritating about The Presbyterian Church in Canada?

Not giving sufficient attention to the racial/ethnic issues

What one change in the church would make it substantially better?

To give more power to the ministers to govern the church

If you could live a second time, who would you like to be?

Just me, but better

Write your own epitaph.

Grateful for all God has given her

What would you like to see happening in your congregation?

I would like to see more people coming to church regularly and taking Christianity and their Christian duties seriously.

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YOU ARE INVITED to a Retirement Reception to honour Rev. James and Mrs. Margaret Weir at Knox Church, 461 Elizabeth Street, Burlington, Ontario, on Sunday, September 20, following the 10:30 Worship Service until 3:30 p.m.

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More Than a Snowball's Chance

If someone had told me that living through nine days of a Canadian ice storm would be good preparation for my trip to a Caribbean island, my reply would have been: "Not a snowball's chance in ... Haiti." But, as it turned out, experiencing the ice storm that gripped eastern Ontario and Quebec this past winter did provide a small glimpse of the conditions my 14-year-old son, Mark, and I would find during a two-week trip to Haiti.

It was on our ninth day without electricity that our trip began. The temperature that night dropped to -26 C. We packed by candlelight. I was travelling to Haiti to attend the Urbanus Conference in Port-au-Prince. Mark and I also hoped to visit two Presbyterian mission projects in the region.

What we encountered when we arrived in Haiti was reminiscent of what we had left behind — only countless times worse. For the people of Haiti, the struggle to find their next meal is an everyday event, not something that happens when stoves and refrigerators stop working. At home in Montreal, I had been fascinated

by David Lefneski

Urbanus —
a French-speaking,
global partnership of
theological institutions,
mission societies
and denominations

by the sight of a military truck pulling up to the corner of my street during the ice storm, and of soldiers quickly providing what assistance they could. For the people of Haiti, the sight of a military uniform stirs still-fresh memories of torture and abuse. And while millions of Canadians found a way to cope without heat and electricity, Haitians must cope daily without structure, organization, a functioning government and even something as common as traffic lights.

At the core of our trip were three days of meetings held at Wall's Guest House, managed by Anne Wall, from Kitchener, Ontario. The house provided a wonderful taste of home. Another taste of home was the time we spent with Marie-Lou Johnston and Delaneau Augustin, two elders from my church, Église St-Luc, who were involved in mission projects in Haiti.

Of the 24 churches and mission agency partners of Urbanus, 11 representatives from Europe, Africa and North America were present. Our discussions furthered our goals as a global partnership in which theological institutions, mission societies and denominations in

Visiting "Alas de Igualdad," the PWS&D-sponsored project in the Dominican Republic — (left to right) Osé Antonio, founding member; Mark Lefneski, son of Rev. David Lefneski of Église St-Luc; Nesley Julian, president of project; Bernadette Valery, lay missionary to Haiti from Église St-Luc.

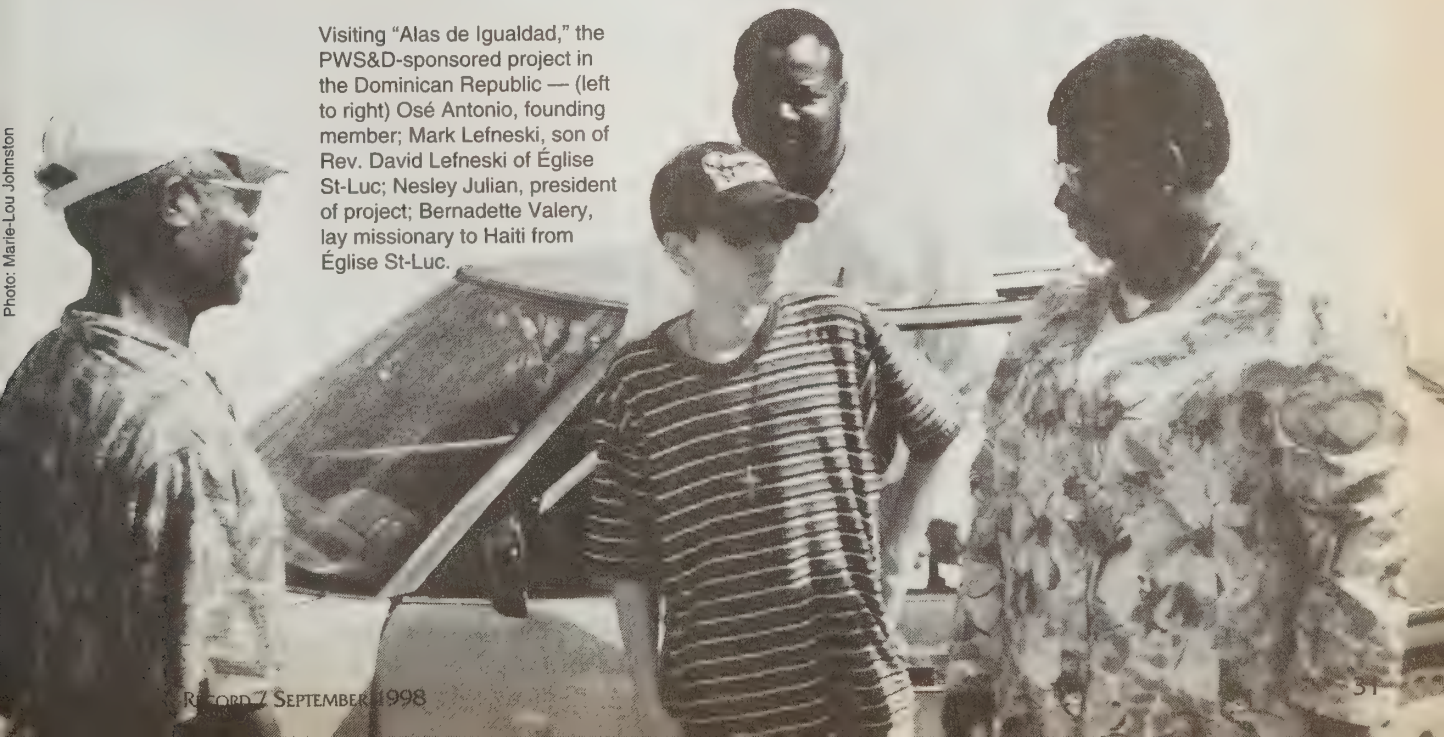


Photo: Marie-Lou Johnston

the French-speaking world are putting resources together to train urban practitioners in holistic ministry. Franco-Presbyterian ministry in Canada benefits from the Presbytery of Montreal's involvement with Urbanus. It breaks down the walls of our double minority status as a Protestant minority in Quebec and a Francophone minority in the Presbyterian Church.

During the conference, a number of important decisions were made. The three most active regions of Urbanus — The Ivory Coast, Europe and Quebec — will develop their own continental strategies and be responsible for fostering three new regions of Haiti, Central Africa and West Africa by the year 2000. Other business included preparations for a pilot project in Paris and the compilation of a 150-page resource syllabus.

A particular blessing of our trip was a visit to our own congregational initiative, Compassion du Bon Berger, a community centre in Vieux-Bourg d'Aquin in the south of Haiti. The centre was begun by

Bernadette Valery of Église St-Luc. She saw the need of children in her town of birth and decided to make a difference. With seed money from St-Luc, Presbyterian World Service and Development (PWS&D) and the ecumenical women's World Day of Prayer, she feeds 86 children and youth what is, for most, their only meal of the day at noon so they can participate in school. A small school welcomes those who would never have had the opportunity to attend elsewhere.

Another project we visited was Alas de Igualdad (Equal Wings) in the Dominican Republic. This ecumenical work arose in support of Haitian sugarcane workers, many of whom are second- or third-generation Haitians born in the Dominican Republic, who are denied basic human rights because of their origin. PWS&D stands with over 2,300 workers and their families throughout 32 villages and encourages innovative programs and locally rooted ministry.

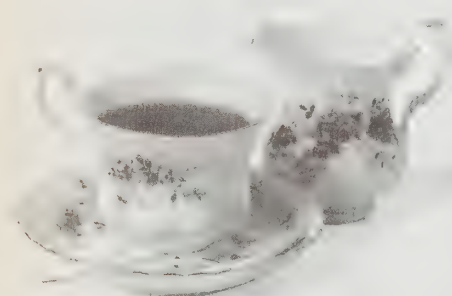
Weeks later, back in Montreal, I helped Mark arrange slides for a presen-

tation for his history class at high school. As we sorted through all the pictures, he mentioned there was a new student group at his school: SAD (Students Against Poverty). The group hopes to raise awareness and money for Third World projects.

I'm glad my son came with me to Haiti and that some of our elders saw firsthand the possibilities of work for God. Maybe, the impact will be ongoing. I know, I sure couldn't hear complaints about the ice storm in the same way on our return.

I have been changed by many who opened their lives to me at the Urbanus conference. There are life-impacting moments etched in my memory. I am grateful for the generous support of the Experimental Fund, Canada Ministries and the Presbytery of Montreal, whose support made my trip to Haiti and these experiences possible. **R**

David Lefneski is an ordained missionary and pastor of Église St-Luc, Montreal.



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PCC News

Godspeed: St. Andrew's, Lachine, votes to leave Church

In the wake of directives from the 124th General Assembly concerning St. Andrew's Church, Lachine, Quebec, the Presbytery of Montreal met on June 16 and reached the following decisions: 1) that the presbytery appoint a minister to moderate a congregational meeting of St. Andrew's, accompanied by a layperson; 2) that the moderator and clerk of presbytery be instructed to form a committee to deal with questions arising from the decision of St. Andrew's and to report to presbytery at its meeting on September 15.

A congregational meeting was then called for June 28. The congregation, given the option of remaining within The

Presbyterian Church in Canada in accordance with its present polity or leaving the denomination, decided to hold a vote. They chose to leave.

The presbytery committee appointed by the moderator and clerk met the afternoon of July 22, followed by an evening meeting with representatives from St. Andrew's. The two groups will continue to meet as necessary in preparation for a report to presbytery on September 15. The presbytery will also consider a proposal for a conflict management program at that time.

The congregation of St. Andrew's continues to worship in and have full use of the church building.

Record receives three Canadian Church Press awards

Exciting and attractive cover, lively contents, constructive use of illustration, improving month by month." Do those words remind you of anything? They should. Those were the words used by the judges at the 1998 Canadian Church Press Awards in presenting an Honourable Mention for General Excellence to the *Presbyterian Record*.

The *Record* also received an Honourable Mention in the narrative category for the article "Just Do It" by Rick Fee (February 1997) and another Honourable Mention for black-and-white photo spread for the same article (photos by Rick Fee and design by Tim Fallor).

This book gets around!

Rev. John Congram, Moderator of the 123rd General Assembly, is pictured presenting a copy of the new *Book of Praise* to elder chiefs N. U. Akpan and Margaret Akpan of the Presbyterian Church of Nigeria during their recent visit to the church offices.



Presbyterian makes splash in Aquatic Hall of Fame



New Ontario Aquatic Hall of Fame member Heather Seaman celebrates with her daughter Hannah.

Heather Seaman, a member of Trinity Church, Kanata, Ontario, was inducted into the Ontario Aquatic Hall of Fame at a ceremony held May 2 in Toronto. As its starting goalie, Heather led the Canadian women's water polo team to an upset victory at the world championships in 1981. Considered to be one of the finest goalies in women's water polo, she was also a member of the national team in 1977, 1980 and 1982. She made a major contribution to the sport outside of the pool, especially in the area of women's development. She has coached, served as players representative and held administrative positions at both the provincial and national levels. From 1983-85, she was vice-president of the board of directors for Water Polo Canada, with the portfolio of National Women's Team Development.

Now retired and the mother of three children, Heather spends most of her time on dry land. "I don't like to get wet," she says. "I think it was too many years of training six days a week." She is married to Rev. Shaun Seaman, minister of Trinity Church.

Glenbrook

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NEWS

Frank Whilsmith recognized by Republic of Korea



Two silk bedspreads from the royal palace in Seoul were on display during the presentation of the diplomatic service medal to Frank Whilsmith, who is pictured holding one of them with In Young Jung Kim, president of the Toronto/Canadian Alumni Association of Ewha University, Korea.

Well-known Canadian Presbyterian Frank J. Whilsmith was presented with the Order of Diplomatic Service Merit Chang-Eui Medal by the Republic of Korea at a ceremony held in North York, Ontario, last year. Whilsmith was cited for his "distinguished service in promoting friendly relations in various fields of common interest between the Republic of Korea and Canada" and his "great contribution to strengthening co-operative ties between [the] two countries." The ceremony was conducted by the Hon. Dae Won Park, Consul General

for the Republic of Korea in Canada.

Frank Whilsmith has been active in the Presbyterian Church at all levels for more than 50 years. He has also been involved with many parachurch organizations, including the Christian Children's Fund of Canada, Dr. Graham's Homes, the Ewha International University Foundation in Korea, the Latin America Mission Canada and The Scott Mission, among others. During the 1970s and '80s, he was involved in more than 25 projects in Korea aimed at improving the life of its people.

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Sundays at the beach

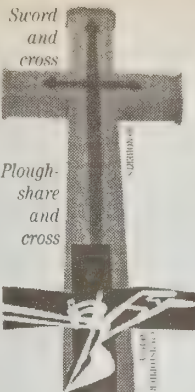
Presbyterians were given a new reason to look forward to Sundays at the beach when the Presbytery of Barrie formally constituted Wasaga Beach Community Presbyterian Church on April 26. Approximately 260 people attended the service and 55 charter members were recognized.

Among those taking part in the service were: Rev. Jim Kitson, moderator of presbytery; Rev. Harry Waite, mission superintendent for the Synod of Toronto and Kingston and guest speaker; Tim Raeburn-Gibson, who served as student minister during the summer; Rev. Wally Little of First Church, Collingwood, who serves as quarter-time pastor of Wasaga Community Church; and Marilyn Schneider, a charter member of the congregation. Music was provided by soloist Alison LeBeck, trumpeter Don Doner and pianist Jocelyne Salter.



Soloist Alison LeBeck lends her voice to the celebration of the constitution of Wasaga Beach Community Presbyterian Church.

The Wasaga Community Church was built in 1922 and moved to its current location in 1964. Last year, it was purchased by The Presbyterian Church in Canada, which received a generous "rebate" from the church's former board of managers to help with the work of converting the building to year-round use. With the help of volunteer labourers, approximately \$150,000 worth of renovations were accomplished for only \$60,000.



FROM RENUNCIATION TOWARDS FREEDOM

From "Just War" to love of enemy ...from sword to plowshare

Half-a-year of monthly prayer and action: from October 4, 1998 (feastday of St. Francis of Assisi) to April 2, 1999 (Good Friday), at the cross and sword war memorial, St. Paul's Anglican Church, 227 Bloor Street East, Toronto.

An urgent invitation to the leaders of all Toronto area mainline churches to lead us in taking down the sword from the cross, transforming it into a plowshare and returning it to the centre of the cross, as a public sign of the renunciation of the Just War doctrine – which perpetuates the globalization of greed and poverty and which stunts the radical freedom of Christ's call: "Love your enemy."

First gathering: Noon, Sunday, October 4, 1998

For information: Rev. Don Heap: 340-2688

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Other News

Church of Scotland takes a gamble on lottery funding

By a vote of 290 to 279, commissioners to this year's Church of Scotland General Assembly determined that agencies of the church should be allowed to seek National Lottery funding for certain types of activity and in certain, closely defined circumstances. This outcome came at the close of a two-hour debate which saw principle set against practicality.

The General Assembly of 1996 had decided the lottery was not a valid source of finances for the church and its agencies. Last year, the Assembly set up a special commission to reconsider its stance.

In presenting the commission's report, the convener, Colin Campbell, gave the Assembly grounds for relaxing its outright ban: "The current policy, if continued, would surely inhibit

the Church of Scotland's outreach in some areas."

The special commission had recommended that kirk sessions be allowed to apply for lottery funding, though only if no other source of funding were available. Three specific areas — community work and cultural activities, partnership ventures, and work in relation to buildings — were covered by the proposed legislation on lottery grant applications. No other activities, said the commission, should benefit from such funding.

The debate centred around this recommendation in light of the commission's reaffirmation of the church's "opposition to gambling in all its forms." Following the debate, 70 commissioners recorded their dissent from the Assembly's decision. (*Life and Work*)

Korean missionaries bow to Orthodox pressure

Under pressure from the local Russian Orthodox Church and the regional administration, a group of Korean Presbyterian missionaries cancelled a conference which was to take place in the town of Yuzhno-Sakhalinsk the week of June 8. The conference, which would have brought together more than 100 Presbyterian and other Protestant missionaries from around the former Soviet Union, was strongly decried by the local Orthodox bishop and members of the church, and backed by the regional government.

Unwilling to risk spoiling relations with the church and the administration, which have the power to make life difficult for Presbyterian congregations in the region, the missionaries called off the meeting.

The cancellation of the conference shows the impact of Russia's new law on religion, which has put into place complicated registration requirements for most Protestant and other minority faiths. It also illustrates the influence Orthodox bishops have on local governments in many regions of Russia. (*Moscow Times*)

Presbyterian congregation challenges Russian religion law

In the first significant legal challenge to Russia's controversial new law on religion, lawyers representing four Protestant congregations have submitted a complaint to Russia's Constitutional Court.

The long-awaited lawsuit, submitted in early June on behalf of one Presbyterian, one Lutheran and two Pentecostal congregations, takes issue primarily with a part of the law that denies religious groups in existence in Russia for less than 15 years the right to do such things as distributing literature or holding services in hospitals.

"We are going after the constitutionality of the law," said Vladimir Ryakhovsky, a lawyer with the Moscow-based Christian Legal Centre, who helped draft the complaint. "It is hard to say when the first hearing will be," he stated. "The most important thing right now is that we become one of the 500 cases they consider out of the 10,000 submitted every year."

If the complaint does make it as far as the Constitutional Court, Ryakhovsky said he is confident the court would undo the work of the State Duma.

Advocates of the law, which was signed by President Boris Yeltsin last September, say it is needed to thwart the spread of dangerous cults and sects, and it is comparable to religion laws in other European countries. (*Moscow Times*)

The Canadian Baptist and The Enterprise to be reborn as newsletters

After 144 years of publication, *The Canadian Baptist* will cease publication as a magazine by the end of this year, according to the Canadian Church Press. The name will live on, however, in a quarterly, free distribution, four-page newsletter.

The publisher, the Baptist Conven-

tion of Ontario and Quebec, also plans to redirect *The Canadian Baptist* resources into other communications channels, including a newsletter for clergy, resources for specific interest groups, and electronic communications. Editor Larry Matthews will be involved in the transition to a newsletter, but

Rev. Dale Soble will give overall direction.

The Enterprise, a publication of Canadian Baptist Ministries (CBM) for 25 years, published its final edition in July. CBM will double the size of its *InfoMission* newsletter, distributed free to Canadian Baptist churches.

News Scan

Phillip Lee receives honorary D. Litt. degree

Rev. Philip J. Lee, who retired last year after 28 years as minister of the Church of St. John and St. Stephen, Saint John, N.B., was presented with an honorary Doctor of Letters degree by the University of New Brunswick at its convocation ceremony held May 22. The university was not the first to recognize him. He also received an honorary Doctor of Divinity degree from The Presbyterian College, Montreal, in 1987, and an honorary Doctor of Laws degree from Saint Thomas University, Fredericton, in 1995.

But he still has a long way to go

Rev. Theodore Hesburgh, president emeritus of the University of Notre Dame, has regained the world record

for holding the most honorary degrees. Recently, he received his 138th. Father Hesburgh had held the Guinness record from 1982 to last December, when he was temporarily eclipsed by the King of Thailand.

Theology school for laity celebrates 35th anniversary

The Ottawa Lay School of Theology, Canada's oldest continuous school of theology run by and for the laity, is celebrating its 35th anniversary this year. The school, which is sponsored and supported by local Presbyterian, Anglican and United churches, will hold a special anniversary celebration on September 14.

Protestants elect first female bishop in Philippines

A hundred years after the arrival of Protestantism to the predominantly

Roman Catholic Philippines, a woman has been elected as a Protestant bishop. Ellen Primavera-Briones, 47, was consecrated as bishop in the United Church of Christ in the Philippines at its recent General Assembly,

Viagra helps Church of England investments rise

The Church of England stands to benefit by more than \$3.3 million US thanks to the world-wide success of the anti-impotence drug Viagra. The value of the church's shares in Viagra's manufacturers, Pfizer, has doubled as sales of Viagra have skyrocketed since the drug's launch in the United States earlier this year. Doctors in the United States are writing 100,000 prescriptions a week, and Pfizer's annual income from the drug is expected to reach \$1 billion by 2000. (ENI)

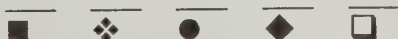
ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: **IN THE SOUTH**

- i $378 \div (6 \times 3) = \diamond$
 ii $(5/7 \text{ of } \diamond) - (1/3 \text{ of } \diamond) = \square$
 iii $(75 \% \text{ of } \square) \div (\diamond - 15) = \blacklozenge$
 iv $4/9 \text{ of } (\square + \blacklozenge) = \bullet$
 v $(\square \div \bullet) \times (\diamond - \blacklozenge - 15) = \blacksquare$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
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15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:



ArithmeCode answer from last issue: _KJV_ © 1998
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NATIONAL OFFICE STAFF POSITIONS

The Life and Mission Agency is seeking persons to fill the following five Associate Secretary positions in the national office:

- Education for Discipleship — Stewardship and Education for Mission
- Education for Discipleship — Worship and Evangelism
- Education for Discipleship — Education in the Faith and Ministry with Children and Youth
- Justice Ministries
- Resource Production and Communication

The starting date is January 1, 1999.

The deadline for receiving applications is **WEDNESDAY, SEPTEMBER 30, 1998.**

Applications should be submitted to:

The Rev. J. P. Ian Morrison
 General Secretary
 Life and Mission Agency
 50 Wynford Drive
 North York, ON M3C 1J7
 Tel. 416-441-1111, Ext. 257 or
 1-800-619-7301
 Fax 416-441-2825
 E-mail: imorriso@presbyterian.ca



1, 2, 3, 4, Who Are We For?

We've all had this experience: we walk into a room where someone else is watching sports on television, start watching the game and, even though we have no idea who is playing, end up cheering for one team rather than the other. And, for some bizarre reason, we feel happy if they win, and sad and angry if they lose.

I had this experience a lot during the recent World Cup soccer play-offs. Since Canada didn't make it to the World Cup, my decisions about which team to cheer for were about as arbitrary as it gets. I cheered for England and Scotland because that's where my relatives were from; France, because I speak French; and Croatia, because this is the first year that country was in the World Cup. I was against Mexico because it annoyed my Mexican friend, and against Brazil because they're too good.

It's the same with ice hockey. I cheer for the Montreal Canadiens because my dad does; he cheers for them because the rest of his family cheers for the Toronto Maple Leafs. I tend to cheer for Canadian teams but also like the Los Angeles Kings because they have a cool design on their shirts. Most of us, whether we admit it or not, support our teams for equally trivial reasons.

Seinfeld does a great skit about the way people support sports teams. When sports first started, we used to support the players we knew, our friends. But, now, players are strangers, paid big money to play for us, and don't even come from our city/province/country. We used to support the home town; but, now, franchises pick up

and move whenever they get a better offer. We used to support a team; but, now, players are traded with bewildering rapidity, and a team isn't the same from game to game, much less from year to year. In the end, Seinfeld says, we are cheering for the shirts — Go red shirts!

(See, my reason for cheering for L.A. isn't so ridiculous after all.)

Sometimes, I wonder if church denominations aren't a bit like cheering for a sports team. Humans seem to have the need to take sides, even when we walk into the middle of the game with no idea of what is going on. Do we cheer for the Presbyterian Church because of its doctrine, theology, beliefs ... or simply because it's our team?

When I attend another denomination's church service, I feel self-righteously justified in being Presbyterian. It is so obvious to me that what they do is wrong: Roman Catholics perform a lot of meaningless rituals and leave off the end of the Lord's Prayer; Anglicans uphold dreary formality and hymn-books that were printed in 1806; Pentecostals have sermons that are all emotion and little intellect; Baptists are embarrassingly flamboyant. Yet, I'm not sure all these differences amount to anything more than the colour of a shirt.

Surface appearance and underlying theology are intertwined, of course. The fact that the Maple Leafs wear blue has little to do with their playing strategy; but the fact that we tend to have reserved, relatively unemotional services has a lot to do with ours. Roman Catholic rituals, Anglican formality and Pentecostal emotion are indicative of un-

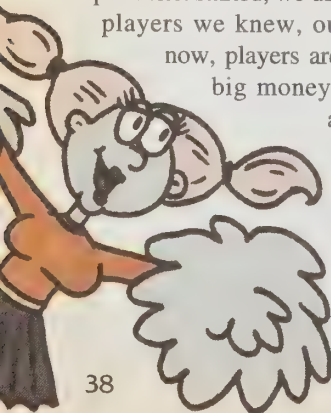
derlying doctrinal beliefs, and these are often different from Presbyterian beliefs.

But I'm not sure that is the level on which I respond to those differences. When I start getting edgy in an Anglican service, it's not because I'm having a deep theological conflict with the people around me, it's because I feel like someone cheering for blue shirts in a roomful of people cheering for red ones. I have more severe theological differences with some people in the Presbyterian Church than I do with some Anglicans, Roman Catholics, Baptists; yet, somehow, they

don't feel as severe because we're wearing the same shirt. We perform the same surface rituals, know when to say "Amen" (emphatically *not* in the middle of a sermon, but quietly muttered after a prayer), know when to stand and when to sit. We're on the same team.

When we go to other churches or attend inter-church gatherings, we need to ensure we're not simply responding at an emotional level to the unfamiliar, that we're not merely cheering for a team. The music we sing, the version of the Lord's Prayer we say, the decorations in a church, the formality of a service — all these are nothing more than team colours. Even within our own church, and especially between denominations, we need to stop bickering about the colour of a shirt and decide what the true theological differences are. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by E-mail at: kathleen.cawsey@lmh.ox.ac.uk.



YOU WERE ASKING?

Tony Plomp

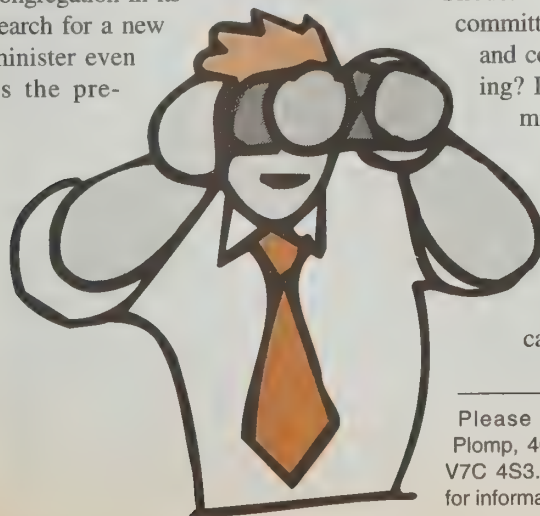


Searching for the Answer

I have always been under the impression that the appointment of a search committee to seek a new minister, duly called for that express purpose, was the basic right of a congregation but that the congregation could opt to shunt the job on to the session lock, stock and barrel. Under the almighty hand of our Rev. X, this duty was sashayed exclusively to the session without reference to the congregation.

When a pulpit becomes vacant, the presbytery appoints an interim moderator to chair the meetings of session and to provide general oversight of the congregation as well as to assist the congregation in its search for a new minister.

Sometimes, a minister will give notice that he or she requests to retire six months hence or there are some months between a minister receiving a call away from the congregation and his or her departure. In such cases, it has become the practice in recent years for presbyteries to appoint an interim moderator to assist the congregation in its search for a new minister even as the pre-



sent incumbent carries on his or her regular duties.

In such a situation, the duties of the interim moderator are strictly circumscribed. His or her only task is to help the session and congregation form a search committee. I may be "out to lunch" on this (I have been an interim moderator only once, and that was more than 30 years ago!), but it seems to me that the session can constitute itself as the search committee. In my opinion, however, the incumbent minister should not be part of that committee. Both the interim moderator and the search committee should have a completely free hand in preparing for the future. The incumbent minister might be consulted as the need arises, but he or she should be kept from unduly influencing the process. That seems to make good sense to me.

It also seems to make more sense for a separate search committee to be formed. The session has the right to appoint that committee under the leadership of the interim moderator, requesting representatives from the major organizations and groups in the congregation to become part of such a committee. Should the congregation appoint that committee through an officially called and constituted congregational meeting? I suppose it may, and to do so might well be advisable. We need more sense of "ownership" in congregational life these days. But it belongs to the interim moderator and session to set this process in motion and to see that it is carried through successfully. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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100th Anniversary Celebration

St. Andrew's Church

28 Gray St.

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Anniversary Dinner

Saturday, October 17, 1998

6 p.m.

at the Coldwater Community Centre

\$15 per person, \$8 children 6-12

preschoolers free

Program to follow

100th Anniversary Church Service

Sunday, October 18, 1998

11 a.m.

Guest Speaker — William Klempa
Moderator of the Presbyterian Church
Refreshments following service

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Who Do We Work For?

Andrew Foster

Jim was here the other night. He's a great electrician, and he's going to modernize the wiring in our house. I'm an engineer, and I realized some time ago I shouldn't try to do the kind of things Jim is good at. We're both elders in the Presbyterian Church. The other thing we have in common is we both know a lot about being out of work. At coffee time after Sunday services, we'd quietly ask, "How's it going then?" For many months, the answer would be: "Not so good. Not so good."

We're both proud of the different things we know how to do, and we love to do them. But the job market is brutal. And when you're in your 50s, in constantly changing industries, it can be devastating. Even when you're well-qualified for the vacancies you've found, it seems there's always someone younger and cheaper who will be offered the work first.

Our children work their way through university, and we try to support them; but, unlike us, they are growing up knowing they can't take the security of working parents for granted. Jim and I don't make a lot of fuss about this, and the congregation tries not to let us know how hard they pray for our families. I haven't been so much a pillar of the church lately as someone who has leaned heavily on the invisible pillars it provides for us.

When I graduated from university in 1972, there were few jobs for engineers. I felt lucky to find one in a defence company in the south of England. My first assignment was to redesign a proximity fuse for anti-personnel shells because the original manufacturer couldn't get it to work. We were given their colour brochure showing how many more people would be killed by these shells exploding one metre in the air instead of

on the ground. After a hard struggle through university, was this all I could do for humankind? When I remonstrated with my boss, he couldn't understand — my words didn't make sense to him. Eventually, I was transferred to another division.

I could tell many more anecdotes like this, but I soon found that once you are in the defence business, it is hard to get out, especially in a poor employment market where no one will allow you to retrain or allow the time to become familiar with a new field. I soon left that company and returned to Scotland for a job in the military side of the aerospace business. At least I was living in a place I loved.

After 20 years and several different countries, I was caught up in a major program the government couldn't afford. I became an unemployment statistic. One daughter was already in university and the other would be there soon. My wife, a professional librarian with three degrees, counted herself lucky to have part-time work. Our society has strange values. It was an interesting time.

After a very long time and a job-hunting file that looks like the *Domesday Book*, a few contracts started to appear from previous employers, until I was actually working for a whole year again. It could end at any time but, right now, it's good. But it is still defence work. I try and I pray to find work I shall some day feel proud to have done; but, so far, if there's a message reaching me at all, it is simply that I should do what I know how to do, and do it well. The one thing I try to keep in mind is a theme that recurs in the Iona worship services and songs:

worship and work shall be one. If I work well and pray that, in some way, God will be glorified by it, I am justified. I know the results of my work will give work to other people: this is surely worthwhile when the alternative is such hardship as has come within view of our

family more than once. If I do my work well, perhaps the ideas and machines I help to create will some day find peaceful uses.

But we are not creators. If I manage to design something, make something that has not been made before, is it

my mind or the mind of God that guides my hand? I don't think it is my mind. So I pray God will guide others to take my work and use it, knowingly or unknowingly, where it will meet his purposes for peace and for better lives for his people.

It's possible the divine sense of humour may be at work here, and God is getting his quota of working hours after all. The number of congregational and presbytery committees that think they need me continues to grow; so my life is not devoid of work for God's people.

As Jim was leaving the other night, he mentioned the union had called. There was work for a couple of weeks. But it was at a casino, a place where people and families can be cruelly injured by the government's profound and seemingly untreatable gambling addiction. I hope Jim can see his way through it, too. Do it well, Jim. Meanwhile, I'm sure God enjoys your fine baritone in the choir every Sunday as much as I do. **R**

Andrew Foster lives in Cambridge, Ont., where he attends Central Church, and is a member of the *Presbyterian Record* Committee.

Kids Need the Darndest Things

Who could find fault with a statement of purpose that reads: "A non-profit, volunteer group to provide joy and comfort to children in need around the world with toys, clothes and food"? Certainly, no one familiar with Missions for Kids, a group of ingenious women from the (Knox) Kintyre / (Knox) New Glasgow/ (St. John's) Rodney, Ontario, pastoral charge.

Since its formation in June 1992, Missions for Kids has been living up to that purpose. The group has sent boxes of clothes and soft toys to orphanages in Korea, Lithuania, Romania and Russia, and financial aid to orphans in Rwanda. That's not all. The women have also sent school supplies to Mozambique, contributed bed-kits to Sleeping Children Around the World, sponsored a child through World

Vision, and made donations to the Canadian Foodgrains Bank (\$4,500) and to an orphanage in Haiti.

Today, women from other churches in the community are joining Missions for Kids in a kind of non-profit cottage industry — crocheting scrubbers.

The group meets every other month for work-bees to cut material and prepare scrubbers for craft shows. The money raised from the sale of scrubbers, as well as from church suppers, concert

evenings, yard sales and quilt sales, is put to immediate use.

But careful planning is not the only secret to the group's success. The women of Missions for Kids have found prayer, Scripture and friendship equally important as they decide how they can best bring comfort to children, both locally and around the world. **R**

Bringing joy and comfort to children in need



A typical work-bee for Missions for Kids. Pictured (L to R) are: Eva Kirschner, Barb Dawson, Margaret McDougall, Marlene Manneke, Betty King, Marie Downie, Millie Brown, Twila McWilliam and Aleta McCallum.



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PEOPLE & PLACES

THE SAINTS WERE MARCHING IN at First Church, Penetanguishene, Ont., during a recent Southern Jazz Service. John Coull, an elder and former church school music teacher, organized the service and was joined by musicians from other nearby churches in performing a selection of jazz classics. A brief explanation from black history preceded each selection.



THE CONGREGATION OF Knox Church, Sooke, B.C., held a sod-turning ceremony on May 22 to mark the beginning of construction of an access ramp. Pictured, Rev. John Congram, Moderator of the 123rd General Assembly, prepares to shovel as Rev. Ron Baldson, clerk of session Bernice Murchison, Ladies Guild president Lorna Hutchins, WMS president Amy Chwojka and board of managers convener Bill Sheppard look on.



THE WOMEN OF First Church, Chatham, Ont., held their ninth annual ladies retreat at Crieff Hills Community, Puslinch, Ont., May 1-3. Among the 21 women who took part in the event were Louise Lewies, 90, and Jennifer Davidson, 20.



PICTURED, CHILDREN OF the Church of Saint David, Halifax, wait patiently while organist Larry MacLean and Rev. John Pace prepare to cut their joint birthday cake, May 3.



THE CHURCH SCHOOL OF West Shore Church, Victoria, presented a time capsule (to be opened in 10 years) to Rev. Glenn Ball, moderator of the Presbytery of Vancouver Island, at a service of constitution for the new congregation. Pictured (L to R) are: church school teachers Patsy Robertson and Bruce McCowan, Jesse McCowan, Andrew McCowan, Christa McCowan, Brianne Moore, Kimberly Wicks and Rev. Glenn Ball.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

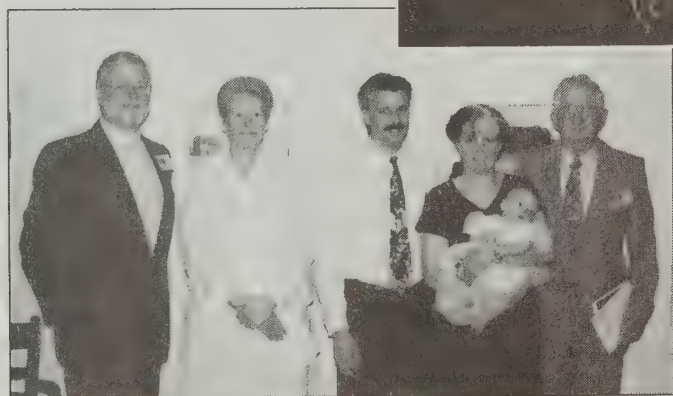
THE YOUTH GROUPS of Norval Church, Norval, and St. Andrew's Church, Gananoque, Ont., joined together in planting trees (several of which were the gifts of the Norval group) on May 23. The idea for the tree-planting stemmed from the January ice storm, during which Rev. John Giurin, minister of the Norval/Union charge, arranged for a van-load of supplies to be delivered to Rev. Doug Kendall and the congregation of St. Andrew's Church, Gananoque. The two friends came up with the tree project as a way of further involving their congregations. Pictured (clockwise from right) are: Rev. Doug Kendall, Jennie Pederson of St. Andrew's Church, Audrey Lookman of Norval Church and Rev. John Giurin. (Photo: *The Reporter*, Gananoque)



▲ A RECEPTION HONOURING Rev. Alan Ross on his retirement from the active ministry was held at St. John's Church, Milliken, Scarborough, Ont., recently. Alan and his wife, Joyce, were presented with a wallet and a cheque.



▲ IN CELEBRATION of his 25th year of ordination, the congregation of St. Giles Church, Sarnia, Ont., presented Rev. Terry Samuel with a hand-made stole. Pictured (L to R) are: Ed Leitch, clerk of session; Terry Samuel; and Jean Milne and Isabelle Ford, the creators of the stole.



A NEW PULPIT FALL was recently dedicated in memory of Dorothy Stevenson, a longtime member of Westmount Church, Edmonton, and president of the Catherine McQueen group from 1989-1998. The fall was designed and made by the group's current president, Mary Barr. Pictured (L to R) are: members Edna Thibaudeau, Mary Gray, Doris Tolmie, Leah Schwindt, Ethel Smith, Kay Glen, Isabel Wright and Mary Barr, and Rev. Raymond Glen.



▲ ON CHRISTIAN FAMILY SUNDAY, the congregation of Comox Valley Church, Courtenay, B.C., witnessed its first adult baptisms since its beginning as an extension charge in September 1994. Pictured with Rev. D'Arcy Lade are Marion Carmichael (second from left) and Bert Janes (far right), who were baptized along with Wilson Beebe, pictured with his mother and father, Kathleen and Greg. (Wilson's sister, Ellen, was the congregation's first infant baptism.)

A STAINED GLASS WINDOW depicting *St. Luke the Physician* was recently dedicated in memory of Aubrey O. Bonnell, a longtime member and elder of St. David's Church, St. John's. The window is the final in a series of 12 stained glass windows in the sanctuary. Pictured are: (back, L to R) Christopher Bonnell, Aubrey L. Bonnell, Minnie Bonnell and Rev. N. E. Ted Thompson; (front, L to R) Paul Bonnell, David Bonnell.



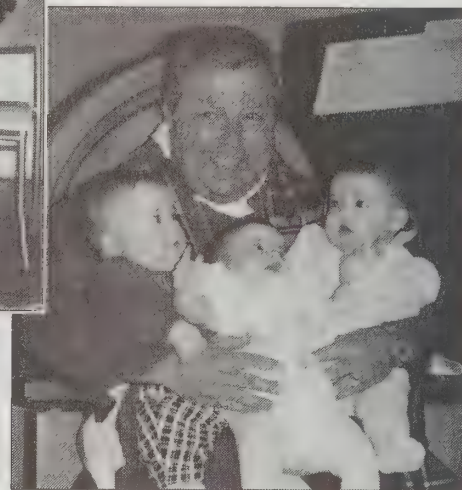
THE CONGREGATION OF Weston Church, Weston, Ont., honoured Gary and Mary Seagrave for their contribution to the life of the congregation on the occasion of Gary's retirement after 30 years as music director. They are pictured at an appreciation luncheon attended by current and former members, who presented them with gifts and a purse.



THE CROSSROADS YOUTH GROUP of First Church, Prince Rupert, B.C., held a one-day famine to increase awareness of issues such as hunger and injustice and to raise money for famine relief in North Korea. In addition to individual sponsors, the group also received support from several community organizations, raising a total of \$1,524.60. The money was sent to Presbyterian World Service and Development for relief work in North Korea.



REV. LLOYD MURDOCK of Knox Church, Baddeck, N.S., found himself with his arms full when he baptized triplets Christopher Gordon, Robin Ann and Allie Jean McLennan on Mother's Day. The triplets are the children of Greg and Ellen McLennan.



NEW ST. JAMES CHURCH, London, Ont., celebrated its 165th anniversary on May 3. Pictured, senior minister Rev. Leslie Files (left) presents a copy of the history of New St. James to guest speaker Rev. Zander Dunn, while associate minister Rev. Donald McInnis looks on. The congregation also celebrated 20 years of ministry with its senior minister and 10 years with its associate minister.

God in the Classroom by Lois Sweet
(McClelland & Stewart, 1997, \$29.99).
Reviewed by Bert Vancook.

Religious literacy is a needed goal for our society and a fair goal for our public and private schools. Sounds reasonable, doesn't it?

"Can't be done. Mustn't be done. It's too divisive, too upsetting to people." That was the response of a public school principal to a question about teaching religion in schools. That remark typifies the approach of most provincial departments of education and school boards.

Sweet's book isn't likely to change the mind of anyone who is absolutely for or completely against public funding for independent schools provided by religious groups. But if you are still searching for your own response, read this book before making a final decision. Sweet manages to be balanced and insightful as she puts the Canadian approach to religious schools in perspective.

Unlike Sweet, I am not convinced the present goal of the Canadian state is to produce citizens who are literate, enquiring and able to challenge critically the institutions around them. In fact, that may be why public schools and governments are afraid of religion. Sweet is right, though, when she says public schools are anything but neutral in their approach to the religious and spiritual issues of our time. It is also true that few public or private schools are models of tolerance toward any expressions of faith that are different.

When all is said and done, though, Sweet recognizes "Canada is at a point in its history when it simply can't afford to ignore the need to achieve peaceful integration of minority groups into a multi-religious, multicultural Canada." Good teaching about religion and faith, with minimum standards for teaching staff and curricula, can aid in answering this need. It is vital that children have the opportunity to learn how people find their identity and about the sources of

life's meaning for the people who live next door.

Bert Vancook is the minister of Summerside Church, Summerside, P.E.I.

Children

Resources for Ministry With Children and Youth

Recommended by Dorothy Henderson who has responsibility for Christian education and ministry with children and youth at national church offices.

God, Kids and Us by Janet Marshall Eibner and Susan Graham Walker
(United Church/Anglican, 1996, \$17.95).

A comprehensive, easy-to-use guide to help congregations plan excellent ministry with children. Includes chapters on church school, children in worship, children's spiritual needs, pastoral care of children.

Things to Make & Do for Advent & Christmas by Martha Bettis Gee
(Bridge Resources, 1997, \$18.95).

Things to Make & Do for Lent & Easter by Martha Bettis Gee (Bridge Resources, 1998, \$18.95).

Excellent, attractive books with practical, faith-encouraging activities.

Partners by Anne Saunders (The Presbyterian Church in Canada, 1998, \$5).

A learning/sharing experience for children and youth exploring mission partnership with children in Guatemala. The money raised with this project will be sent to Francisco College, a school in the centre of the city dump in Guatemala City. There is an accompanying video, *The School That Makes a Difference*.

Youth

Teaming Up by Ginny Ward (Westminster/John Knox, 1997, \$23.25).

An outstanding book to encourage youth as peer leaders in the church. Contains many ways adults can help teens develop specific leadership skills. Also contains program outlines.

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- ♦ participate in planning worship and introducing new music
- ♦ design and implement adult education programs
- ♦ encourage and coordinate small group development
- ♦ develop and maintain a ministry of greeting visitors
- ♦ coordinate our pastoral care
- ♦ participate in regular congregational visitation

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Monica Stewart, Chair, Hiring Committee, St. Andrew's, 130 Clergy Street East, Kingston, ON, K7K 3S3, (613) 546-6316, FAX (613) 546-8844, E-Mail - 'standrew@kos.net'

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REVIEWS

Program Designs: Presbyterian Youth Connection, edited by Rodger Nishioka (*Presbyterian Church U.S.A.*, 1996, \$25 per volume).

These excellent youth programs come in two volumes — for younger youth (Grades 6-8) and older youth (Grade 9 and up).

Live the Story: Short Simple Plays for Churches by Cheryl Perry (*Wood Lake Books*, 1997, \$19.95).

Contains 25 short dramas that may be used as play readings or prepared dramas.

Youth Spirit: Program Ideas for Youth Groups by Cheryl Perry (*Wood Lake Books*, 1997, \$24.95).

Quick-pick lessons for younger youth on a variety of everyday topics.

Videos About Ministry With Children and Youth

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Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301.



WELCOME

Trinity Presbyterian Church, Amherstview, Ont., welcomes new members on Easter Sunday. Back row (L to R): Rod Welch, Stacy Neilson, Susan Begg, Stephanie McNea, Kyla Runions, Christopher Runions, Robert Stock; front row: Pat Welch, Jennifer Neilson, Rev. Barry Van Dusen, Rhonda Fowler, Leanne Fowler, Evelyn Peters; not pictured: Lianna Begg.

DEATHS

BROWNLEE, KENNETH STEWART, lifelong member of Elphin Church, Elphin, Ont., suddenly May 2; father of Rev. Kathy Brownlee, St. Mark's, Malton, Ont.

COOPER, HELEN GLEN (CAMPBELL), 75, lifelong Presbyterian, and Life Member of the WMS (WD). Member, First, Winnipeg; St. Andrew's, Maple, Ont.; Thornhill Church, Thornhill, Ont.; most recently, Elmvalle Church, Elmvalle, Ont. Died suddenly May 29. Survived by her husband of 56 years, Rev. Dr. John (Jack) Cooper of Elmvalle; sons David of Toronto and Glenn of Pictou, N.S.; daughter Rachel of Cambridge, England.

FAULKNER, A.T. REGINALD, 90, longtime member and faithful elder of St. Andrew's, Stittsville, Ont., for over 50 years; clerk of session and member of many committees. Well done good and faithful servant of our Lord and Master.

FRANCKE, MAUDE OPAL (PARKS), 81, active and faithful member of Ferguson Presbyterian Church, Derby, N.B., died June 9.

HENDRY, HELEN, 89, longtime member, Bonar-Parkdale, Toronto, June 16.

LANE, JEAN (CLIFTON), 91, active member 50 years, Glenview, Toronto, May 5.

LINDSAY, IRMA, member, Knox, Welland, Ont., August.

MacFADYEN, JOHN, lifelong member, St. Andrew's Presbyterian Church, Bolsover, Ont., passed away June 12 at Soldiers Memorial Hospital, Orillia, Ont.

McEACHERN, ALICE, member of St. Andrew's Presbyterian Church, Toronto, April 29.

McINTOSH, ANNE ELIZABETH, in her 72nd year, at Belleville General Hospital, Belleville, Ont., on Sunday, May 10; daughter of the late Hugh and Elizabeth McIntosh, dear sister of Prudence McIntosh, sadly missed by relatives and friends. A memorial service was held in St. Peter's Presbyterian Church, Madoc, Ont., on Friday, May 15 at 2 p.m.

McKAY, HOMER, 75, lifetime member, long-term elder, South Nissouri Church, Friendly Corners, Ont.

McLENNAN, STEWART, 89, charter member; in 50 years of membership was elder, representative elder, clerk of session, Knox, Welland, Ont.; just prior to his death had attended the church's 50th anniversary banquet and read the psalm at the Sunday service, died April 22.

O'SULLIVAN, PEARL, 95, charter member, active in many facets of church life during 50 years of membership, Knox, Welland, Ont., died Feb. 3.

SAUVE, IRENE NELLIE, 82, longtime dedicated member of Melrose Park Church, Toronto; faithful member of the WA, WMS and Quilting Group, July 14; survived by her beloved husband Gilbert (Gibby).

SAWYER, DONALD, 63, former clerk of session, South Nissouri Church, Friendly Corners, Ont.

SMOLLETT, LEORA (MRS. GEORGE K.

STEELE), longtime faithful member and worker, Knox Church, New Carlisle, Que., died June 10, five days before her 102nd birthday; Life Member of the Women's Missionary Society, held many offices in both the WMS and Ladies Aid, was a Sunday school teacher and hostess for many church events.

Gentle Reminder: Beginning this month, all notices of pulpit vacancies, recognitions, ordinations and inductions will be charged as classified advertisements to presbyteries. (There will be no charge to congregations on the Every Home or Club 50 plans.) This change is necessitated by the unfortunate combination of increased production costs and decreased revenue. The *Record* regrets the change and frequently dreams of more subscribers.

INDUCTIONS AND RECOGNITIONS

Bryant, Rev. Lincoln G., senior minister, St. Andrew's, Kingston, Ont., May 18.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. John Cameron, RR 1, Merigomish, N.S. B0K 1G0.

Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Halifax, Church of St. David (effective Oct. 1). Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Miramichi, N.B., St. James. Rev. Mel Fawcett, 395 Murray Ave., Bathurst, N.B. E2A 1T4.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Saint John, N.B., St. Columba and St. Matthew pastoral charge. Rev. Douglas Blaikie, 35 Crown Ave., New Maryland, N.B. E3C 1E1.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

Synod of Quebec and Eastern Ontario

Almonte, Ont., Almonte Church; Kinburn, St. Andrew's. Rev. Thomas Hay, Box 1073, Almonte, Ont. K0A 1A0.

Arnprior, Ont., St. Andrew's. Rev. Hugh N. Jack, PO Box 384, Carleton Place, Ont. K7C 3P5.

Beauharnois, Que., St. Edward's; Valleyfield, Valleyfield Church (part-time). Rev. Kate Jordan, 50 Prince, Huntingdon, Que. J0S 1H0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Kars, Ont., St. Andrew's; Vernon, Osgoode. Rev. Gordon E. Williams, 6598 Windsong Ave., Orleans, Ont. K1C 6M9.

Melbourne, Que., St. Andrew's. Rev. Ross Davidson, 277 rue Marelle, Thetford Sud, Que. G6G 7C7.

Montreal, Chinese (minister for English ministry). Simon Wing, 5560 Hutchison, Outremont, Que. H2V 4B6.

Montreal, Knox, Crescent, Kensington and First. Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Korean. Rev. John Kim, 298 Rudar Rd., Mississauga, Ont. L5A 1S3.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snow-

don Ave., Montreal, Que. H3X 1Y8.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Giles. Rev. Wm. C. MacLellan, 1538 Meadowfield Place, Ottawa, Ont. K1C 5V9.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Brampton, St. Andrew's. Rev. Peter Barrow, 38 Edith St., Georgetown, Ont. L7G 3B1.

Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.

Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.

Collingwood, First (two ministers). Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Dorchester; South Nissouri (effective Oct. 1). Rev. Keith McKee, 1475 Dundas St., London, Ont. N5W 3B8.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Guelph, St. Andrew's (team ministry). Rev. Walter McLean, 122 Avondale Ave. S, Waterloo, Ont. N2L 2C3.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.

King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

Rockwood, Rockwood Church; Eden Mills, Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.

Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.

Scarborough, Fallingbrook. Rev. Glen & Rev. Joyce Davis, 4156 Sheppard Ave. E., Agincourt, Ont. M1S 1T4.

Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E,

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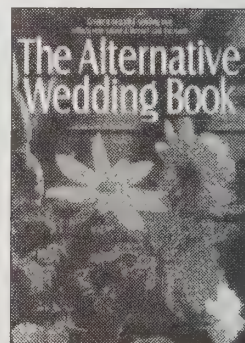
For more information and position profile,
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TRANSITIONS

Toronto, Ont. M1G 1R2.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.

Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.

Toronto, Pine Ridge (half-time). Rev. Lawrence Vlasblom, 11 Deanecrest Rd., Etobicoke, Ont. M9B 5W3.

Toronto, Victoria-Royce. Rev. Jim Cuthbertson, 250 Dunn Ave., Toronto, Ont. M6K 2R9.

Synod of Southwestern Ontario

Ailsa Craig, Ailsa Craig Church. Rev. John Bannerman, 342 Pond Mills Rd., London, Ont. N5Z 3X5. (519) 681-7242.

Blenheim, Blenheim Church (part-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Durham, Durham Church. Rev. John Vaudry, Box 115, Wingham, Ont. N0G 2W0.

Exeter, Caven. Rev. D.D. Clements, 9 Victoria St. N, Goderich, Ont. N7A 2R4.

Fingall, Knox; Port Stanley, St. John's. Rev. Gloria Langlois, Box 39, Belmont, Ont. N0L 1B0.

Glencoe, Glencoe Church; Wardsville, St. John's. Rev. Kathryn Strachan, PO Box 72, Appin, Ont. N0L 1A0.

Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.

Owen Sound, St. Andrew's (associate minister of Christian development). Rev. Ted Nelson, c/o 865 2nd Ave. W, Owen Sound, Ont. N4K 4M6.

Priceville, St. Andrew's (half-time). Rev. Alice Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Tara, Knox; Allenford, St. Andrew's. Rev. Howard Sullivan, 591 St. Vincent St., Meaford, Ont. N4L 1X7.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

West Flamborough, West Flamboro Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Neepawa, Man., Knox (part-time). Rev. Jean Bryden, 808-9th St. NW, Portage la Prairie, Man. R1N 3L3.

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Winnipeg, Kildonan Community Church. Rev. Neville W.B. Phills, 21 Valleyview Dr., Winnipeg, Man. R2Y 0R5.

Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Melfort, St. James; Tisdale, St. Andrew's. Rev. Tom Brownlee, 143 Wedge Rd., Saskatoon, Sask. S7L 6P9.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 5B3.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment for Wasaga Community Presbyterian Church, Wasaga Beach, Ont. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

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Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

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A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS BREAK BREAD TOGETHER

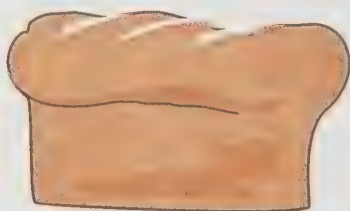
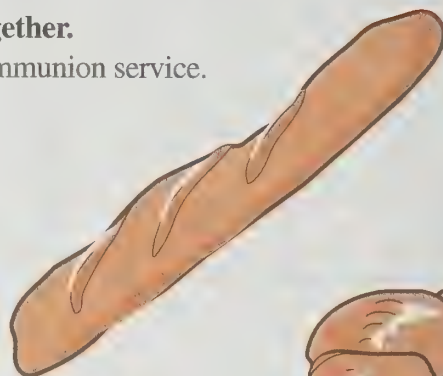
Read Matthew 26:26-29 together.

These verses are often read during a Communion service.



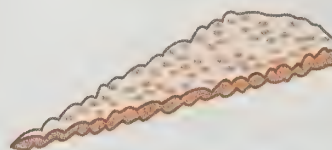
Things to Do

- Bake some bread together. Find a recipe in a cookbook at home or at a library.
- Go to the grocery store and make a list of all the different kinds of bread you find there. What is your favourite kind of bread?
- Use books in your public or church library to find out what kind of bread Jesus may have eaten.
- Find out where the Communion ware is kept at your church. Who looks after it and who prepares Communion at your church? Does your church have any Communion ware that was used a long time ago?
- Write a prayer of thanksgiving that could be used at your church's next Communion service.



Questions to Think About

- How much bread do you eat each day?
- Jesus shared bread and wine with his disciples at the Last Supper. Why do we use bread and wine at Communion to remember Jesus? Why did Jesus invite us to share these foods in groups over and over again?



Prayer

Help us, God,
to remember and celebrate
your love for us
as we eat bread together.
Amen.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

Talk to a child you love about what Communion means to you. Talk to your minister/elder about how children in your church can participate in preparing for the next Communion service. Invite families with children to make the bread for Communion at your church.

Please share your suggestions and comments regarding the ways you encourage the faith of the children you know and love. Contact us at: Elmwood Avenue Presbyterian Church, 111 Elmwood Avenue East, London, ON N6C 1J4.

One Spot That Can't Be Erased

Ralph Kendall

Luke 15:1-10

I started elementary school each fall with brand new books, pencils, pen nibs and erasers. My aim was to keep these treasures in pristine condition as long as possible — as some of the other kids in class seemed able to do. It never happened.

There were two erasers — a little cube-shaped art gum that begged for decoration. It was so soft and so easy to smooth off the corners a little. Soon it was a little round mess that, purely by accident, might fall into the ink-well or slip through a hole in a jacket pocket or, possibly, both. The other eraser was flat and diamond-shaped, about three inches long, half an inch wide and not very thick. It was two shades of grey: the lighter, softer shade was for pencil and the darker, grittier end was for ink. We were told we would never require it as we were not to make mistakes.

I discovered when I placed the pointy end of my new pencil in the centre of this eraser and wiggled it back and forth carefully, there would be a nice hole in it before the end of September. And when I held my pencil upright, balanced the eraser on the tip using that hole I had made, I could make it spin like a propeller. Sometimes, it would go really fast and, maybe, flip off and fall a row or two away. Sometimes, it would break in two. In any case, it never lasted until October. After a scolding, I would be provided with a new eraser. Again, I would promise myself to keep it in perfect condition. But it was too tempting to see how well this one might spin.

How often do we try to do the right thing. We promise ourselves we will be more patient, worry a bit less, act more kindly to those we work with, show up in

church more often, and spend a little less time and money on ourselves and more on others. We do know how to think noble thoughts and how to plan the

Christ-like way to live. But putting our faith into practice doesn't seem as easy as we would like it to be.

September in the church often seems like New Year's — a time for starting again, for making

solemn promises and trying to live up to them. How fortunate we are not alone in this! Jesus reminds us in the parables of the lost sheep and the lost coin that our God, far from looking askance at our wanderings, is searching for us to help us back. God seems to be saying that our special place is close to his presence.

I think this is called "grace." What a relief to discover how precious we are in God's sight — how kindly we will be treated by a God whose love for us knows no bounds.

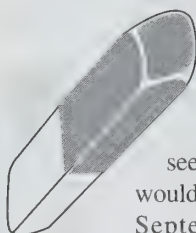
Prayer

Loving God,
what amazes us is the silly things
we do —
the time we waste
the money we spend foolishly
the talents we never use.


What frightens us is the evil we
might do —
the prejudice we suddenly recognize
within
the anger we thought we could control
the betrayal of all our noblest plans.

Without your grace, we would be lost,
wandering who knows where.

**Putting our
faith into
action is
never easy**



Thanks be to you, whose love for us is always there, welcoming us home restoring us to fellowship, and helping us on our way — forgiven, healed, renewed. Amen.


(P.S. By the way, did I mention it was possible to play darts with a nib pen on the inside lid of a desk? But it was hard to explain to the teacher why *another* nib got broken!) 

Ralph Kendall is general manager of the Presbyterian Church Building Corporation of The Presbyterian Church in Canada.

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Jonathan Sherbino, Jobat Christian Hospital:
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has been
poured into
our hearts.*

**TO
SPEAK**



Francophone Ministries:
The Rev. David Lefneski, ministering
at Église St-Luc in Montreal

*That's why I mark my offering envelope
for Presbyterians Sharing . . .*

PRESBYTERIAN Record

October 1998



Spirituality —
the Wonder Drug
of the '90s p.14

The true Church belongs to no age and no country, is conditioned by no climate and, in the hearts of believers, is supreme over all patriotisms or loyalties of any kind which receive the attention of people.

— Walter Bryden in
Why I Am a Presbyterian



Incomprehensible

A report from the Church of Scotland's General Assembly has been nominated by a language group for an award for being the worst example of gobbledegook ever read. The Plain Language Commission said the Kirk report, about simplifying building procedures, was too difficult to understand. And its research director, Martin Cutts, said it was being considered for an Eternal Damnation prize at its annual nonsense awards later this year. Cutts said: "Sentences in the report were so long they gave a glimpse of eternal life — and perpetual damnation. It criticizes incomprehensibility of its own procedures, yet the report itself is incomprehensible."

— *Press and Journal, Aberdeen, Scotland,*
May 26, 1998

The Presbyterian and the Palestinian

Then there is the story of the visiting Presbyterian in the Middle East. He called upon a Palestinian Christian family whose tradition went back for almost 2,000 years.

"Let's talk about Jesus," the eager Presbyterian said.

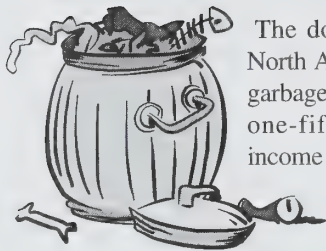
"All right," said the Palestinian. "What do you want to know?"

— *The Presbyterian Outlook*

Man's nature,
so to speak,
is a perpetual
factory of idols.
— John Calvin

In the developing world, 1.3 billion people are unable to meet even their most basic needs; two million children die each year of preventable or curable infectious diseases, 192 million children are malnourished, and 900 million people cannot read or write.

— *The Ploughshares Monitor*



The dollar value of the food North Americans throw into the garbage each year equals about one-fifth of the total annual income of Africa's Christians.

— *Servant Magazine*

Loving Your Neighbour

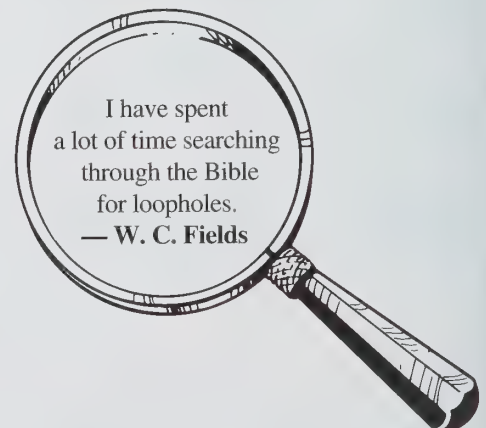
Do not waste time bothering whether you love your neighbour; act as if you did. As soon as we do this, we find out one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him.

— C. S. Lewis in *Mere Christianity*

Mainline Decline

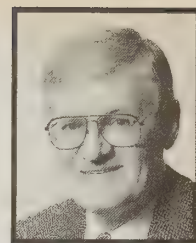
Mainline liberal Christianity is declining rapidly. Having joined itself naïvely to the spirit of one era, it found itself bereft in the next. Theological liberalism assumed the world's self-understanding to be true and, therefore, adopted it as the starting point and controlling principle of Christian reflection. Eventually, theological liberalism came to be seen for what it was: the world talking to itself about itself, albeit while deploying a Christian vocabulary. As a result, the liberal churches have spent untold resources and energies mirroring what the world already knew — and often what it had tried, found wanting and left behind.

— Victor Shepherd



I have spent
a lot of time searching
through the Bible
for loopholes.

— W. C. Fields



Dare I Suggest?

On May 19, six church leaders from the Presbyterian Church (U.S.A.) issued a statement calling for a sabbatical on the questions of ordination and human sexuality. The signers, who hold opposing views on these questions, made the call with the hope the church might redirect its energies for the next number of years after 20 years of increasingly rancorous debate on sexual matters. The framers were quick to point out that their call for a sabbatical "is not meant to be an end to discussion and learning ..." but "a time to refrain from seeking legislative and judicial solutions to our conflicts...."

Roberta Hestenes, one of the signers of this document, offered another reason. We need time, she said, to assimilate and consolidate the changes that have taken place already. Specifically, she mentioned the growing awareness of the pain and challenges facing gays and lesbians in an often hostile and discriminatory society, and the need for them to be welcomed not only as attenders but as people of dignity and love. A time-out would give the church an opportunity to build on these learnings without being diverted by polarized debate.

Predictably, organizations on both sides of the issue of ordaining sexually active gay and lesbian persons quickly opposed the call for a sabbatical. *The Presbyterian Layman* that opposes such ordinations called the proposal "one-sided" and "deeply flawed." Groups in favour of ordaining sexually active homosexuals saw the call as an attempt "to endorse and perpetuate an unjust church system which excludes Presbyterian gays and lesbians from official leadership roles." Despite these protestations, it appears the church, for the most part, both during the General Assembly in June and since, has heeded the call.

Although not as protracted, our own denomination has come through a similar period of discussion which has often verged on the rancorous and divisive. This issue has dominated the past two Assemblies. As a result, other important studies and issues have received scant attention. A good example from the past Assembly was a thoughtful report on the health care system in Canada.

As noted in the September *Record*, a committee appointed by the Assembly in June to study all these matters has decided to begin their work by collecting stories from Canadian Presbyterians. They have decided to begin their work in a personal and pastoral manner. This approach is worth pursuing. Debates on this issue have increasingly become repetitious and non-productive. Rather than resulting in changing people's convictions, this approach has tended to harden people in their views. I hope we will give the committee members time and freedom to deal with the issue and not pressure them to rush to judgment.

Presbyterians are constantly in danger of believing no solution exists unless it is a legislative solution.

I suspect a call in our own denomination for a sabbatical period would be met with rejections. Both those who would like to see the issue removed from the church's agenda and those who see it as a justice issue of the same genre as the emancipation of the slaves or the ordination of women would be unhappy. However, while we continue to study and learn, will those committed to change or to no change

allow the rest of us to get on with some other things that are in danger of serious neglect because of this debate? The flames initiative adopted by our church at the past Assembly, which suggests our energies be directed in specific areas for the next six years, would provide a reasonable period for a sabbatical from legislative activity regarding this issue.

Presbyterians tend to be people who like the middle way, rejecting extremes of either the right or the left. Forced to choose between either extreme makes many of us uncomfortable. In June, the General Assembly

struggled to come up with a middle way regarding St. Andrew's, Lachine, Quebec. Given the circumstances, I believe it did the best it possibly could for everyone involved. We can still take seriously the passionate views held by many in our church on this subject while honouring the clear and decisive decisions made by recent General Assemblies.

After the 1971 Presbyterian Congress in Guelph, Ontario, the theme speaker, Albert van den Heuvel of the World Council of Churches, wrote a letter to the 650 delegates, reflecting on his experience. Among his concerns was the polarization in the Presbyterian Church: how "groups with different approaches to the questions of faith tend to speak about each other with bitterness and rather hard judgments...." He went on to say: "When people who always agree live together, it is no good news; but when people who have little in common still profess to belong together, the world pricks up its ears."

After two successive Assemblies have expended much energy and time on sexual issues, it's time to turn our attention to other matters

John Congram

Volume CXXII, No. 9
October 1998
ISSN 0032-7573

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsible
to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15
Every Home Plan (80% families subscribe): \$9
Club 50 Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

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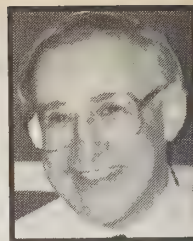
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Presbyterian Record
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Phone: (416) 441-1111
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FROM THE MODERATOR

William
Klempa



Report From the Presbyterian Youth Triennium

We have all heard the remark, "Youth are the future of the church!" While true, this statement also misleads us. Of course, young people must take their places in the pews and in all phases of church life formerly occupied by their parents and other faithful church members. But we must not assume that if we can only find a strategy for keeping youth involved in some peripheral way, the church's future is assured.

This wrong-headed approach can be summed up in three words: maintenance, entertainment and protection. The predominant idea is that, if we hold onto young people during their adolescent years, we will have fulfilled our task. But this is simply a form of "teenage sitting" which young people sense and resent. It assumes youth are of no great importance until they are older. Only then can they make their rightful contribution to the church.

Above all, we try to keep youth entertained. But offering good entertainment is not the only thing we should do with youth. Moreover, there is no way

congregations can compete with the entertainment industry.

Another part of the strategy is to protect youth from the world. Actually, youth can teach adults much about the world in which they are more streetwise than many adults. Our task should be to equip young people with adequate Christian knowledge so that, being in the world and yet not of the world, they may spread the good news of Christ's redeeming love to their friends and acquaintances.

Dr. Kenda Creasy Dean, director of the Institute for Youth Ministry at Princeton Theological Seminary, New Jersey, says rightly, "Youth ministry is first and foremost a theological task." More Presbyterian parents, youth leaders and congregations need to take that to heart. The greatest indictment of the way the church has worked with youth recently (and I include myself in this indictment) is that we do not often

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Illustration by Ed Schnurr.

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Let Us Pray — Together!

Thanks to Terrance Trites for dealing with injustice in the church (*Vox Populi*, July/August *Record*). I have witnessed this happening to three ministers in succession in our church.

On the surface, there seemed to be good reasons for the congregation's actions. But, down deep, there was a lack of commitment in prayer and to seeking an understanding in Christ from both sides. When two parties stand firmly for their RIGHTS, there is no room for God to do miracles.

I am sure many people of the congregation prayed for solutions. But no united prayer meetings to seek the will of God, the intervention of the Holy Spirit and the healing love found in Jesus Christ were ever held, or even suggested.

Congregations work well together in painting parties, yard sales, bake sales, grass-cutting teams or whatever else we call people to do to work for the church building. But don't ask us to pray together! No wonder our congregation and our denomination are falling apart. We are leaving God, the Holy Spirit and Jesus Christ on the outside looking in. And we are firmly saying, No room!

Mary Wilton,
Oshawa, Ont.

I commend Terrance Trites for his *Vox Populi* column, "See No Evil, Hear No Evil: Conflict, Psychology and Justice in the Church," and the *Record* for printing it. About 10 years ago, a dedicated minister I know was forced by a presbytery out of a congregation that wanted him. He was replaced by a member of the presbytery's inquiry committee. This minister was a gentle man, approaching retirement age. For decades, he willingly served in two-, three- and four-point rural charges where few others were prepared to serve and for stipends that provided little better than a subsistence living for his family. This was, he believed, the path God had chosen for him. But the treatment he received in this congregation was totally unacceptable in any community of the faith.

While every organization needs order and process, neither should ever take priority over the clear direction of God. We are not instructed to do unto others as the *Book of Forms* or our personal agendas dictate.

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Those who dedicate their lives to the ministry give up and put up with more than most of us would even consider. They often live under the microscope of theological nit-pickers and those who thrive on exposing the real or imagined weaknesses of others. And for this privilege, ministers are expected to live on about half the income of someone with equivalent years of education who has chosen another career.

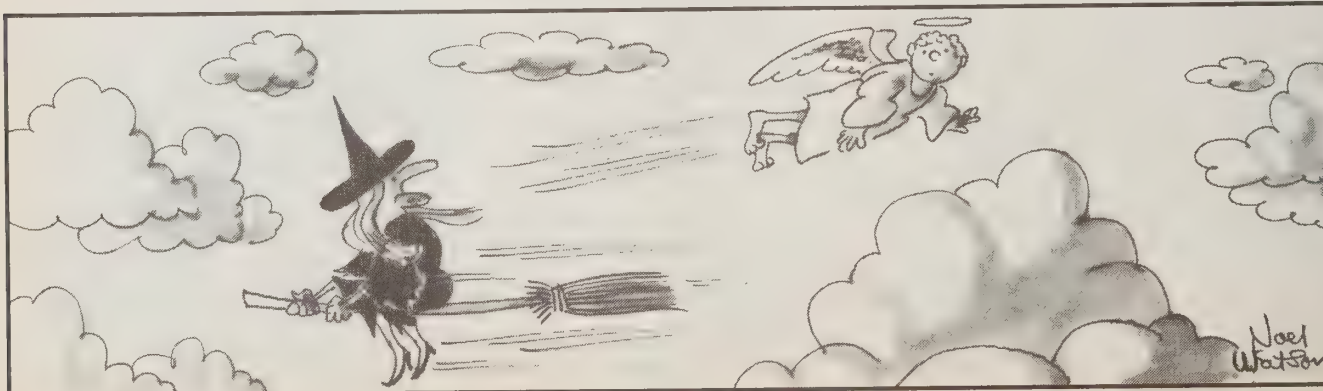
So, next Sunday, let your minister know how much you appreciate his/her dedication and service to your congregation. And make a point of doing so regularly. Your support will make a heartfelt difference to you, to your minister and to your congregation. And you will never be guilty of clergy abuse.

Len Wolstenholme,
Calgary

The anger and bitterness with which Terrance Trites has written in *Vox Populi* indicates a deep hurt. But his use of the terms "terrorism" or "clergy killer" at

WATSON'S WORLD

Noel Watson



least nine times makes for a great imbalance of the issue on how congregations relate to their ministers. From my experience of more than 40 years, the majority of congregations are kind and patient, sometimes to the point of long-suffering with their clergy.

Congregations are as likely to be abused by their ministers as the reverse. Laziness, insensitivity and self-centredness are as common among those in the pulpit as in the pew. As for the action of presbyteries when differences arise, the complaint of most people in the pew is that the bias is usually against them. Too often, when a minister fails to measure up, the response of presbytery is to do little more than hope and pray a call will come soon. Meanwhile, the congregation suffers. When a call from another congregation is processed, the problem is merely transferred rather than resolved and, in the language of Terrance Trites, the pattern of "congregation killing" continues.

I constantly remind myself that the basic meaning of "minister" is "servant" and that the One for whom we are witnesses said he *didn't come to be served but to serve and give his life a ransom for many*.

Wallace E. Whyte,
Scarborough, Ont.

The article "See No Evil, Hear No Evil," though true for some clergy, was one-sided and may have done more harm than good in pleading a cause. The message I received was that only clergy or church workers suffer under the hands of the system and laypeople (clergy killers), and that abused clergy and church workers rarely need vocational training.

I believe many laypeople also suffer under the system. But they often simply disappear, thinking they have no rights or recourse to remedy a situation.

Some clergy have been slow to see the change in the roles of the clergy and of members of congregations who wish to play their full part in the Christian community today. Many laypeople have excellent and valuable skills but are too often frustrated by obstacles, real or

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imagined, put in their way by some clergy and church workers. I am also sure some clergy and church workers, like others, can come to a stage in life when a career change is vital for self-preservation in physical and mental health.

I am distressed the *Record* would print such a one-sided article without another article giving a layperson's perspective. The church should look not only at the pain of clergy-killing behaviour, but at the pain inflicted by clergy and church workers.

Moir R. Barclay-Fernie,
Montreal

A Commanding Voice to Christians

Two letters in the July/August issue responded to my May column ("A Place and a Name") on the Holocaust. They charge me with a narrow view of the catastrophe, limiting it to Jews and neglecting "Jehovah's Witnesses, homosexuals, gypsies and mentally ill" as well as Christians who died in the death camps. This is true, of course, although I don't know where Gordon Firth got his figure of "over 12 million victims." (If that were true, it might explain his perverse passion in linking me with Zundel!) But to apply the biblical term "holocaust" to those non-Jews is to pervert its meaning. I argued that the Nazi pogroms were part of the war against God's people. Once we lose the anti-Semitic motivation, we reduce everything to a meaningless slaughter of psychopathic origins.

The "final solution to the Jewish problem" constitutes a slander on the divine covenant. I quoted Goebbels: "We are enemies of the Jews because we belong to the German People." While we must lament others caught up in the Nazi furore, along with all victims of prejudice and hatred, we must not let them blur the clear lesson of anti-Semitism. The Jewish victims were a modern "whole burnt offering" in the same line as biblical martyrs, singled out for death because they worshipped a God alien to the Nazi ideology.

I stand by my thesis. If Yad Vashem

were enlarged to include the other victims, it would no longer be a *religious* memorial; it would no longer be a commanding voice to Christians, calling us to reject anti-Semitism as the special case of rebellion against God. And it would play into the hands of such as Zundel.

Joseph McLelland,
Montreal

Our Fair Share

Regarding Tony Plomp's You Were Asking? column in the July/August *Record*, I served my ordained missionary year on a three-point charge where the annual reports listed the names and givings of all members and adherents. I noted a widow was giving \$1 a week, 10 per cent of her monthly \$40 Old Age Pension. Another member, elder and businessman was also giving \$1 a week. He gave the unsolicited comment that he had begun giving \$1 a week during the Depression and was proud he was still living up to his pledge!

While I think it inappropriate to list individual givings, I do think there is merit in providing factual, non-identifying information of the congregation's giving patterns. For example: five at \$100 a week, seven at \$50, 10 at \$25, 25 at \$10. This allows individuals to ask themselves, "In light of my income, where should I fit into the giving pattern of the congregation?" Of course, this suggestion should take second place to a challenge to begin tithing.

Ivan S. Gamble,
Kelowna, B.C.

A Revelation

How dismaying to read two letters in the July/August *Record* stating that Revelation and other biblical, apocalyptic writings contain predictions for our time. These writings have been used to predict current events for about 1,500 years; and every prediction has been wrong.

They've been wrong because that's not what this literature is about. Rather, it was written in a kind of code that reflects events well-known to its first readers. And it predicts only one thing: the ways of God will ultimately win the day.

Attempts to use these writings to dis-

cern details of the current age are as mistaken as attempts to find our future in tea-leaf reading. Tea leaves have a good purpose, but it's not predicting the future. Biblical, apocalyptic writing also has a good purpose, but it's not to provide a blueprint for future (or present) events.

Further, to suggest it was written exclusively for the "present time" (whether that present is the 20th, or 14th or 11th century) is to suggest it was meaningless for its first readers — which defies reason.

Glenn Cooper,
Pictou, N.S.

Ministry to Children

I was interested to read items in the June and July/August issues of the *Presbyterian Record* about John Congram's proposal to place special emphasis on ministry to children. I hope congregations will take this challenge seriously and make ministering to children a high priority.

Our society makes life difficult for children. The electronic culture which permeates their lives frequently uses violence and irresponsible sex to entertain them. Popular heroes live self-indulgent and often self-destructive lives. Children's homes may be fractured by separation of parents and new parental relationships. Community activities rarely show any awareness of Christian values and practices. Children are facing stresses which former generations never experienced.

The special needs of children today are good reasons to applaud Congram's concern for children. However, these special needs also raise doubts about his suggestions on how ministry to children should be conducted. He makes the assumption that treating children like adults, by inviting them to adult rituals such as the Lord's Supper, will be appropriate. This does not take into consideration that we must minister to children as children and not as short adults. To lump children in with adults is to rob them of their distinctive and special role in the Christian community.

Instead of making children be like us,

it's time for us to learn more about what it is like to be a child in a culture that is hostile to Christianity. Only then will we be able to communicate the gospel in a meaningful context. Making children conform to the adult mould takes ministry to children in the wrong direction. We need a "made especially for children" ministry that tackles the electronic culture and gives children the kind of nurturing they need.

When children are baptized and received as members of "the household of God," they should not be expected to be instant adults; they should be given a special role as protected and lovingly cared-for infant citizens. Children do not take vows, but adult members of the congregation do: "to guide and nurture by word and deed — with love and in prayer, encouraging them to follow the way of Christ." What are we doing about the vows *we* take with regard to chil-

dren? That ministry needs the utmost attention and effort from every adult member of our church.

*Georgina Bone,
Saskatoon*

Another House Given Away

The Presbyterian who gave away her house (*June Record*) is not the first person to do so in Canada. A member of St. James Presbyterian Church did that about five years ago.

Why is it we do not hear of the good deeds done in the West?

*Anne Coard,
Winnipeg*

Editor's note: *You hear about them when we hear about them.*

Someone Cares

Thank you for the excellent article "Does Anyone Care?" by L. June Stevenson

(*May Record*). It reflects a clear, unbiased picture of the situation in the West Bank. No one cares because the media in North America do not want to show the misery these people are going through.

Thank you for a good article that opened the eyes of some readers. One day, I hope, someone will care ...

*Nuha Fawaz,
Dollard des Ormeaux, Que.*

A Verifiable Fact

Another excellent *Record* this month (July/August)! My wife, who does not generally read every word, looks forward to Tom Dickey's pieces. They were as delightful as ever. His combination of humour and serious substance is enviable, and this has made a difference to the *Record*.

I'd like to read more by James Simpson, though I was a little spooked by the



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(Continued from page 4)

coincidence of names on page 33. But I wouldn't object if my epitaph said I was a laughing disciple.

I would, of course, be the last to make tasteless remarks about the risk of allowing such unlikely creations as Welsh Presbyterians to get into print, especially since I am one of Ivor Williams' admirers. But *aaaarrrrgghhh!* the ancient name for St. Andrews (page 22) was Kilrymont. It was and still is the Kingdom of Fife; although modernists, for some centuries, have insisted on calling it the County of Fife. I know this because we used to live there. I'm sure you've had thousands of letters straightening you out on that point already; but, on the rare occasions when I can actually claim to know a verifiable fact and don't have to make anything up, I like everyone to know.

Andrew Foster,
Cambridge, Ont.

Continuing Dissent

More than two years have elapsed since I registered my dissent to the action of the 122nd General Assembly related to the call of St. Andrew's, Lachine, Quebec, to Presbyterian College graduate Darryl Macdonald. Ironically, the most frequently and fervently sung hymn at that Assembly's worship services was James K. Manley's "Spirit of Gentleness." It includes the phrases "You call from tomorrow, you break ancient schemes ..." and "with bold new decisions, your people arise." The fact that Macdonald has provided a congregation with a quality of leadership that led it to choose his ministry over denominational affiliation is further evidence that God's Spirit does indeed "call from tomorrow."

Having worked in a "welcoming and accepting" congregation for the past year, I am even more clearly convinced that the Holy Spirit's agenda for the Church is to break the ancient scheme of homophobia. I believe the day is coming when wisdom, grace and love will prevail over fear.

Keith E. Boyer,
New York City

think or talk theologically with young people or help them to raise theological questions and deal reasonably and honestly with them.

Rodger Nishioka, co-ordinator for youth and young adult ministries in the Presbyterian Church (U.S.A.), queries in *The Roots of Who We Are* how often we ask young people about their faith in God and their relationship with Jesus Christ. Central to the church's work with youth is to call them, as well as children and adults, to be disciples of Jesus Christ in whom God is uniquely and supremely revealed.

Youth are not only the future of the church but the church's present reality and task. This was impressed upon me when I attended the 1998 Presbyterian Youth Triennium at Purdue University in West Lafayette, Indiana, July 21-26. My three days there had an unforgettable impact on me.

Presbyterian youth and leaders numbering 6,661, from across the United States and including more than 700 from The Presbyterian Church in Canada and over a hundred global partners from more than 50 countries, made this the largest international gathering of Presbyterian and Reformed youth in the world. One young person in our Lighthouse group exclaimed, "I never knew there were so many Presbyterians, let alone Presbyterian youth!"

It was an inspiring, enriching, hopeful event. The theme was based on Isaiah 61:1: "Arise, Shine for Your Light Has Come." Worship services were exciting and the air was, well, electric. Six thousand youth waited 20 minutes at the door and then entered Elliott Hall singing, dancing, laughing, shouting, clapping and cheering. It was a sight for old eyes such as mine. What energy! What enthusiasm! What devotion and spirituality!

Youth are the present reality of the church. We can profit from their contributions to the life and work of the church. Their worship services were creative and lively, incorporating traditional and new elements in an inspiring and enriching way. (Would that more of our congregations would follow suit!) Group

discussions on the Bible and theology reminded me of similar questions of faith raised by theological students. Here were young people dealing with the central issues of the Christian faith at a level of maturity that was remarkable. The Spirit was present and active.

Sincere thanks to our church for making it possible for me to attend. Canadian Presbyterian young people made an excellent contribution and Canadian Presbyterian leaders did our church proud. On the design team: Jo Morris from Regina; Jonathan Agnew, Stellarton, Nova Scotia; Renee Bellefeuille, Waterloo, Ontario; Hugh Donnelly, Bowmanville, Ontario; Adele Halliday, Mississauga, Ontario; Crystal Mann, Vancouver; Trefor Stambuck, Saskatoon. Bob Smith from Thornhill, Ontario, was my Lighthouse group leader and John-Peter Smit, Hamilton, Ontario, preached a moving sermon on Moses' call.

May God bless Canadian Presbyterian youth and youth leaders as they testify to the truth that youth are not only the future of the church but its present reality and task!

Bice Klempa

Moderator's Itinerary

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October 17-18
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October 22
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October 24-25
90th Anniversary, Rosedale, Toronto

October 25
Presbytery of West Toronto

November 1
166th Anniversary
Beaverton Church, Beaverton, Ontario



Lights in the Darkness

I spent my first 10 years in India. Memories of that time tend to run a little thin and disorganized, rather like a random collection of unlabelled snapshots stored in an old shoe-box. But some memories remain clear. And one of those is of the festival Hindus celebrate each fall: Dewali or Divali, the Festival of Lights.

I recall going to church that evening — so it must have happened on a Sunday night that year. We rode home in a horse-drawn *tonga*, in the warm and velvet darkness that occurs only in the tropics. And as we turned off the road into our driveway, I gasped in awe. Tiny, flickering lights outlined every ledge, every veranda, every railing of our house. While we were out, the servants — in those days, all Europeans were expected to have servants — had placed hundreds of tiny oil lamps along every ledge and horizontal surface.

The lamps were primitive things. Little pottery dishes, baked from local clay and less than two inches in diameter, held no more than a quarter-inch of oil in each. The next day, those little dishes would go into the garbage, returning to the earth from which they came. A single string resting in the bowl served as a wick. But the wick burned brightly in the blackness.

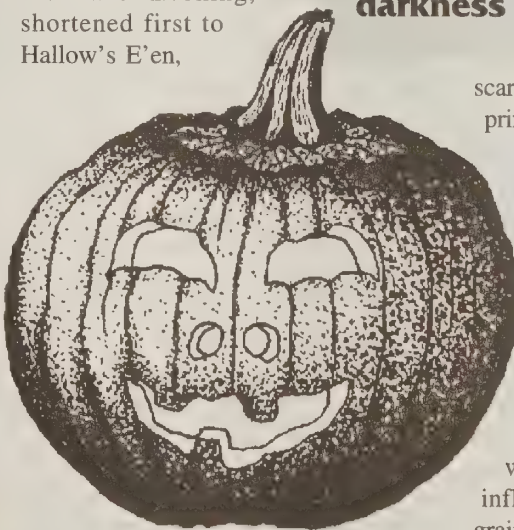
I was entranced. Only now, years later, do I recognize my parents' tolerance. They, missionaries committed to proclaiming the Christian gospel, permitted "heathen" people to use their house to celebrate a "pagan" festival.

Something about this time of year must encourage such festivals. At least five world religions mark significant holy days about now. All focus, one way or another, on light in the darkness. The Jains, Sikhs and many Buddhists share the Hindu festival of Dewali. The ancient

Druid religion, Wicca, marked the time by Samhain, which coupled a harvest celebration with the Celtic New Year. One tradition had them lighting straw bonfires on the mountain tops.

When Christianity displaced Wicca in the British Isles, Samhain became Halloween, the celebration of the saints, the hallowed ones. Many of our churches celebrate All Saints' Day, the first day of November. And the night before became All Hallow's Evening, shortened first to Hallow's E'en,

Five world religions mark days that focus on light in the darkness



and, inevitably, to Halloween. (My computer's spell-checking program assures me the word has become so commonplace it doesn't even require an apostrophe any more.)

Halloween has apparently become, for retail stores, the year's second largest retail sales spree, surpassed only by Christmas. Halloween candies and masks start showing up on counter displays in September. Stores are decorated in orange and black. Television movies start showing horror flicks such as *The Exorcist* and *Ghostbusters*.

In our culture, children go out on Halloween in horrifying masks — everything from Frankenstein to Ronald Reagan — with the hope of striking terror into the hearts of smaller kids and stay-at-home parents. Granted, there is still a fair share of bunnies and angels and other gentler

characters. When our son was young, he made an enormous haul of treats by going out as a garbage can. When people opened their doors, he simply lifted his lid. They laughed — and gave him a double share of candy. But most costumes are designed to

scare. Kids would rather be pirates than princesses.

Symbolically, these costumes affirm our fears of the gathering darkness. We all know, instinctively, that evil lurks in the darkness. In the long night of winter, people starve, or freeze, or find themselves left out in the cold.

There's something about darkness that makes pain worse. In daylight, with caring folks around, we can cope with the raw throat, the inflamed appendix, the throbbing migraine. But at two in the morning, we're alone. And frightened.

So, in this time of gathering darkness, we seek light. We don't, in our North American culture, have a festival of lights like Dewali. But on Halloween night, most homes set out at least one light to flicker bravely in the darkness. It may burn inside a pumpkin. But its flame glows warmly in the darkness, welcoming strangers and pressing back our fears of lurking evil. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Sacred Bull and Covenant Community

Jeremiah 31:27-34

Long before Jeremiah, Moses had learned that the worship of form, shape and substance is easier than the worship of an elusive God. The Egyptian sacred bull Apis (also known as Hapi) appealed more than the One who placed ethical demands on the people of the covenant. While an angry Moses acted out the smashed covenant (Exodus 32:19), Aaron defended the bull by calling its creation a miracle. Into the fire went the jewellery; out of the fire sprung the golden calf (Exodus 32:24). Hah!

A covenant is a promise that has a binding aspect to it. It is a solemn commitment sealed by an oath, a meal, a sacrifice, a handshake, a kiss or a chalice of wine. It is often marked by a sign such as

that the covenant is fundamental to understanding the Bible, a master metaphor of the relationship between God and God's people? Why is the word "covenant" used in the marriage service? Consider the Scottish Covenanters who, in 1643, united in a "solemn league and covenant" to resist the attack on religious liberty by Charles I. Think about baptism as "initiation into the covenant." Remember the Lord's Supper as a renewal of the covenant. Applaud the Methodist tradition that recognizes the church as a covenant community and, on the first Sunday of the new year, gathers to renew the covenant with God. One of Charles Wesley's hymns used at the covenant service includes the verses:

Come, let us use the grace divine,
And all with one accord,
In a perpetual covenant join
Ourselves to Christ the Lord:

The covenant we this moment make
Be ever kept in mind:
We will no more our God forsake,
Or cast his words behind.

What was "the covenant" for Jeremiah? The meaning is succinctly stated in Jeremiah 7:23: "Obey my voice, and I will be your God, and you shall be my people ..." (The next verse indicates that it didn't happen and the people "looked backward rather than forward.") Almost the same words occur at the end of Jeremiah 31:33: "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people."

This covenant is introduced in 31:31 as "a new covenant." Is this "new" covenant any different from the covenant as it had been articulated already throughout the Old Testament? It does not seem so, but what is "new" about it? Three possibilities: (1) Many argue "new" here means *renewed*. (2) Several scholars have argued that Jeremiah is ironic; that is, saying one thing and meaning another. (3) Is it possible that what is written on the heart (taken to heart?) seems new to the recipient? The difference would then be between the outward acts of

covenant observance and the inward disposition to justice and mercy. Thus, the "new" is in acting not out of outward demand but of an inner motivation to do what is right before God.

The Church, like Israel, is not a voluntary society but a people of covenant. Although we can understand the appeal of sacred bulls, we might better renew the covenant with God. In an early Methodist service, such a renewal included the words:

"I am no longer my own, but yours. Put me to what you will: put me to doing; put me to suffering; let me be employed for you or laid aside for you; exalted for you or brought low for you; let me be full; let me be empty; let me have all things; let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal. And now, glorious and blessed God, Father, Son and Holy Spirit, you are mine and I am yours. So be it. And the covenant now made on earth, let it be ratified in heaven. Amen." R

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.



Sabbath observance, circumcision, the rainbow or a ring. It is an agreement that includes witnesses, warning and promise. It is a contract recorded on paper, marble monuments or tablets of stone. It is usually kept in a safe place such as a frame on the wall, government computers or the Ark of the Covenant. Although not necessary, neither is it unusual for the covenant to be renewed (e.g., Joshua 24 and Deuteronomy 31). Note that a covenant allows zero tolerance for a double loyalty; both parties are to be "jealous," meaning "exclusive."

What do you think of the argument

My dear editor:

As I write this, there has been no call to the ballot box in *La Belle Province*; but the great Canadian pastime and annual festival of bilingual punditry — the Quebec Secession / Whither Canada? / Constitutional Debate — has resumed following the Supreme Court ruling. Round 37, or is it 38?

I know, I know, even a people so acclimatized to endurance and suffering as Canadians (what with winter, McCain commercials, and a dollar losing ground against Canadian Tire money) may cry “Hold! Enough!” But, like Macbeth, we are predestined to see this thing through, even if it does feel like endless reruns of *Front Page Challenge*. After decades of debate, our world-famous capacity for fighting with position papers and royal commissions has been sorely tested, but I am sure many people in other parts of the world — Congo, Kosovo and Ireland, for example — would relish a little bit of boredom.

And, maybe, it is only over-familiarity that makes it seem so. Mordecai Richler, the eminent wit, writer and connoisseur of single-malt Scotch (about the only thing Presbyterian of which he is fond) once posited this scenario. The Bloc Québécois decides to run candidates in the West, suspecting that enough voters would support them in the hope that Quebec would leave and quit shoving French down their throats by way of cereal boxes. The suspicion is right, and the addition of a few western seats gives the Bloc, with its Quebec members, a slight majority in a divided Parliament. The Bloc forms the government and is immediately threatened with secession from, let us say, Newfoundland. (Richler suggested Ontario, but it is busy seceding from itself).

What a plot! And not as implausible as the President’s career hinging on the answer to the question “What is sex?”

Now, what has this (I hear a thousand — well, maybe 17 — voices asking) to do with us? Outside of the fact that if worse comes to worst — or better to best, depending on your point of view —

we will become The Presbyterian Church In and Out of Canada, quite a bit. I believe we have both the experience and the expertise to tip the balance toward understanding.

First, a legendary and, perhaps, apocryphal story. Our former prime minister, The Right Hon. Pierre Elliot Trudeau, was presiding over a cabinet meeting that had run into a particularly thorny and convoluted procedural problem regarding a piece of legislation. They were extricated from their dilemma by a minister of the Crown with an acute understanding of the rules of order. Our then-prime minister, impressed, asked whereby he had come to such expertise. By his experience as a Presbyterian elder, came the reply. Our then-prime minister nodded sagely — a forte of his, I’m sure we all remember — and said, “That explains everything.”

With the self-same parliamentary sagacity and knowledge of procedure, amply demonstrated in General Assembly after General Assembly, do we not owe it to our country to provide an example? As heirs of orphans (the 26 per cent who were orphaned by the merger of 1925, self-exiled from the larger United Church because of conviction that the Presbyterian ethos was being compromised), can we not offer understanding and a role model to the Québécois who were abandoned, orphaned and self-exiled after the British conquest and the flight of the majority of their leaders back to the safer, more comfortable and prosperous motherland? Did we not see ourselves in 1925 as the “pure” and continuing Presbyterians, much as we hear some Separatists speak of themselves as *pure laine* and continuing Québécois?

Would it not be wise for us to advise them we have found that 66 per cent, or two-thirds, makes for a much safer ma-

jority than 50 per cent plus one? And to explain, at the same time, that such a majority is required by what we call The Barrier Act, and that barriers have two sides?

Can we not offer ourselves as people like them, struggling to keep their identity alive while surrounded by people who “know not Joseph” (or Champlain, Frontenac, Iberville)? We, too, persevere on the linguistic front, keeping in currency words strange to the hordes around us: “sederunt,” “*pro re nata*,” “*cum nota*,” “Kirkin’ o’ the Tartan.” Our new hymn-book speaks (sings?) volumes. Though by phonetic transliteration in a few cases, no less than 18 languages are represented, French leading the list at 109 entries. *And we didn’t feel the need of smaller print for the non-English texts!* We simply don’t use them. *Voilà!*

Not only can we Presbyterians recognize a “distinct society” when we see one, we created a “distinct presbytery” of Korean Presbyterian congregations, separated by half a continent in Toronto and Vancouver!

Quebec licence plates read “*Je me souviens*.” Hundreds of burning bush symbols dotting our walls and windows bear the legend “*nec tamen consume-batur*” — though not parallel in meaning, certainly parallel in spirit and sentiment.

One more thing. If secession should happen, can we not draw one last time on our own precedent and ask the government of the new nation if the remaining federalists could stay on the West Island of Montreal, say for a nominal rent of a dollar a year?

Yours diplomatically,



**Presbyterians,
from their own
experience,
can offer
valuable
advice to
Quebec
Separatists**

More than 100 studies have linked faith and prayer to well-being and longevity



Faith and Well-Being

by Linda Kay

Unlocking her apartment door quickly, Leone Lester hurries into the kitchen to answer the telephone. As she pulls off her wool hat and jacket, Lester, who is 83 years old, tells the caller she has just returned from skiing.

Cross-country skiing at the public golf course nearby is one of many activities in which Lester regularly participates. Busy days are the norm for this friendly octogenarian from Pointe-Claire, Quebec. Her bright blue eyes are as arresting as her agile gait. Perched alertly on her living room couch, sipping a cup of tea, Lester talks about her hectic pace. There's little time to perfect pieces on her cherished piano, a retirement gift from a real estate firm, since she also plays bridge every week, leads a fitness class at her neighbourhood church on Mondays and Wednesdays, paints porcelain plates with a tight circle of female friends and often visits elderly acquaintances who are ill or house-bound.

Friends at the Cedar Park United Church in Pointe-Claire, where Lester has attended Sunday services for decades, call her a woman of faith who practises her Christian values by helping others. But Lester, a widow since 1974, does not

see herself in that light. She simply sees herself as a busy woman — no more helpful or faithful than anyone else. Yes, she does believe in God. Yes, she does say a prayer every night before bed, expressing gratitude for her health and asking protection for her daughters, Ann in Ottawa and Lynn in Calgary, and their families. And, yes, she attends church almost every weekend and derives inspiration from the sermon. But she's plain happy when she's helping people, she says matter-of-factly, whether it's fashioning favours for a church party or reading aloud to a blind friend.

Unbeknown to Lester, the unwavering strain of faith she takes for granted and her unbroken stretch of church attendance over the years could be just what the doctor ordered when it comes to health, well-being and, surprisingly, longevity. Health authorities have long preached that the fountain of youth can be tapped by practising — or not practising — certain behaviours: eating a low-fat diet, exercising regularly and not smoking. But medical experts are beginning to investigate what some deem a forgotten factor in the equation. They are starting to question whether a crucial element in the quest for well-being might be something as primal as belief in a Supreme Being. Could belief in a Higher

Power, they ask, coupled with prayer and attendance at church or synagogue or mosque, be as important to health and longevity as any diet plan, exercise regimen or prescribed pill?

A growing body of scientific evidence has medical authorities shaking their heads yes. More than 100 studies conducted over the past decade have linked faith, prayer and other religious variables to health, well-being and longevity. Typical is a 1994 study conducted by Dr. Karen Hixson, an assistant professor of physical education at Salem College in North Carolina. She found faith had a direct link to low blood pressure in females — partial insurance against heart disease which kills more women in North America than anything else. Another study on blood pressure done in 1989 by Dr. David Larson, founder of a Maryland think-tank that researches the link between faith and well-being, found that smokers in Evans County, Georgia, who attended church regularly were four times less likely to have high blood pressure than smokers who didn't.

A 1995 study of elderly patients undergoing heart surgery found they were 14 times less likely to die following the operation if they were socially active and found strength or comfort in their faith. A study released last year by Duke Uni-

versity Medical Center showed that people older than 65 who attended religious services regularly had stronger immune systems than those who didn't. And a long-term study that began in 1965 in Alameda County, California, and was updated last year, found that females who frequently attended religious services were 33 per cent less likely to die than those who attended infrequently. Frequent church attendees also exercised more, smoked less and stayed married over time.

While it's simple to quantify a variable like church attendance, researchers

plummeted. "People visibly aged in two months," remembers Burnside. "They went grey."

The physical changes stunned Burnside. She vowed she'd never let it happen to her. But how could she prevent it? The solution, she decided, lay in her Roman Catholic faith. "I was always going to church and singing in the choir, busy turning pages and getting ready for the next song," says Burnside. Now, she began paying closer attention to church teachings and started incorporating prayer into her daily life. It's a practice she continues at age 37, and one she has passed along to

psychiatrists, nurses, medical students and hospital chaplains. It probably would not have drawn more than a dozen people a decade ago, when spirituality was almost a forbidden subject in hospital corridors and doctors' offices.

Today, the impact of faith on health is still a controversial topic, and physicians are generally uncomfortable offering spiritual care to patients. "Most feel they are physicians for the body, not the soul," Menon explains. But this notion is changing, largely because patients are demanding that spiritual concerns be recognized. A Southam-Global survey last year showed that 75 per cent of Canadians deem religion and spirituality important. Physicians are starting to pay attention. Menon, for instance, routinely extracts a spiritual history while quizzing patients on their medical records. Do you go to church? How often? Why do you go? What are your thoughts on death? Doctors like Menon believe faith may not only prolong life but can also help people come to terms with dying. Sometimes, when he's making his rounds, Menon takes time to sit and talk with a dying patient. He's always amazed at those who are filled with faith and prepared to accept the inevitable. "I'm going to a better place," they'll tell him. "I'll be much better off elsewhere. I don't want to delay my departure."

Easing the process of dying is a subject that interests Dr. Elizabeth Latimer, a palliative care and pain management consultant for Hamilton Health Sciences Corporation, an amalgam of four area hospitals, and a speaker at Menon's seminar last fall. Latimer believes people with a faith system possess more optimism and feel more in charge of their situation — even though they may be very ill. "It's simplistic to say that, if you believe harder, you'll be well," Latimer says. But she has noted connections between faith and well-being, particularly when regarded in a broader context. "If people can achieve a measure of peace and meaning," says Latimer, "they have a sense of well-being although they may be seriously sick."

Latimer recalls the case of a 60-year-old man dying of bowel cancer. When he realized his condition was deteriorating rapidly, he asked doctors to arrange a

"We contain within us an unfathomable mystery, and we cannot find rest or peace or well-being unless we stop to discover that mystery"

are not stopping there. They're probing what actually happens at church that is so intimately linked to health and well-being. Many researchers believe that prayer and a deep belief in a Supreme Being are variables that may impact more directly on health and well-being than attendance alone. For these researchers, a spiritual connection can be made anywhere: a formal place of worship, a meeting of Alcoholics Anonymous, in the privacy of home or office.

Connecting with God outside church doors is not a foreign concept to Eileen Burnside of Vancouver, manager of information systems for West Coast Energy, the 14th largest firm in Canada. When stress builds at home or at work, she turns to an eternal source for strength and comfort. Burnside was only 21 when she made the association between faith and well-being. While studying to be an engineer at Carleton University, she took a summer job as assistant to a senior manager of a noted Ottawa firm. The company was working feverishly to forge a partnership with a major international concern when the deal abruptly fell through. Overnight, company stock

her nine-year-old son, Mike, with whom she says grace at meals and prayers before bed. Burnside has lived in four cities since her son was born. She has gone through a divorce and experienced a corporate restructuring. She credits time spent in prayer and reflection with helping her cope with change.

Dr. Gopi Menon, a general surgeon in Hamilton, Ontario, has personally experienced the rewards of prayer and reflection as an active practitioner of the Baha'i faith. But as a clinical professor of surgery at McMaster University, Menon deals in the material world. Patients, many of them riddled with cancer, look to him for a cure. Over the years, Menon has become interested in how faith, so difficult to quantify with pinpoint accuracy, impacts the very quantifiable science of medicine. Intrigued by a body of literature in scientific journals tracing an age-old link between spirituality and health, and encouraged by other colleagues, Menon organized a day-long seminar for medical professionals at the Hamilton Convention Centre last year. The gathering, entitled "Spirituality in Medicine," drew about 100 physicians,

meeting with his long-estranged 21-year-old daughter. "He was able to forgive," remembers Latimer, "and they both achieved a measure of peace that brought well-being." A few days after the reunion, the man died; but Latimer believes the patient was healed in a spiritual sense.

Latimer is quick to point out that people who don't have a defined faith system do have ways to make spiritual connections, perhaps through music, art or touch. Health practitioners should mine these alternatives when helping non-religious people get well or when teaching them to live with a debilitating illness. "I always say spirituality is a part of us all," says Latimer. "We all have a spirit — it's not the same as religion, though it may overlap — but it's a sense of ourselves as human beings able to rise out of ourselves."

Helping people explore the spirit within is Shiella Fodchuk's job as executive director of the Cathedral Centre for Spiritual Direction in Vancouver, the only place of its kind in Canada. Fodchuk has a bachelor's degree in religious studies from the University of British Columbia and a master's in spiritual direction from General Theological Seminary in New York City. She opened the centre with a partner five years ago as a ministry within the Anglican Church. Clientele ranges in age from 22 to 82 and runs the gamut from practitioners of New Age spirituality, to recovering alcoholics following a 12-step program, to former churchgoers who now want to heal their relationship with God. Some clients seek to deepen their faith, others want to learn how to pray, and still others question whether they need organized religion in their lives and, if so, which one.

Fodchuk has personally experienced the link between faith and well-being. In her early 30s, she contracted a rare disease that weakened the lining of her heart. Characterized by high fever, shortness of breath and pain around the heart area, the Lupus-like illness kept Fodchuk from working for over two years. She sees that time as a blessing in disguise because it forced her to become deeply introspective. Through prayer and meditation, she believes she mined the divine energy that enabled her to recover fully. "We contain within us an unfathomable

mystery," says Fodchuk, now 54, "and we cannot find rest or peace or well-being unless we stop to discover that mystery."

That mystery remained undiscovered for Paula Sachs, 50, a curly-haired Montrealer, until she entered a 12-step program of recovery that gave her a spiritual understanding she never had. Sachs was raised in the Jewish faith, attended a Jewish day school and, after she married at age 23, even kept a kosher home and joined the synagogue sisterhood. But her connection to Judaism wasn't a connec-

tion to God, she says. When her marriage started to crumble and her addictive disease progressively worsened, she pulled away from religion. Desperate for an answer to her problem, but barely able to utter the word God, Sachs joined a 12-step program of recovery. Listening to others like herself share their stories, Sachs gained strength from the community and kept listening. Eventually, a lightbulb went on. She was able to admit that maybe she didn't have the answers, maybe she had limitations, maybe a Higher Power could help her overcome

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"My spirituality is not merely linked to my well-being — it is my well-being"

her weakness. Like thousands of newcomers in 12-step programs such as Alcoholics Anonymous, Overeaters Anonymous, Gamblers Anonymous or Narcotics Anonymous, Sachs came to believe that a power greater than herself could restore her peace of mind. Within eight months, Sachs had faith and recovery on a daily basis. That was 16 years ago. "My spirituality is not merely linked to my well-being," says Sachs, "it is my well-being. I give my life over to the care of God every morning and know God is going to take care of me. If I turn to this light or power, the answers will come. That's how I survive."

Prayer is part of Sachs's daily ritual, and so is meditation which alone has been demonstrated to convey health benefits. Landmark research done in the

1970s by Harvard professor Herbert Benson showed that a form of meditation built around repetition of a mantra, or a soothing phrase, lowered blood pressure and heartbeat and diminished feelings of stress. Toronto's Eli Bay picked up on Dr. Benson's discovery and, in 1978, founded The Relaxation Response Institute, modelled on Benson's notion of gaining control by letting go.

Bay teaches the relaxation response, or what he terms a secular meditation, in small group sessions at his Toronto headquarters. People come for reasons that vary from back pain to insomnia. Bay also trains company employees on site in how to regulate internal reactions to stress and anxiety. Business people who would normally shy away from New Age spirituality, meditation or yoga accept the relaxation response, according to Bay, because he presents it as a way to deal with change. Practising the relaxation response, he says, often opens clients to a part of themselves long dormant. Spontaneous prayers sometimes emerge. Once, Bay recounts, the president of a billion-dollar corporation had an out-of-body experience. "Meditation does bring

about serious transformation for a lot of people," says Bay. He notes that meditation has particularly striking effects on women. Researchers at Harvard found that 57 per cent of the symptoms of Premenstrual Syndrome and many symptoms of menopause could be alleviated by practising the relaxation response.

For busy Leone Lester, who has never meditated, the idea that prayer and spirituality have transformed her life is not practicable. She's unaccustomed to reflecting on the unbroken chain of religious attachment that runs through her 83 years on earth. It's simply there — like air, water and soil. She doesn't think faith has contributed to her long life or to her health. Instead, she feels she's been plain lucky.

But, interestingly, Lester's parents both died in their 50s. As her daughter Lynn Lee from Calgary observes, her mother has outlived all the aunts and uncles in the family. Interesting, too, is Lester's acknowledgement that faith does provide her with strength. "Faith has helped me at times when I couldn't cope," she says, reviewing a life in its ninth decade. "When I've had really bad moments, I've said, 'God, I can't do any more. It's up to you.' I've put it on God's shoulders." **R**

Linda Kay lives in Laval, Que., and has been a daily writer, columnist and senior journalist specializing in politics, life-style features and sports for 25 years.

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Another Fish Story


Caged by wooden beams, then curving bones
you, like the great fish, entombed
in the deep bowels of the world.
Too stubborn to die in the dark soft prison
too tough to be chewed
you, Jonah undigested, were spewed out.
Recalcitrant no longer, a day's journey took
you to Ninevah, obedient to be town crier.
But did you tell the repentant people
how the sea animal was the one
which did as he was told?
Did you confess, with your feet submerged
in dry land, how for three black days and nights
you took fishing lessons ... from the inside out?

— Joan Bond

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How NOT to Witness



One of my favourite cartoons (from the *Spectator* of London, England) shows a fierce band of Crusaders threatening the gates of a Muslim stronghold. Behind are siege engines and a battering ram; in front is their leader, astride an armoured war-horse with a huge red cross over his mail corselet. He shouts up to the enemy peering over the ramparts: "Hello. We'd like to talk to you about Jesus."

Religious warfare is nothing new. Whether in the Middle East, India or Northern Ireland, it sparks an often unjust political economy to provoke violence and terror. The crusading spirit of medieval Europe was matched by the

**"Hello. We'd like to talk to you
about Jesus"**

"holy war" of Islam. Both are still thriving, but neither provides a good example of witnessing for one's faith.

Meanwhile, however, a lone Italian friar tried a different way. He was a remarkable fellow — carefree, spoiled and reckless, the favourite Master of Revels at parties. Until the call of the Gospel seized him and he renounced riches and

by Joseph C. McLelland

power to become a divine troubadour, a *jongleur de Dieu*.

Now this was no easy happiness; laughter always joined sorrow over the Passion of our Lord and the plight of humanity. One story of his conversion claims he threw off his last clothing for a beggar and was left naked. So intent was he on his new vocation that he convinced the pope to allow him and his ragged "poor brothers" to constitute a new order of mendicant monks. He called them Little Brothers (Friars Minor) to emphasize their dedication to humility, simplicity and poverty. Later, an order of women (Poor Clares) was founded; then, a third order of laity.

“Junior”

has spent much of his adolescence doing and dealing drugs, stealing, or just “chilling” with his friends in “the hood.” His mother wants him to get an education or a job. At 17, he is experiencing a kind of “awakening” in the Hall’s youth program. One evening, he asked me to help him put together his first resumé. During this time, Junior shared his feelings of guilt for all he had put his mother through. To him, getting this resumé done was a first step toward his goal of making his mom proud one day. Moved by this honourable ambition, I said I was proud of him. He smiled, shook my hand, and said “Thanks.”

If you would like to hear more about our people and programs, please complete the form below and mail to:

EVANGEL HALL

A Presbyterian Inner-City Mission since 1913

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Francis of Assisi failed in three attempts to become a foreign missionary. So, in 1219, he took a ship from Ancona to Acre, then to Damietta which was besieged by the Crusaders. Shocked by the immoral life-style of the “Christians,” he denounced their ways and called for repentance. They lost 6,000 men in a terrible defeat. Francis then pursued his chief goal to try to convert the Saracen leaders. He and a frightened companion managed to get through the lines of both armies. Then he was in the tent of Melek-el-Kamil, Sultan of Egypt. According to his early biographer Bonaventura, he said: “We have been sent not by man but by God Most High to show you and your people the way of salvation and to preach the Gospel of Truth.” He challenged the Muslim holy men to enter a fire with him as an ordeal of truth, volunteering to go it alone if the sultan promised to convert when he emerged unscathed. The sultan refused; Francis and Brother Illuminato departed.

The goal and the method were typically Franciscan. To share the love of God with all creatures, in impulsive and dramatic ways, was the story of his life. Don’t merely support lazar houses; seek out lepers, embrace them and live among them! Don’t merely pray for the poor; give whatever you have for them to sell or, in your own poverty, beg for them. Our Lady Poverty was a hard mistress, as his followers discovered: give away all your possessions, even your theological and devotional books. If this denied the scholarly dimension of the Christian life, it were better to follow the simple (and strict) preaching of Jesus.

Naturally, future generations brought deep changes to the Franciscan Order. Bonaventura himself was the leading theologian of Europe along with Thomas Aquinas the Dominican — and to be a scholar, they needed books and a study. But the ideals of simplicity, humility and poverty were never surrendered. The Franciscan poet Jacopone da Todi wrote: “Poverty is to have nothing, and desire nothing; and to possess all things in the spirit of liberty.”

Since the 1200s, how far have we come in our approach to other religions?

Our missionaries have come a long way since the pre-1945 militant and imperialist stance of most churches. Like Francis, they wanted to gain admittance to the centres of power in order to witness to their kind of faith. Now that we know more about the faith of other peoples, we no longer need to put theirs down in order to promote our own. We recognize “faith” as a category that embraces more than Christians. We don’t resort to ordeals by fire, including the threat of ultimate hellfire. Humility is a Franciscan virtue that is catching up with us.

Francis is a sign that imitating Jesus demands commitment and daring. He

Humility is a Franciscan virtue that is catching up with us

bids us trade our worldly games and trapings for the highest kind of playfulness — the drama of identifying with others in their need as well as daring to enter the boardrooms of power. Troubadours of God should follow this spirit, not necessarily the method. The poor need those who will share their poverty and need. But, even more, they need those who advocate an alternative economic system, corporate structures that will serve social justice. Transnational corporations demand more of us than before. We need to find new forms to recapture at least the spirit of the old “welfare capitalism,” to find better ways of redistributing wealth within and between nations, to recover community and a solidarity breathing the air of Franciscan devotion.

“Hello. We’d like to talk to you about Jesus.” OK. Lay down your arms, come into our tent and let’s talk justice and peacemaking. Maybe *that’s* how to witness today; to get a hearing for the Gospel, we must be “harmless as doves but wise as serpents.” Telling our Story may be difficult these days, but what else can we do? **R**

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



A Feminist Before Feminism

In October 1969, the headline in the *Globe and Mail* screamed, "Skirt in press box causes flap at Gardens." The woman behind the headline was Florence Ross, a stalwart of the Women's Missionary Society (WMS) and member of Glebe Church in Toronto.

Dan Proudfoot began his account of Florence Ross's invasion of the press box at Maple Leaf Gardens this way: "Florence Ross did something the other night that no other woman had done before her. She walked into the Maple Leaf Gardens press box, sat down, and got to work, which is operating a telegraph machine."

Stan Obodiac, the publicity man at the Gardens, pointed to the unwritten rule that only men were allowed in the press box. It was a rule he was prepared to adhere to steadfastly — at least until he met an equally determined Florence Ross. Her response, "Why should I be denied the opportunity of earning my overtime just because I'm a woman?"

The confrontation occurred as a result of Florence seeing a bulletin at Canadian Telecommunications, where she had 25 years experience, regarding openings for overtime work at the Gardens. Telegraph operators transmitted reporters' stories from the press box to newspaper offices.

As Florence put it: "The bulletin didn't say anything about it being for men or women. It's discrimination if it does." So she applied, got the job over the protests of Stan Obodiac, and sent her first report to the *Globe and Mail* on a 2-2 tie between the Toronto Maple Leafs and the Montreal Canadiens. Her response to possible banishment was that she would take it up with her union.

Obodiac suggested his real concern was fear that Florence might hear bad language in the press box. To that, Florence

retorted, "My glory, if I can work in the telegraph office, I can stand any language I hear at the Gardens."

In a recent interview with the *Telegraph-Journal* in Saint John, New Brunswick, Florence reported she harbours no resentment over the incident. "Stan was just doing his job," she said. "I'm sure the orders came from the owners."

Today, in retirement, Florence says she is busier than when she worked at Maple Leaf Gardens. She has turned her teletype machine in for a computer. She serves as president of the WMS at Glebe Church and the recording secretary for the Toronto Presbyterian. She assists with the mailing of the large-print *Glad Tidings* magazine and helps with the Canadian Bible Society. Her minister-brother, Alan Ross, says, "She is better known around Wynford Drive than I am." And in her spare time, she makes quilts for grandnieces and grandnephews.

Of all the flaps that have engulfed Maple Leaf Gardens over the years, not many will remember the one involving Florence Ross. Too bad, because it was more important than most of the conflicts that have received more printer's ink than they deserved. As the Decade in Solidarity With Women draws to a close, we recall Florence's brave assertion as an equal child of God long before anyone thought of having a Decade. **B**

From a report in an October 1969 issue of the *Globe and Mail* and an interview by Joan Barberis in the March 8, 1997, *Telegraph-Journal*, Saint John, New Brunswick.

To Lois With Love

(II Timothy 1:5)

by Karla Wubbenhorst

The heart of The Presbyterian Church in Canada is breaking. And the greatest source of pastoral grief among the greying heads populating our church is the sense of having failed to pass on the faith to succeeding generations. As someone who grew up in the Presbyterian Church in the '80s and '90s, I am not altogether mystified when I hear our youth aren't getting it.

As a student minister one summer, I learned that beneath the placid, proper Presbyterianism I knew growing up, there beats a passionate heart. God *is* being experienced in the lives of Presbyterians; faith is real and makes a difference. Unfortunately, Presbyterians don't often share with their children the kind of conversation they share with a student minister. How sad.

Faith and Christian teaching seem to be especially powerful when shared be-

tween grandparent and grandchild. In the constructed conversation below, Karyll and Marty Bruce are grandparents to 10-year-old Jenna. Jenna's mum, Sharon, drifted away from the church and ranges from being indifferent to suspicious to the faith. Karyll and Marty are, therefore, Jenna's only incarnate exposure to Christianity. Jenna's comments are meant to reveal both the appalling lack of religious instruction and the incredible openness to such themes in conversation.

KARYLL: So have you read any good books lately?

JENNA: I like the books about Narnia. They're all about talking animals and adventures with dragons and dwarfs and stuff.

KARYLL: I know. I read them when I was your age.

JENNA: You did? They're that old?

KARYLL: Oh, yes, they're even older. Tell me what you think about Aslan.

JENNA: Aslan's my favourite — well, after Reepicheep, I guess. He's so good and so beautiful — and playful sometimes. He can be cross too, I guess, but he's never cross in a mean way.

KARYLL: There's something special about Aslan. Do you know that the man who wrote the books meant Aslan to be like Jesus Christ?

JENNA: Was the man who wrote the books religious like you?

KARYLL: Yes, he was an Anglican.

Grandparents often play key roles in passing on the faith from generation to generation

JENNA: What's an Anglican? Is that like a Christian?

KARYLL: C. S. Lewis, the man who wrote the books, was Anglican; Grandpa and I are Presbyterians; your friend Brigitte is Roman Catholic — but we're all Christians! What makes us Christians is that we all think it's important to love and praise Jesus Christ as God, even though he was human, too. But when we worship on Sundays, Anglicans and Presbyterians and Roman Catholics do it a bit differently; and, sometimes, we understand things about the Bible differently.

JENNA: What are you and Grandpa again?

KARYLL: Presbyterian.

JENNA: What's it mean to be Presbyterian?

KARYLL: Well, the word means "elder," and it refers to the way we organize our churches. Some churches, such as Anglicans, have one person who's sort of the boss. But Presbyterians believe that if God the Holy Spirit (who's the real boss in the church) is going to tell us something, it will be when two or three are together. Presbyterians make all their important decisions in groups. When ministers get up front on Sundays, they do most of the talking, so it looks as if they're the ones in charge; but, really, Presbyterians do it together.

JENNA: There can't be too many other Presbyterians. I've never heard of any.

KARYLL: It depends where you go. Most Presbyterians today live in places such as Korea and East Africa. At one time, though, most Presbyterians lived in European countries, such as Scotland where the Bruces came from.

JENNA: Am I a Presbyterian?

KARYLL: Well, not simply by being a Bruce. But, before you can even remember, you were baptized — showing that God considers you his adopted child. That's the first, important step. And God wants you to consider him your heavenly Father. A lot of people don't do this. I think that's sad because it's our relationship with God which makes life meaningful and good, and which takes some of the pain out of death. When you're older, if you still want that relationship with God and are ready to say so publicly, the Presbyterian Church will officially accept you as a member. What do you think?

I am reminded of your sincere faith,
a faith that lived first
in your grandmother Lois
and your mother Eunice
and now, I am sure, lives in you.

II Timothy 1:5

JENNA: I don't know. What do you have to do?

KARYLL: You don't have to *do* anything. Oh, you'll probably want to come to church so you can learn more about Jesus and worship him with others; but it's more about *believing*, then living the way you believe.

JENNA: What do Presbyterians believe?

KARYLL: That's a good question. You know a little of what Christians believe.

JENNA: Yeah, the stuff about God and Jesus — and about Jesus really being God and stuff.

KARYLL: Christians believe God became like us at Christmas, in the man Jesus; but we also believe something happened at Easter. Do you remember?

JENNA: Was it about eggs?

KARYLL: No. Easter was the time when Jesus came back to life after being dead. You remember in *The Lion, the Witch and the Wardrobe* how Aslan had





to die in place of Edmund and how the White Witch didn't know about the deep magic from before the dawn of time, so he came alive again?

JENNA: Yeah, and then the stone table split in two, and the children were made kings and queens at Cair Paravel.

KARYLL: That's a true story, you know. Only, the death and the resurrection — the coming back to life — happened to Jesus about AD 33 outside the city of Jerusalem. That's what Christians believe. And because Jesus died, even when we behave badly as Edmund did, we don't have to fear death. It's like passing through the wardrobe into another world, and God is on the other side.

JENNA: Really! Christians must be excited!

KARYLL: They should be! Presbyterians don't seem to get too excited, at least not on the outside. They want to look cool. You remember that time you came to church with me? Pretty unexciting singing, eh?

JENNA: I remember. Do they ever get excited?

KARYLL: Well, you can't always

judge what people are feeling or thinking by the way they look on the outside. It's the minister's job to present the congregation with what's in the Bible; and, if they're true Presbyterians, *that* should excite them.

JENNA: What's in the Bible?

KARYLL: It's even better than the Narnia books because it's true. It talks about Israel, the people of God long ago, and how God provided them with every good thing, and disciplined them when they acted snobby to him, and gave them promises — kind of the way Aslan did with the children in the Narnia books. The Bible also contains stories of Jesus' life. Then it tells what God expects from those who follow Jesus and what we can expect from God: the Spirit of Jesus who gives the Church the power to do great things. Finally, the Bible speaks about our future with God. The Bible is full of great stories; and, when you take them all together, you get a picture of who God is and what God is like. When I asked you about Aslan, you didn't tell me the things he did in the Narnia stories, did you? You told me he was good and beautiful and

playful and, sometimes, dangerous in a fascinating kind of way. If I put all that in a word, I'd call it "glory." The Bible reveals the glory of God, the glory of Jesus Christ. This is what all true Presbyterians find exciting. Do you find it exciting?

JENNA: Oh, yes! I'm a Presbyterian after all, I guess. What else do they believe?

KARYLL: Jesus told his followers to *do* a couple of things. He told them to baptize people and to eat bread and wine when they gather — the same as they did on the night before he died. These are called sacraments because they are some sacred or holy things we do. When Jesus talked about the bread and wine, he said the bread was like his body and the wine represented his blood. When Jesus' believers eat the bread and drink the wine at church — we call it "Communion" — they receive his forgiveness for their sins, the forgiveness he brings because of his death.

JENNA: So who gets baptized?

KARYLL: Some churches believe baptism is for those who say they believe in God and want to follow Jesus. Presbyterians prefer to think of baptism as God's sign that he loves us. What happens in baptism depends on God's love, not on whatever ability we have to love, or think about or obey God.

JENNA: I like what Presbyterians believe. I like it that I'm baptized already, even though I don't remember.

KARYLL: Do you think it helps to be baptized?

JENNA: I didn't know I was baptized until tonight, so I guess it doesn't help that much. I just like the idea of God loving me even before I knew about him.

KARYLL: Your mum was baptized, you know. God knows all about her and loves her like a daughter even though she doesn't go to church as Grandpa and I do.

JENNA: I guess baptism hasn't helped her 'cause I don't think she loves God.

KARYLL: For a lot of people, God doesn't seem important. Maybe they'll think differently some day. God hasn't forgotten them anyhow. We should always try to help people see God the way he really is — good and loving and glorious.

JENNA: But you and Grandpa are the only Presbyterians I know. If this makes

you really happy and stuff, why don't more people bother about God?

KARYLL: There *are* many Christians even around here although not all are Presbyterians. But, you're right, there are lots of people who don't bother about God. I'm not sure I can say why. Part of it, I guess, is because, even though Christians try to behave like Jesus, they often don't do a good job. This is confusing for people. Part of it is because most of us are best at dealing with what's in our faces. God isn't often in our faces, so we think he's not as important as whatever else we have on the go. And part of it, maybe, is because people think God will place a lot of demands on them — they think God will cramp their style.

JENNA: Sometimes I feel like that — like, if I were a Christian, God would be watching me all the time. Brigitte used to say God could see her everywhere, even in the bathtub!

KARYLL: Presbyterians used to talk a lot about God's providence. Providence means "to watch over." I find it comforting to know God is watching over me and is with me no matter what happens to me on my life's journey.

JENNA: So providence isn't like God looking at us in the bathtub; it's like God keeping watch over our journey through life?

KARYLL: Exactly! I think it's one of the nicest images we have of God, and it used to be important for Presbyterians.

JENNA: You mean it's not any more? Do Presbyterians change?

KARYLL: Yes and no. If you could take a look at the church back when I was young, you would find it old-fashioned: the music, the minister (a man, probably), lots of "thees" and "thous," women and girls always wearing hats and gloves. These things have changed, thank goodness! But if the Presbyterian Church changes to believe in someone else other than Jesus Christ as revealed

**"But you and Grandpa
are the only Presbyterians I know.
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in the Bible, or if the church pushes him to the side in its teaching, the church stops being the church. The story about Jesus as recorded in the Bible is set in history. It doesn't change. But part of that story tells how Jesus prayed for God to remain with his people as the Holy Spirit, even after he went back to heaven. The Holy Spirit helps us know the truth we must not change and prompts us to change where change is needed. Listening to the Holy Spirit is a tricky business, though, because we can end up hearing only our own opinions. That's why Presbyterians trust themselves more when they listen in groups.

JENNA: I guess I need to find out more about Jesus.

KARYLL: Me, too. He's always interesting! You have the Bible I gave you. Try reading the book of Mark. See if your mum will do it with you.

JENNA: I'm glad we talk. Mum and I don't talk much about stuff like this.

KARYLL: Well, do you think we've talked enough? Should we try to get some sleep so we won't be two cranky people tomorrow? Grandpa has a key to the church. Tomorrow afternoon, I'll take you over and you can read some of Mark using the big Bible and the microphone.

JENNA: Cool!

KARYLL: Would you like to pray together before we sleep?

JENNA: I don't know how. You pray.

KARYLL: Do you remember the Lord's Prayer? The one that starts "Our Father ..."

JENNA: I used to know it. Grandpa taught me when I was a little kid.

KARYLL: I'll pray, then you join in when I say the "Our Father ..."

JENNA: OK.

KARYLL: God and Father of our Lord Jesus Christ, we thank you for this time we had to talk about you. We are glad you are not far away but are near us always. We thank you for this Christian faith and for this Presbyterian expression of it which is very, very old, yet still up-to-date. Presbyterians have always praised you for your great glory because you are so high above us, so pure and so good. But we have also said you are a God who takes children by the hand, speaking to them in the simple words of the Bible and through the signs of the sacraments. We thank you that you sent the Holy Spirit to guide us into truth. We thank you we do not need to go on life's journey alone, but that you call us into churches with others who love you. May we never tire of learning about Jesus. May we seek to follow the pattern of his life. May our mouths praise you and tell others about you. We pray with his words and in his name: Our Father ...

JENNA & KARYLL: who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us, this day, our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power and the glory, forever and ever, Amen.

**"Brigitte used to say
God could see her everywhere,
even in the bathtub!"**

Faces of Faith



David Kilgour was born and educated in Winnipeg. He received a BA in economics from the University of Manitoba and an LLB from the University of Toronto. He has worked as an investment analyst, economist, journalist and was admitted to the bars of Alberta, British Columbia and Manitoba. In 1968, he ran as a federal Progressive Conservative candidate in Vancouver Centre but was defeated. He was elected the member of Parliament for Edmonton Strathcona in 1979, re-elected in 1980 and 1984, then elected MP for Edmonton Southeast in 1988. He served as parliamentary secretary to the government house leader, minister of external relations, minister of Indian affairs and northern development, and minister of transport. In 1993 and 1997, he was re-elected as a Liberal candidate and has served as critic for energy, mines and resources, deputy speaker of the House of Commons, chair of the committee of the whole for the 35th Parliament and was appointed secretary of state (Latin America and Africa) in June 1997. He is the author of several books and was a contributor to *Christians in the Public Square* (see Reviews, January Record). David and his wife, Laura (Scott), a lawyer, attend Westminster Church in Ottawa and have four children.

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What is your earliest memory of church life?

Attending St. George's (Anglican) Church in Winnipeg

What is your favourite hymn?

"Jerusalem" — the hymn of my high school

What musical piece has most inspired you?

Handel's *Messiah*

What is your favourite biblical book, and why?

John, partly because it contains so many quotations from Jesus

What book (outside of the Bible) has most influenced you?

Many! The most recent Havel book, *The Act of the Impossible*, was marvellous!

Where do you find inspiration to sustain your faith?

From other Christians, especially my wife, Laura. Our minister at Westminster, Mac Shields, is excellent continuously.

If you could invite anyone (past or present) to a dinner party, who would you invite?

Vaclav Havel

What is your biggest regret?

Not doing more for people I've known who were in difficulty of many kinds

What has been your greatest joy in life?

My wife, Laura, and our four children

What do you find most irritating about The Presbyterian Church in Canada?

We too often look at the half-empty part of the glass instead of being as optimistic as Jesus wants us to be.

Write your own epitaph.

Here lies an honest person who lived his faith and did his best

JENNA: Amen!

KARYLL: Amen!

(Later, Marty enters)

MARTY: Have you two finally stopped talking?

KARYLL: Shh. I think she's finally asleep.

MARTY: What were you talking about anyway? I caught a few words like "providence," but it sounded too deep for me.

KARYLL: Marty, what do you think Presbyterians believe and what is distinctive and vital to our faith?

MARTY: That's what you were talking about?

KARYLL: Well, *she* asked. I'm serious. What do you think?

MARTY: Well, the way I see it, we believe in a common sense God. And Presbyterian teaching always centres on Jesus Christ, what he means to us, personally. If we want to live in the real world and be a Christian too, the Presbyterian Church can help us make sense of things. We don't have to check our brains at the door or leave the world; we can still have our questions. And while the answers aren't forced on us, we get the sense there *are* answers. We're not left feeling despair, as if we're all just muddling through.

KARYLL: You put it better than I did. Can we have your key to get into the church tomorrow? We're going to read the Gospel of Mark over the sound system.

MARTY: What? To an empty church? Just you and her?

KARYLL: Well, not necessarily. Do you want to come? It would be good for her to see her grandfather interested in the Bible. In fact, how about you read Mark with her instead of me? That would give Sharon and me a chance to talk. I suppose I'd better confess I've been evangelizing her daughter.

MARTY: Yes, so you'd better. **[B]**

Karla Wubbenhorst graduated in June from The Presbyterian College in Montreal and is pursuing post-graduate studies at the University of Aberdeen. She dedicates this story to Jessie MacDonald, her grandmother, "who played an important role in handing on the faith to me."

DID YOU KNOW?

Enviro Facts & Definitions

Sustainable development has been broadly defined as “meeting the needs of today without compromising the ability of future generations to meet their needs.” Sustainable development should be economically viable, socially just, and ecologically sound.

Environmental degradation occurs when the environment loses its biological and economic productivity. This may be due to soil erosion, contamination of water, salination of soils, loss of biodiversity etc.

Composting is the decomposition of plant matter and other once-living materials to make a crumbly, earthy substance that is suitable to grow plants.

Biodiversity is the variety of plant and animal life. It is estimated that over half of all the plant and animal species on earth are found in tropical forests which cover less than seven percent of the world's land surface. Deforestation is driving many of these species to extinction.

Environmental refugees are large scale movements of people forced to flee regions due to environmental crises which inhibit them from providing for their basic needs: agricultural failure, severe flooding, soil or water contamination, hazardous waste spills, etc. It is estimated that there may now be more than 25 million environmental refugees

Climate Change is occurring because human activity is changing the way the atmosphere absorbs and emits energy, resulting in changes in rainfall and soil moisture. It is estimated that less than 20% of the population—living in industrialized countries—are responsible for creating 75-80% of the greenhouse gas emissions that are in part responsible for climate change.

Photo: Nanungazi Demonstration Farm, Blantyre Synod, Malawi, PWS&D



*You set the earth on its foundations,
so that it shall never be shaken.
You make springs gush forth in the valleys;
they flow between the hills,
giving drink to every wild animal; the wild asses quench their thirst.
By the streams the birds of the air have their habitation;
they sing among the branches.
From your lofty abode you water the mountains;
the earth is satisfied with the fruit of your work.
—Psalm 104:5, 10-13 (NRSV)*

PWS&D's partners in India, Africa and Central America are feeling the effects of environmental degradation. They are seeing the effects of air pollution, garbage, deforestation, and the accumulation of garbage on community development. They have seen increases in respiratory disease from air pollution in crowded urban centers. They see people walk for miles and miles to collect wood and water. They have experienced the consequences of the deforestation of hills that were once lush with forest, fishing grounds disappearing as rivers and streams silt up with soil, and recurring floods on agricultural land. They have noticed that a once abundant wildlife is now disappearing. And they have seen that the poor—the farmer without much land, the daily labourer spending half a day collecting water or firewood—feel the brunt of the environmental crisis on a daily basis.

Our partners recognize the importance of a healthy environment in their work in primary health care, education and income generation. At the same time, they have felt the tension between environmental conservation and meeting peoples basic human needs. They stress that peoples needs must come first. Nevertheless they are developing innovative strategies to build healthier communities, while protecting the natural environment. Agricultural programs are stressing composting and water and soil conservation to rebuilding the soil. People are growing trees with crops to meet peoples need for wood for fuel and construction materials while decreasing soil erosion. Composting toilets are being built to meet sanitation needs while providing compost for gardening. Low smoke stoves that make wood burn efficiently while decreasing respiratory disease are being promoted. New wells are helping people cope with decreased water supplies. PWS&D's partners know that their actions are small, and that the problems are great, but they continue to work to make a difference.

The Psalmist sings of the wonders of the world, rejoicing that God has designed a wondrous place where all of creation has been made to work in unity. PWS&D and its partners strive to be good stewards within the world, to find the balance designed by God.

You can try it right here in Canada

KITCHEN GARDENS

PWS&D's partners in Malawi and India promote community health programs. They advocate the use of kitchen gardens as a strategy to cope with environmental degradation when water is scarce and food resources low. Vegetables can be grown in 2 or 3 square meters of soil around the house, or in large broken or thrown away pots, buckets, basins or car tires filled with humus, soil or compost.

Water from cooking and cleaning is stored and used to water the garden in the evening. Vegetable beds covered with mulch (dry grass) keep the soil cool and moist and reduce the need for watering. Mulches also suppress weeds, saving human labour. This strategy is also being used in Canada where community gardens have sprung up on vacant or communal plots in urban centers.

COMPOSTING

Composting yard and kitchen wastes is a critical step in reducing the volume of garbage sent to landfills for disposal. It is easy to learn how to compost. It can even be done cleanly in apartment buildings and condominiums! Good composting is a matter of providing the proper environmental conditions for the microbial life that breaks down the waste.

Food: Compost need a good mix of "browns" and "greens". The long chains of sugar molecules in *browns*—straw, dry brown weeds, autumn leaves, wood chips or sawdust—provide a source of energy for the microbes. The nitrogen in *greens*—green weeds, kitchen fruit and vegetable scraps, green leaves, coffee grounds and tea bags, fresh manure—provide the microbes' protein source.

Air: Make sure that you have adequate aeration for your microbes. Thoroughly break up or mix the brown and green ingredients. Use a spade or garden fork to break it up and pile it back together in a more 'fluffed up' condition

Water: Keep your compost as moist as a wrung out sponge.

The General Assembly, aware of the dangers to the environment caused by extravagant productivity and consumerism in the affluent nations of the earth including Canada, urge our people to exercise restraint in their buying habits even though such a step may be disadvantageous to the economy in the short term, and encourage them to support policies and practices which further social justice and an improved standard of living among the poor

—The 99th General Assembly of
The Presbyterian Church in Canada,
Acts & Proceedings, 1973 p 282

PWSDevelopments

is an educational resource produced twice a year by Presbyterian World Service & Development with financial support from the Canadian International Development Agency. For more information, to order more copies, or be placed on a standing order, contact PWS&D at:
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e-mail: pwsd@presbyterian.ca
web site: <http://www.presbyterian.ca/lifemission/pwsd/index.html>

PHOTOS (top to bottom, left to right)

1. A workshop put on by PWS&D's partner FIEC explores the value of forest resources in a remote indigenous community in Southern Costa Rica.

2. As firewood becomes harder and harder to find, PWS&D partners are exploring agroforestry—growing crops with trees—as a means of water and soil conservation, while meeting a need for wood.

3 & 4. Making compost is an essential strategy for resource-poor farmers who cannot afford expensive fertilizers and pesticides to increase the amount of food they can grow on a small piece of land. Composting not only provides essential nutrients required for growth, it also improves the way water interacts with the soil. The organic matter protects plants from drought in sandy soils by acting as a sponge to retain water. In clay soils, the organic matter creates tiny holes and passageways to improve drainage, preventing it from becoming waterlogged. Compost also inoculates the soil with vast numbers of beneficial microbes, bacteria and fungi, which extract nutrients from soil and pass them on to plants.

5. International Ministries staff Pauline Brown, who has served in India for more than forty years, can remember when these hills in Northern India were covered with lush forest and filled with wildlife. Now, after deforestation, they are barren in the dry season and experience erosion during the rainy season. PWS&D supports community health programs in this region, which promote the use of kitchen gardens as a coping strategy.

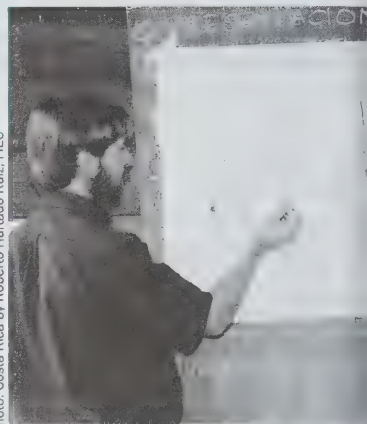


Photo: Costa Rica by Roberto Hurtado Ruiz, FIEC



Photo: COCAMO, Mozambique by Bruce Pelton, CIDA

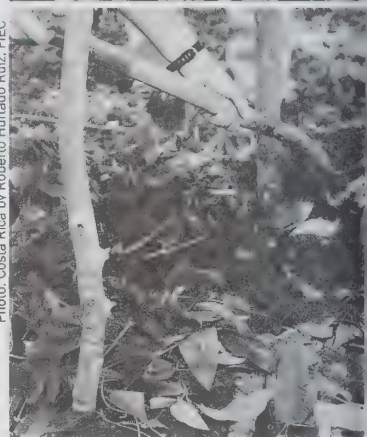


Photo: Costa Rica by Roberto Hurtado Ruiz, FIEC

From PWS&D's Environment Policy (adopted November 1996)

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.

Romans 8:19-21

Equitable and sustainable development is only feasible in a well-balanced natural environment. Humankind has the capacity to nurture or destroy the environment. We are called to responsible use of the natural resources of the earth.

Development is sustainable when:

- we recognize that human behaviour, life and work all influence, and are influenced by, natural ecological systems.
- we protect the environment, and
- we maintain the integrity of the earth's life support systems while simultaneously meeting human needs.

Development is not sustainable when:

- any individual, group, or region enhances its wealth and comfort at the expense of another.
- when excessive consumption affects preservation.

PWS&D and its partners will

- incorporate environmental concerns as a requirement of all future programming, monitoring and reporting, striving to minimize negative environmental impact.
- promote awareness of environmental issues and their direct linkages to global justice at the congregational level, stimulating thought and action to change patterns of consumption in ways that reflect a vision of sustainable development.
- utilize local ecological knowledge in all program planning and implementation.
- actively support and encourage the promotion of activities which protect, restore and rehabilitate the environment.
- exchange information that helps refine and enhance mutual understanding of environmental sustainability.



Photo: COCAMO, Mozambique by Bruce Paton, CIDA



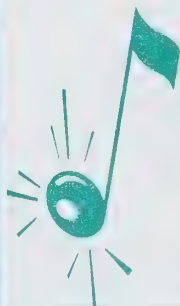
Photo: Barwan, India, by Karen Plater, PWS&D

In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.

— Principle 4 of the Rio Declaration, made at the United Nations Conference on Environment and Development (Rio Earth Summit) in Rio de Janeiro June 1992

Christians are free in Christ, but have misused their freedom. As a rule they have not proved to be much different from their non-Christian neighbors in being too ready to claim their right to as high a standard of living as their money will buy and too little prepared to be good stewards of the earth. Christians have the responsibility to witness to the world their devotion to the creator and their respect for Christ's creation.

- The 99th General Assembly of The Presbyterian Church in Canada
Acts and Proceedings, 1973 p272



Sing Hymns praising God's glorious creation from *The Book of Praise*:

	Old	New
For the beauty of the earth	42	434
All things bright and beautiful	106	435
This is my Father's world	242	328
Pray for the wilderness		716
We cannot own the sunlit sky		717



Things to check out at your church:

- ✓ Use washable mugs during coffee hour, instead of disposable cups.
- ✓ Provide a paper recycling bin for unused bulletins and scrap paper.
- ✓ Have congregation members bring in old copies of the *Presbyterian Record* and other publications to the church, which can be distributed to others.
- ✓ In Sunday School, check that only non-toxic markers and glue are used.
- ✓ Post signs advising the last person in each room to turn off the lights.
- ✓ Are the sanctuary, church hall and offices well insulated?

Once upon a time there was a girl named Pat who lived in Canada. Her house was owned by her parents, her streets were cleaned by the city, and she went to the province-run school. Pat would take 2 long hot showers every day, after all, it was not *her* water. After visiting the corner store, she would throw her candy wrappers onto the street, after all, it was not *her* street. Someone would eventually clean it up. At school, she would write one line on a piece of paper, but if she did not like what she wrote, she would crumple up the paper and aim for the wastebasket, after all, it was not *her* paper. Even if she just wanted to go to the corner store, she would always ask for a drive in the car, after all, it was not *her* gas she had to pay for. Pat was told about what she was doing, and how she could make a difference by conserving water, buying less packaged things, reusing paper, and walking short distances. But all that Pat would say was, "I am only one person. What difference would any of my changes make to the environment? After all, the environment is not *mine*. There are so many other people around. Why should I care?"

One day, Pat visited Nicaragua with a group from her church. She met a boy named Ricardo who told her what life was like for him. His family worked all day on the land, but their combined wages at the end of the day was less than \$5. Ricardo's family could barely afford to pay for their own food. They would supplement their income by looking for valuables, and even food, in a local dump. Ricardo did not understand where all of the garbage came from, but it was now taking up the space where he and his friends used to play. He did not understand why it was so difficult to breathe all the time, and why the air was often covered with a thick smog. It was making him sick, and he couldn't work as often, so he earned less money. He and his family tried to take care of the land, because they knew that they needed a healthy environment to grow their food. Ricardo said to Pat, "I am only one person. I try hard to improve the environment, but there are so many other people around who won't. This is not their environment they are polluting, it is God's gift to us all. Why don't they care?"



**The earth is the Lord's
and all that is in it, the
world and those who
live in it. —Psalm 24:1**

Questions for Discussion:

1. Do you think Pat will change her ways when she goes back to Canada?
2. What can Pat do differently at home to help the environment?
3. How do the actions of people in Canada affect how Ricardo and others in less developed countries live?
4. What can we do to help Ricardo?
5. Who "owns" the environment?

This story was inspired by Adele Halliday, who spent summer '94 in Nicaragua Youth in Mission. Adele did research work on environmental issues with Justice Ministries in 1997.

Letter From Moscow

by Joyce Wilson Agnew

A Canadian Presbyterian living in Moscow reflects on the state of contemporary faith and life in Russia

We went to St Andrew's Anglican Church this morning. It took a half-hour by metro and 15 minutes on foot. The canon's wife gave excellent directions on the phone. There is a decent parking lot; so, when our sea shipment arrives, we'll be able to drive.

Anglican worship in Moscow dates from 1533 when Czar Ivan the Terrible allowed the first non-Orthodox services to maintain Christian and moral teaching among English traders employed by the Russia Company. The red brick building was designed by Freeman of Bolton, Manchester, England, a diocesan architect. It is unique, Moscow's only example of Victorian English church architecture. Built in 1822-1884, St. Andrew's replaced an earlier English chapel. Confiscated by the Communists in 1920, St. Andrew's has been used as a girls hostel, offices for foreign delegations and a recording studio.

Sunday worship was reinstated on July 14, 1991. The church was formally returned to Queen Elizabeth II on October 19, 1994. Under the wooden floor is the original marble floor. The major ren-



ovation will restore stained glass leaded windows, currently filled with block glass since the Victorian glass was taken during the Soviet era.

The parsonage, constructed in 1894, is being restored under supervision of the Moscow Historic Monuments Commis-

sion. During the revolution, the Bolsheviks commandeered the parson's attic for a machine-gun nest.

The service was good. There were about 200 people in church — it was full — and a lot of children. The church seems

to be vibrant and happy. Canon Coussmaker introduced himself. His wife, Jean, is in Belgium this weekend. They've been here four years. The assistant, Jonathan Fraiss, is a relentlessly cheerful 30-year-old on his second posting. He previously trained as a lawyer.

The Anglican Church is going to establish a presence in Kiev. Unfortunately, for St. Andrew's, they have chosen Jonathan to be the first vicar. He is excited. It is an honour and will be a challenge for him.

Stalin destroyed 70 per cent of the churches in Moscow, yet there is still a church on almost every street. Money is pouring in for restoration — amazing when one considers how little money the people have and yet they are willing to share. (It makes me ashamed of our tithe, and the fact that it is often difficult to get people even to donate that. I was embarrassed when our church in Ottawa began to ask people for only a half-tithe.)

On Russian Orthodox cathedrals, the largest dome represents Christ and is often painted gold. Blue onion domes are dedicated to Mary, the mother of Christ.

Gold stars represent the saints who have gone before us. It must have been a dazzling sight in pre-revolutionary times with the sun glinting off the thousands of gold domes. (Not that the sun ever shines for long. I now understand the moody, gloomy Russian soul. It's easy to be somewhat depressed when living with a little sunlight as they do!)

Religious life in Russia is filled with irony. According to a poll by the All-Russian Public Opinion Centre, 45 per cent of Russians consider themselves Orthodox Christians, 45 per cent atheists, two per cent Muslim, one per cent "other," 0.2 per cent Roman Catholic and 0.1 per cent Jewish. My husband's personal assistant is a professed atheist. However, as soon as she heard Islay (our four-year-old black Labrador) and I had been hit by a car driving on the sidewalk, she said, "I will pray for them."

At the beginning of the century, Orthodox Christian families in Russia spent Holy Thursday painting eggs. It was a folk art. Orthodox tradition ordered believers to paint eggs red. They believed Mary Magdalene had gone with an egg to the Roman Emperor Tiberius to tell

him Christ had risen. He said he would only believe if the egg turned red. It immediately turned from white to red.

Church bells begin tolling at midnight for Orthodox Easter. They ring for more than a half-hour and several times during the night for short bursts, then again at seven o'clock for 2 1/2 hours.

In a country where there was ostensibly no religion for 70-some years, and there is still no state support for religion, there are strong displays of religious feeling. Bells ring on and off all day. In Canada, where the majority of people call themselves Protestant or Roman Catholic, we are often not allowed to toll church bells for any reason in case we might disturb or offend. Here, the church bells ring every morning for 15 minutes and several other times during the day to call the faithful. They are not beautiful, melodic bells which play a tune like those in Canada or in the United Kingdom. They are harsh and discordant, acting as a reminder. **R**

Joyce Agnew is part of the Canadian diplomatic corps in Moscow. While in Ottawa, she was a member of Knox Church.

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Presbyterians: Canadian-Born and Immigrants

by Jan and Frank Jones

The 1991 census yielded a perspective on Presbyterians that, to our knowledge, has not been noticed previously. Many know Presbyterians comprise a small percentage of the population, 2.4 per cent; but they may be unaware that, among Canadians who are foreign-born, Presbyterians constitute a slightly larger percentage, 2.8 per cent. Immigration policy seems to have favoured Presbyterians unintentionally.

This situation contrasts with most other Christian denominations. As the table shows, all denominations — except Eastern Orthodox, Presbyterian and Lutheran — are under-represented in the immigrant population (compared with the Canadian population as a whole). In contrast, all larger non-Christian faiths, and people expressing no religious affiliation, are over-represented among immigrants.

In 1991, however, the situation began to change. A diminishing proportion of immigrants were Presbyterian. Presbyterians constituted only 1.2 per cent of immigrants arriving between 1981 to 1991 and enumerated in the census. This is about half of the representation of Presbyterians in the total Canadian population. Presbyterians made up 2.6 per cent of immigrants arriving between 1971 and 1980, 3.1 per cent of those arriving between 1961 and 1970, and 4.2 per cent of those arriving before 1961

Religious affiliation (larger faiths only)	Per cent of all	
	Immigrants	Canadians
Christian	71.4	83.3
Catholic	37.3	45.7
Roman Catholic	36.7	45.2
Eastern Orthodox	4.2	1.4
Protestant	29.9	36.2
Anglican	7.5	8.1
United Church	3.8	11.5
Lutheran	3.6	2.4
Presbyterian	2.8	2.4
Baptist	2.0	2.5
Pentecostal	1.5	1.6
Mennonite	0.7	0.8
Non-Christian	28.6	17.7
No religious affiliation	14.5	12.5
Eastern non-Christian	11.6	2.8
Islam	3.9	0.9
Buddhist	2.9	0.6
Hindu	2.4	0.6
Sikh	2.2	0.6
Jewish	2.4	1.2

(Source: Statistics Canada, Cat. No. 93-319, percentages calculated from the raw numbers in Table 8, pp. 272 to 273. The total population of Canada in 1991 was 26,994,045; the total number of landed immigrants was 4,342,890.)

(and enumerated in the 1991 census). In other words, the representation of Presbyterians in the more recent immigrant waves has been falling consistently.

A similar situation exists for most of the other larger Christian denominations: Roman Catholic, United Church, Anglican and Lutheran. In contrast, the more recent waves of immigrants include a higher percentage of Pentecostal, Eastern Orthodox and other Protestants lumped together than one finds among the Canadian-born population. The largest differences between the Canadian-born and immigrants, however, appear for those expressing no religious affiliation and the Eastern, non-Christian faiths. Of the most recent immigrant wave, those arriving between 1981 and 1991, 18 out of 100 said they had no religious affiliation, compared to 12 out of 100 of Canadian-born; while 24 out of 100 were affiliated with Eastern faiths, compared with 1.5 among Canadian-born.

How should Christians respond to this situation? By being truly Christian to new Canadians in thought, word and deed. There is a tendency to be remote if not unfriendly with people of different colour or religion. In the Christian message, second in importance to loving God is loving our neighbour as ourselves. **[E]**

Jan and Frank Jones, free-lance writers living in Ottawa, are members of St. Martin's Anglican Church.



Hymn of the Month

by Judee A. Green

A Mighty Fortress Is Our God” (#315, #316), based on Psalm 46, was written by Martin Luther (1483-1546). Luther was born in Eisleben, Germany. In his student days, he abandoned the study of law to become an Augustinian monk and an outstanding biblical and theological scholar. His attempts to reform the medieval Roman Catholic Church were met with fierce resistance. The church eventually excommunicated him.

One of the reforms Luther initiated was to involve the congregation in singing during worship services. Previously, the choir had sung parts of the mass in Latin. Luther replaced the Latin mass with a service in the German language and wrote a number of hymn texts and tunes. *Ein’ Feste Burg* is one of the best known of these, and it has been translated into 53 languages. English translators struggled to produce a singable text and, as a result, there are now 100 English versions!

Variations of “A Mighty Fortress Is Our God” have appeared in every edition of *The Book of Praise*. It’s interesting to compare the first four lines of the different versions:

1897 (combination of translations) A safe stronghold our God is still, a trusty shield and weapon; by his right arm he surely will free from all ills that happen.	1918 (tr. Thomas Carlyle) A safe stronghold our God is still, a trusty shield and weapon; He’ll help us clear from all the ill that hath us now o’ertaken.	1972 (tr. Frederick H. Hedge) A mighty fortress is our God, a bulwark never failing; our helper he amid the flood of mortal ills prevailing.
1997 (#315) A mighty fortress is our God, a refuge never failing, our helper sure amid the flood of mortal ills prevailing.	1997 (#316) A mighty fortress is our God, a bulwark never failing, protecting us with staff and rod, and power all prevailing.	




Martin Luther

The third verse of #316 is taken from Omer Westendorf’s new paraphrase. Westendorf (b.1916), a lifelong resident of Cincinnati, Ohio, was choir director and organist at St. Bonaventure Church for more than 40 years.

The tune, *Ein’ Feste Burg*, has been popular with composers who have presented it in a number of ways. Johann Sebastian Bach used it in his *Cantata #80* (1730), Felix Mendelssohn in his *Reformation Symphony* (1830), Richard Wagner in *Kaisersmarch* (1871) and Giacomo Meyerbeer in *Les Huguenots* (1836).

The isometric or equal note value version (#315) is harmonized by Hans Leo Hassler. The original rhythmic version (#316) presents a bit more of a challenge but could be introduced to the congregation as a choir anthem. The texts can be sung with either version of the tune.

This well-loved hymn is suitable for Reformation Sunday (the last Sunday in October) and at any time we need reassurance that “the Lord of hosts is with us.” 

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*.

PCC News

Presbyterian congregation real traffic-stopper

Members of Malvern Church, Scarborough, Ontario, were out trying to stop traffic at the corner near their church on the last Sunday in May. No, they weren't carrying squeegees. Rather, they were trying to draw attention to their church building — its modern design sometimes causes passers-by to overlook it. They were also drawing attention to the multicultural nature of the congregation, with members from a dozen different countries — a fact reflecting the ethnic composition of the Malvern community.

But traffic-stopping was not the only thing Malvern did to attract people to the church. Last summer, from June 18 to August 27, the church held mid-week, alternative worship services called "Cool Summer Praise" — "cool" both figuratively and literally since the church is air-conditioned. The services featured contemporary music, dramatic skits and humorous quizzes. People were invited to come as they were, whether in work-clothes, sports gear or shorts.

To ensure an up-to-date and youthful flavour, the congregation received funding from The Presbyterian Church in



Canada to support a third-year student from Knox College, John Van Viet.

"Many people are away on Sundays during the summer," says Rev. Duncan Jeffrey, minister of Malvern. "Malvern is targeting these people with our mid-week [summer] services as well as reaching out to youth in the area. We also hope to attract those who may be curious about the Christian faith but who

are afraid to turn up on a Sunday in case they feel out of place or don't know what to do during worship."

"Our church sees Malvern as a prototype for the Canadian urban community of the future," Jeffrey states. "Our people are praying that, even as we try to reinvent worship for the 21st century, we will bring more people into hearing range of the gospel."

National Native Ministries hopes to establish mission at Birdtail

Establishing a Presbyterian mission at the Birdtail Sioux First Nation in western Manitoba is a number one priority of National Native Ministries, says Denise Fenez, director of the Anishinabe Fellowship Centre in Winnipeg. According to Fenez, the Presbyterian Church

once had a church at Birdtail and has been asked several times to come back.

There is a sense of urgency to the National Native Ministries desire to re-establish a Presbyterian presence on the reserve. In the past year, seven people have committed suicide at Birdtail. An-

other 20 — five per cent of the band's 400 members — have attempted to kill themselves.

Regrettably, although the situation is begging for quick action, a lack of funds is hindering an immediate response from Native Ministries.

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It starts here

Representatives of two overseas partners of Presbyterian World Service and Development saw Canadian food aid at the source when they visited a Presbyterian Corn Share project in Shakespeare, Ontario. Catherine Ramokhele (second from left) of the Christian Council of Lesotho and Gilberto Bernal (far right) of the Evangelical Church of Costa Rica are pictured with Guy Smagghe and Karen Plater of PWS&D.

Presbytery calls on government to increase aid to Sudan

In a letter to Prime Minister Jean Chrétien and other national and local politicians (including Secretary of State for Africa David Kilgour who is featured in this issue's Faces of Faith column), the Presbytery of Waterloo-Wellington has called on the Government of Canada to increase its efforts to aid the people of Sudan. Specifically, the presbytery asked the government to: (1) increase funding to UN humanitarian relief initiatives in Sudan and provide support to strengthen civil society in Sudan, especially in non-government controlled areas; (2) apply political pressure on the Khartoum government to stop restricting food aid into non-government controlled areas and to provide access into those areas for humanitarian purposes; (3) protest against the National Islamic Front government's relentless persecution of people of all religions and cultures in the Sudan.

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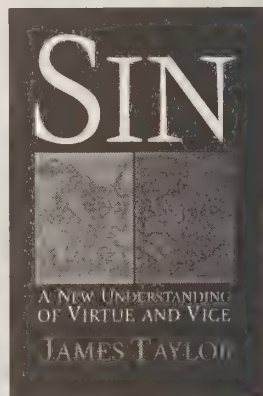
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Presbyterian, eh!

The *Presbyterian Record* was one of the Canadian publications used to provide the words that make up the recently published *Canadian Oxford Dictionary*. "Without publications like the *Presbyterian Record*, we would never have been able to present an accurate portrait of contemporary Canadian English," says Katherine Barber, head of Oxford's Canadian Dictionary Department.

The five editors on the \$2-million project read a vast array of Canadian sources, including the *Presbyterian Record*, looking for particularly Canadian words and usages. [It's not known if they included the word "contumacious."]

Actually, the above was part of a clever press release from Oxford University Press, but it made our day just the same.

Religious grandparents are more involved with grandchildren

Grandparents with strong ties to organized religion develop and maintain stronger relationships with their grandchildren than do grandparents with few or no religious affiliations, a new study shows. The research, conducted by faculty at Pennsylvania State University and the University of North Carolina at Chapel Hill, measured "religiousness" by the number of times subjects attended church, led services, taught Sunday school, attended religion classes, prayed and listened to religious broadcasts. "Our data don't tell us what it is about religious observance that motivates grandparents to be involved with their grandchildren," said Dr. Valarie King, assistant professor of sociology at Penn State. "They do indicate, however, that religious grandparents are in general more involved with all types of family and social ties, and this may be one explanation for their greater involvement with their grandchildren."

(UNC-CH News Service)

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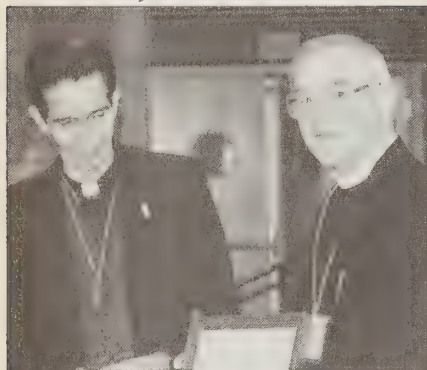
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The E. H. Johnson Award



Hector Mendez receives the E. H. Johnson Award from Moderator William Klempa at the 124th General Assembly in June.

This year's recipient of the E. H. Johnson Award for "mission on the cutting edge" is Hector Mendez, pastor of First Presbyterian Reformed Church in Havana, Cuba. Thirty years as a Minister of Word and Sacraments in a socialist country would seem to cover the cutting edge part. Mendez has also been involved in ecumenical work in Cuba and Latin America and was one of two Latin Americans who attended the past World Council of Churches assembly. He considers the message of hope a major part of his pastoral duties.

A humble and unassuming man in demeanour, Mendez spoke simply and passionately about the struggles of the church in Cuba. When socialism came to the country in 1961, it initiated a time of crisis for the church. By 1967, there were only 15 Presbyterian pastors in Cuba, down from 53 in 1960. The church had no resources, no money, no Bibles and no members. In the midst of crisis, Mendez sought God's guidance. He recalled travelling to a small village where only one person showed up for worship. She knew it had taken him most of the day to reach the church and suggested he return home. His response was to put on his robe and conduct a complete service. He preached of hope and talked of how, one day, the sanctuary would be filled with worshippers. Looking back, he believes it was madness to have made such a claim. Ten years later, he returned to that church and found it full.

Today, the church is gradually reclaiming its place in Cuban society. More than 300 people attend worship at First Church, and the congregation has developed an active outreach program.

But for Hector Mendez, the scope of mission extends far beyond Cuba's shores. "Our concept of church missions in society has to be linked to the concept of justice," he said. "In this world where industry is globalized, where markets are globalized, where communications are

globalized, we Christians have to learn to globalize justice, solidarity and fraternity."

When asked, as he often is, about the difficulties of being a Christian in Cuba, Mendez has a ready answer: "It is as difficult to be a Christian in a socialist country as it is in a capitalist country, where there are a lot of riches and temptations."

In concluding his address, he stressed the importance of hope. "Hope must remain forever," he said.

News Scan

Redeemer College granted university status

Redeemer College, a Christian college in Ancaster, Ontario, has been given the right by the Ontario government to grant Bachelor of Arts and Bachelor of Science degrees. The legislation, known as Bill Pr17, was passed by the Ontario Legislature on June 25, following a positive report on the college by a government appointed three-person review panel.

Let us pray

According to the recently released Georgia Marriage Report, 61 per cent of couples who pray together rate their sexual relationship as a nine or 10 on a scale of one to 10; only 38 per cent of couples who never pray together say they are satisfied. Randy Hicks, director of the Georgia Family Council in Atlanta which produced the report, said: "Prayer is a very intimate thing ... there seems to be better communication among religious couples, which allows them to overcome the hard times."

If only she had all that water when she needed it

In a recent survey on Americans' religious knowledge, 12 per cent of the respondents said the name of Noah's wife was Joan of Arc.

Hand me down my walking shoes

Christians around the world should leave their cars in the garage and think twice before taking airplanes for long trips, according to a report prepared for the World Council of Churches. The report reflects concern about the increasing amount of greenhouse gases in the atmosphere as a result of car and plane exhaust emissions. Greenhouse gases, including carbon dioxide, are believed to be the main cause of global warming.

Pat Robertson's weather forecast: overcast with chance of doom

According to televangelist Pat Robertson, the city of Orlando, Florida, is risking God's wrath for having allowed homosexual groups to fly rainbow flags from city light poles in connection with "Gay Days" at nearby Disney World. On his 700 Club TV show June 8, Robertson noted that the Orlando area is prone to "serious" hurricanes and added: "I don't think I would be waving those flags in God's face if I were you." But not only is Orlando at risk, Robertson warned. "A condition like this will bring about the destruction of your nation. It'll bring terrorist bombs. It'll bring earthquakes, tornadoes and, possibly, a meteor."

Other News

PCT calls for world-wide support

The Presbyterian Church in Taiwan (PCT), Taiwan's largest Protestant denomination, has appealed to churches world-wide to support Taiwan's right to decide its own sovereignty as concern on the island grows at apparent closer relations between the People's Republic of China and the United States.

The PCT was one of dozens of Taiwanese organizations that protested both before and after the visit to mainland China by President Bill Clinton in June.

A statement made by President Clinton during the visit that the United States "does not support independence for Taiwan, 'two Chinas' or 'one Taiwan, one China,'" nor membership for Taiwan "in any organization in which statehood is a requirement," has caused a deep sense of unease in Taiwan. This is the first time a U.S. president has so clearly stated U.S. policy on Taiwan.

Before President Clinton arrived in China, a number of groups organized major protests. As well as supporting the

protests, the PCT sent an urgent letter of appeal to churches and organizations, with which it has good relations, asking for support and prayers.

"We deeply feel the injustice that any outsiders should presume to determine the destiny of this island," the letter said. "The PCT calls on you to pray with us that the God of Justice and Peace will continue to protect and guide the people of Taiwan; that any tensions and conflict between Taiwan and China may be resolved by peaceful means." (ENI)

U.S. Presbyterians agree not to talk about s_x

Commissioners to the 210th General Assembly of the Presbyterian Church (U.S.A.) did pretty much what their leaders pleaded with them to do, taking up the divisive issue of homosexuality and ordination only long enough to say they didn't want to deal with it in the coming year. By an overwhelming margin of 412-92, the commissioners rejected an overture from the Milwaukee Presbytery that would have asked Presbyterians if they wanted to remove a recently adopted amendment to the denomination's *Book of Order* that requires clergy, elders and deacons to uphold standards of "fidelity in marriage and chastity in singleness." The amendment, widely perceived as aimed at keeping gays out of church posts requiring ordination, had been adopted by a majority of presbyteries after fierce debate during the spring of 1997. Then, at last year's General Assembly, an amendment to the amendment was moved calling for a change in wording from "chastity in singleness" to "integrity in singleness." That amendment was rejected by presbyteries earlier this year.

At the same time they rejected the Milwaukee overture, commissioners adopted an "authoritative interpretation" of the church's constitution affirming the denomination's commitment to "con-

Record columnist fit to be Tarred



Jim Taylor, author of 10 books, co-founder of Wood Lake Books, former managing editor of *The United Church Observer* and a regular columnist of the *Presbyterian Record*, was awarded the Leslie K. Tarr Award at the annual God Uses Ink conference sponsored by *Faith Today*. The award is presented to a candidate who has demonstrated excellence in writing, contributed to the development of Christian writing in Canada and helped position the church in society.

The God Uses Ink contest relies on the support of sponsors to cover costs. This year, the *Presbyterian Record* sponsored the award for best non-fiction book (theological/reference), won by Gary Badcock for his book *Light of Truth and Fire of Love*. Other winners included Linda Hall's *April Operation* for best novel, R. Paul Stevens and Robert Banks's *The Complete Book of Everyday Christianity* for best non-fiction book (Christian living), and Lloyd Mackey's *Ernest Manning: Like Father, Like Son* for best non-fiction book (historical/biographical).

sider the lives and behaviour of candidates [for ordination] as individuals" and not to exclude anyone based on age, race, gender or sexual orientation.

In one of the first orders of business, Douglas W. Oldenburg, 63, president of Columbia Theological Seminary in Decatur, Georgia, was elected Moderator in a second ballot.

In other action at the week-long Assembly which ended June 20, commissioners called on Presbyterians to "intentionally work toward removing handguns and assault weapons from our

homes and our communities" and — meeting in Charlotte, North Carolina, in the heart of tobacco country — adopted a resolution calling for stiff taxes on cigarettes and strong curbs on cigarette advertising.

Commissioners also approved a "full communion" agreement with the Evangelical Lutheran Church in America, the United Church of Christ and the Reformed Church in America — a pact which was approved last year by the denomination's 173 presbyteries. (*Christian Century*)

THE PRESBYTERIAN COLLEGE, MONTREAL

PRINCIPAL

The Presbyterian College, Montreal, invites applications and nominations for the position of PRINCIPAL, to assume responsibilities in August 1999. Founded in 1865, The Presbyterian College is a Presbyterian and Reformed seminary preparing candidates for ministry. A theological college of The Presbyterian Church in Canada, The Presbyterian College is also a member of an ecumenical consortium at McGill University, with Montreal Diocesan College and United Theological College and the Faculty of Religious Studies, McGill University, which provides theological education to a doctoral level for all enrolled students.

A profile for the position is available from the College at the address stated below. The appointment is subject to approval by The Presbyterian Church in Canada.

Applications and nominations should be accompanied by a CV and the names and addresses of three or more referees. These are to be submitted prior to November 16, 1998, to the attention of:

Dan De Silva, Convener
Search Committee, The Presbyterian College
3495 University Street, Montreal, Quebec H3A 2A8
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NEWS

Fall-out continues in wake of Lambeth Conference

Despite an overwhelming vote by Anglican bishops at the Lambeth Conference, held in Canterbury, England, the first week of August, declaring that homosexual practices are "incompatible with Scripture," there are signs of deep division within the Anglican communion over the issue. The declaration, which urged sexual abstinence for all people "who are not called to marriage," was approved by 526 bishops, including the Archbishop of Canterbury, Dr. George Carey, and was opposed by 70. Forty-five bishops abstained. The Lambeth Conference has no legal authority over the 37 autonomous provinces of the Anglican communion, but the declaration is certain to be used by conservatives as a test of fidelity to Anglican tradition.

The vote has also revealed a strong geographical division within the Anglican communion, primarily between the developing world and the industrial nations. Bishop John Kabango Rucyahana of Rwanda has made a public call for more than 70 U.S. bishops who signed a document supporting recognition of homosexual relations to be expelled from the church.

Meanwhile, one of the most radical U.S. bishops, John Spong, has been forced to apologize after describing African Christianity as "superstitious." Spong later said he had not intended to insult anyone and had chosen an unfortunate word. His apology was not seen as genuine by many African bishops, however.

An apology of a different sort, signed by 146 bishops, the majority from the United States and England, expressed regret over any "sense of rejection" felt by gays and lesbians. The bishops pointed out that they have "varied views" on the issue but said they would work toward a "more thorough hearing" for their "sisters and brothers in Christ." (ENI)

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Water in a Parched Land

Rosemary Doran

I sat in a small, plain Protestant church in the west of Ireland. It had a stark, simple beauty — whitewashed walls, clear glass windows, dark sturdy pews. You could say it embodied the Protestant character. A handful of the faithful — a mix of Presbyterians and Methodists — gathered for Sunday worship. The opening hymn, a paraphrase of Psalm 63, contained the words: "My flesh longs in a dry parched land, Wherein no waters be." As we sang, the thought came to me: so with Ulster — a dry, parched land wherein no waters of peace, freedom or reconciliation seem to exist.

I am an Ulsterwoman by birth, though I have spent more years in Canada than in the Old Country. But when I go for a visit, the roots stir, the mind engages, the heart moves and I know there is a part of me that will be forever Ulster.

Ulster is a sad place today — or, at least, it was while I was there. It is a place filled with the intransigence of bigotry. One man announced proudly that no members of his congregation would ever cross the threshold of a Roman Catholic church. It is a place filled with the self-righteousness of tunnel vision. It is a place mourning for its young — three small children died in a fire set by sectarian arsonists while I was there. Yet, Ulster seems unable or unwilling to set them free. Since my return, the horror of the Omagh bomb occurred. It is a place frozen in time, caught in the causes and passions of the past. A dry, parched land.

But, if you know where to look, there are oases. There are springs of water and

sources of hope. A Presbyterian minister in the Republic of Ireland told of the unified spirit of his community. No event takes place, he said, without the involvement of all the churches, Catholic and Protestant alike. A group of clergy in Belfast, both Catholic and Protestant, meets regularly for prayer and the ex-

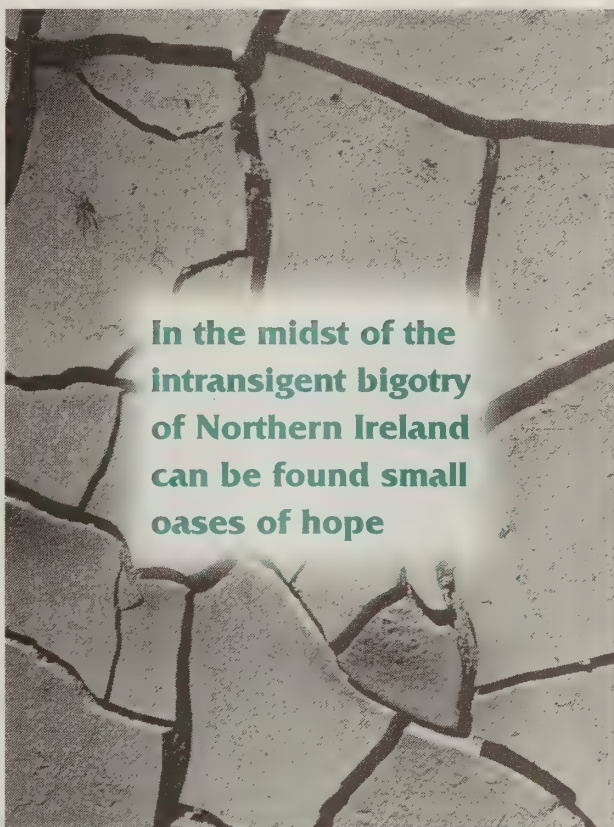
gether and get to know one another. It takes tired mothers out of their conflict-ridden neighbourhoods and gives them a holiday by the sea. Several new schools have been established where students from both religious groups learn together. This was unheard of when I was growing up. Then, Catholic was Catholic and Protestant was Protestant and never the twain met. The hope of the new system is to produce a generation educated in mutual appreciation and with the principle of co-operation.

And there are other small oases. In the face of death by violence, people of all faiths come together to mourn. Loyalist and nationalist leaders, at considerable risk to their political and physical lives, condemn sectarian violence and appeal publicly for compromise and co-operation. Referring to the stand-off over marching rights which was closely linked to the deaths of the three young boys, a prominent leader of the Orange Lodge said, "No road is worth a life." He urged his people to go home. Many did. A Roman Catholic bishop said, "Enough is enough." He is not alone. Men and women of ill will are beginning to find less

support in the larger community.

Indeed, there is water in the parched land of Ulster if you know where to look. But there isn't enough to go around for everyone — yet. Pray for my people that they may seek and find the water they need for healing, peace, reconciliation and freedom. The water of life. **R**

Rosemary Doran is the minister of Riverside Church in Windsor, Ont.



change of ideas, bringing together orange and green, nationalist and loyalist. Women from all the churches in one area support one another's big events — the annual bazaar for example.

The Week of Prayer for Christian Unity means exactly that, as Catholics and Protestants meet for common worship. A community of concerned Christians brings together young people from both sides of the great divide to play to-

An Inner-City Ministry

Donald Muir

The small, quiet town of Stouffville seems an unlikely home for an inner-city ministry. Situated a few kilometres northeast of Toronto, this community of 18,000 is isolated from many of the social problems that afflict larger centres. There are no homeless people sitting on the sidewalks amid heaps of filthy sleeping bags or blankets. There are no squeegee kids on Main Street or gangs of hardened, homeless youths. Yet, it is out of this setting that Ann Grundy sets off every week or so to share the love of Christ along the sidewalks of downtown Toronto's Yonge Street.

Ann is no stranger to the plight of the poor in Canada's cities. Though a 35-year member of St. James in Stouffville, she grew up in Toronto, inheriting a love for the city from her father, a downtown hydro worker. "He took me downtown and showed me how lucky I was," says Ann. She recalls giving away candy and toys to children on the streets even then.

While many of us tend to step around street people and deliberately avoid eye contact with them, Ann stops to engage them in conversation. Her immense compassion is evident as she listens keenly to their stories and offers a word of encouragement. But her genuine concern does not end there. She also helps these people battle frigid Toronto winters by distributing winter clothing wherever she sees the need.

Ann does not minister alone. Husband Gary, a retired educator, generally accompanies her on trips to the city's core. And upon learning about her work, many from St. James and the community of Stouffville have supported her by offering new and used winter coats, hats,

mitten and scarves. "It has been wonderful," says Ann about this demonstration of generosity. "It's great they bring so many articles. I've heard there are 60 per cent more homeless people this year than last. The need is great."

One woman's efforts to relieve the pain of the city

"I find people on the street really appreciative," says Ann. "One girl said she appreciated mittens more than money." What she cannot disburse herself, Ann takes to the Yonge Street Mission at 270 Gerrard Street East or the Anishnawbe Centre on Queen Street East where the items are given away to any in need.

"I don't want any credit," Ann

Grundy emphasizes. "I just want to help people." Because of her humility, it took some time to convince Ann to share her story with the *Presbyterian Record*. She only complied because she hopes her experiences might cause others to initiate similar ministries.

As if to underscore her passion for this ministry, Ann once pinned a simple black-and-white poster on a bulletin board at church. Beneath a depiction of the face of Jesus, it asks the question, "How can you worship a homeless man on Sunday and ignore one on Monday?" **R**

Donald Muir is the minister of St. James Church in Stouffville, Ont.



Ann Grundy shares the love of God in a friendly conversation with a homeless man in Toronto.



No Place Exactly Like Home

OK, I confess. I haven't been to church often while studying here in England. That's not to say I never go. But I haven't found a church in which I feel at home, a congregation to call my own. Partly because there aren't many Presbyterian or Presbyterian-type churches in England.

The college chapel holds regular services — high Anglican, attended by about seven people and more boring than my philology and linguistics course. The church nearest to my home is lower Anglican, verging on charismatic. I love the music, but the theology makes me uncomfortable at times. I go there most often; but, usually, I simply sit and listen rather than interacting.

It is hard for a university or college student, far away from home and in a strange city, to find a new "church home." I know the first moves have to be mine, but churches could make it easier for university students. Here are some suggestions for both home churches and term-time churches:

Home Churches

1. Make a list of students in your congregation who will be attending university or college away from home. (Don't include only first-year students.) Contact the Presbyterian church nearest to the students' universities. Ask the churches to keep an eye out for your student. If the student agrees, give the church his/her new address.
2. Designate someone to keep in touch with away-from-home students. Most university and college students have easy access to E-mail. Mail from home is also a treat. Consider sending the *Presbyterian Record* to students. There is a special rate for the college term. When students are back in town, ask them out for coffee and a chat —

even if they don't make it to church.

3. If several students from your congregation are going to the same university, put them in contact with each other. Older students who have already found a new church home can make things easier for first-years and show them around campus.
4. Especially if your church is in a remote area, where students *have* to travel to go to university, consider starting a scholarship fund for students from your congregation. I know a Roman Catholic church in Sturgeon Falls, Ontario, which has done this successfully.

Term-Time Churches

1. Keep track of important dates: start of term, end of term, exam time. Don't plan student-targeted events during exams.
2. Have someone watch for new students during the first few weeks of a term. They may be shy and try to slip away before coffee. Don't let them.
3. Even if a student has come only once, try to get his/her address and drop her/him a note now and then. Keep new students informed of upcoming activities that might interest them.
4. Consider holding services at times other than Sunday morning. One of the reasons I go to the Anglican church nearby is that services targeted, in part, for teenagers and twentysomethings are held Sunday evenings.
5. Establish a presence during Frosh Week. Help out with Shinerama, or sponsor an event or a pancake supper. Go to the campus rather than asking students to come to you. Don't simply

put up signs or notices — campuses are plastered with them.

6. Advertise in student newspapers. Ad space is usually inexpensive.
7. Keep in contact with college chaplains. Target students who have signed up as Presbyterians with the

chaplain but who haven't used chaplain services much.

8. Get the students involved in the church's life. Consider advertising at local colleges or universities for volunteers to help out with music groups or youth groups. Stu-

dents in music, psychology and teacher education, especially, will appreciate experiences that look good on a resumé. Your church will benefit, and the students will feel as if they belong.

9. If your church is more than a 10-minute walk from the university or college, find volunteers willing to pick up and drop off students before and after church services and other events. The prospect of a long, cold walk at nine on a winter morning isn't exactly an incentive to go to church.

Most important, for both term-time churches and home churches, start planning early. September is a horribly hectic time for everyone. Have people and systems well in place before school starts.

Thanks to my sister, Barbara, for suggesting the idea for this article. R

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by e-mail at: kathleen.cawsey@lmh.ox.ac.uk.

Helpful hints for churches to keep or involve college students in their congregations

A Light in the Shadows: The Ministry of Wayne Maddock

by Betty Worthington

Men and women sit in wheelchairs. Some wander aimlessly. A few spouses listen as pianist Roger Broadbent plays old wartime songs. A few weak voices rise: "It's a long way to Tipperary ..." and "Pack up your troubles ..."

An energetic man strides into the room. "Now, let's sing our theme song," he says with a grin. Those who can shout out lustily, "I am a happy wanderer ... Valderi ... Valdera."

"Now, Ralph, we will sing your favourite, 'I want a girl just like the girl that married dear old Dad.'" He knows everyone and they know him. With his rich baritone, he moves around the room singing to men in wheelchairs, giving special attention to those without visitors.

Cognitively impaired and Alzheimer's patients retain music long after other memories have died.

I first met Wayne Maddock when my husband was admitted to the Kilgour Wing of the veterans section of Sunnybrook Hospital in Toronto. During that first, frightening week, my husband and I joined the sing-along in the recreation lounge. We enjoyed ourselves and felt less fearful.

In the following days, we learned more about this energetic, vaudeville star. Maddock is an ordained Presbyterian minister who serves as Protestant chaplain for war veterans re-

quiring long-term care. He brings more than his musical talent to Sunnybrook. He demonstrates God's love with a touch, a smile or by greeting residents and their families by name.

His mornings begin early. He commutes daily by GO train from Guelph. At

the hospital, he feeds breakfast to two almost non-verbal, bedridden patients. "This is hands-on, outreach ministry," he says. "What better way to help in an important part of life? It also helps the nurses as we work together as a team."

"If time permits, I do the same in another area at noon," he says quietly. "It is a means of reaching out and often talking informally with family members.

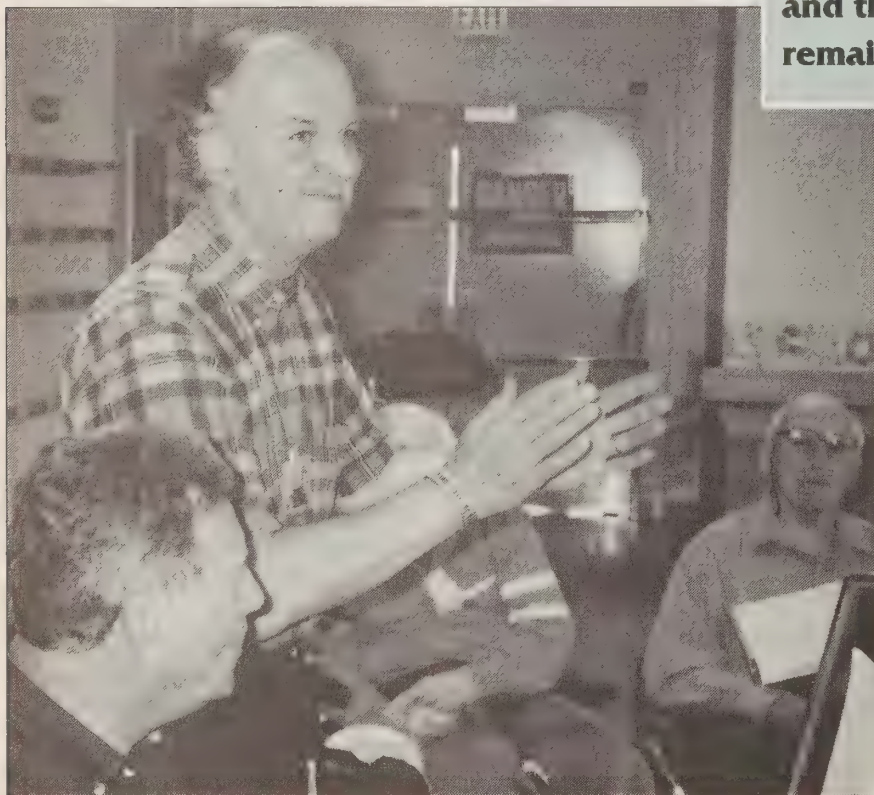
Yesterday, I was able to share the concerns of a wife whose husband is dying."

Stress, sorrow, death and dying are part of his chaplaincy work. Long-term war veterans are often at Sunnybrook for many years. They become close friends with their padre. Most of the veterans are over 80 now, so one-quarter of the population dies every year. Maddock often conducts funeral services for the men and women he knows so well.

The days are as varied as the spiritual needs of these elderly veterans. Ecumenical church services are held on each floor every week, as well as discussion groups, Bible study, hymn-sings and sing-alongs. Sunday morning church services are held in the veterans chapel. Memorial services are held every two months for the families and friends of veterans who have died during that period.

Rank no longer matters here. The veteran could have been a wing commander

"I am a firm believer that, even if the mind is affected by disease, the spirit and the soul remain intact"



Rev. Wayne Maddock, chaplain for war veterans at Sunnybrook Hospital, Toronto, leads a sing-along accompanied by Roger Broadbent (left) at the piano.

or a seaman, a nursing sister or a CWAC, a colonel or a corporal. "We accept them as they are," Maddock points out. "That is the beauty of the care they get here."

"I am a firm believer that, even if the mind is affected by disease, the spirit and the soul remain intact. It gives me great satisfaction to see them respond to hymns, the Lord's Prayer — all the familiar things. They know a lot more than we think," he emphasizes, "and I do believe in miracles."

I attended a Bible discussion group wondering how anyone could relate to these residents — many in wheelchairs with only basic speaking skills, or no words to express themselves. "Scripture is so relevant today and especially here," Maddock tells me. "I try to get to know the residents and their backgrounds so I can make it more relevant to them. I try to get them to respond in a simple way. I invite them to participate."

He tells the Parable of the Prodigal Son. He goes from person to person ask-

ing, "When you were young and out late, who waited up for you? Was it your mother or your father?" He stands beside each resident. "Ralph, it was your father, wasn't it?" "Was your mother waiting up for you, Tom?" Eyes brighten. Some respond with a weak smile. Others speak, anxious to tell their memories. Maddock concludes, "Like the father of the prodigal son, God is waiting with open arms to welcome you." The closing prayer contains hope and encouragement for those who have lost so much. A feeling of calm and peace envelops the residents as they quietly wheel themselves back to their rooms.

After serving congregations at Métis Beach and Leggatt's Point in the Gaspé, Quebec, and Hillsburg and Price's Corners in Ontario, Maddock took special training for chaplaincy, including stints at the Vanier Institute, Toronto Western Hospital and the Queen Elizabeth Hospital. His compassion and keen interest in the elderly were recognized by Vet-

erans Affairs Canada when he was hired in 1983 as Protestant chaplain for the long-term care residents in the veterans wing of Sunnybrook Hospital, concentrating on the cognitively impaired. However, every chaplain at Sunnybrook is also on call for emergency service to any part of the Sunnybrook Health Science Centre. Chaplains are regularly called to the trauma unit for patients and their families.

Maddock doesn't work out of a traditional church building. He has no session, board of managers or church school. Instead, he has a congregation of more than 200 cognitively impaired men and women, their families and staff.

"It gives me great satisfaction to feel I have made a difference in their lives even at this stage," Maddock tells me. "I hope they have at least a sense of involvement and fulfilment." **R**

Betty Worthington is a member of Trinity Church in North York, Ont.

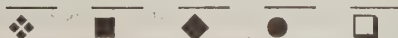
ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: HEAVENLY CITY

- i $(0.875 \times 16) \div (1/5 \text{ of } 5) = \bullet$
- ii $(20 \% \text{ of } \bullet) + (3.1 \times 2) = \blacksquare$
- iii $\blacksquare + \bullet + \blacksquare - 14 + \blacksquare = \square$
- iv $30 \% \text{ of } (\square + \blacksquare + \bullet) = \blacklozenge$
- v $(2/3 \text{ of } \blacklozenge) + (8/7 \text{ of } \bullet) = \blacklozenge$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
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The *ArithmeCode* word is:



ArithmeCode answer from last issue: JUDAH

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PEOPLE & PLACES

TWO 100TH BIRTHDAYS were celebrated at Willowdale Church, Willowdale, Ont. Annie Lawrie, who turned 100 on May 12, is shown with Jack Carlyle, who celebrated his 100th birthday on May 24, and Rev. Walter Hearn. Annie Lawrie became a member of the former Cooke's Church, Toronto, in 1927 and joined Willowdale in 1982. She is an active member of the WMS. Jack Carlyle is an elder, a life member of the WMS, and is known to many for his work with CBC Radio.



DURING A RECENT SERVICE at St. Giles Kingsway Church, Toronto, Rev. William J. Adamson (left), who was minister of the congregation from 1950-1990 and who is celebrating the 50th anniversary of his ordination this year, was presented with the title minister emeritus by Rev. W. J. Clyde Ervine on behalf of the session.



Christian urban guerrilla fighting for peace and justice. Pictured, Rev. Karen Timbers, Kim Baron and area missionary Joe Reed talk with members of Los Cayax community.



ST. JOHN'S CHURCH, Medicine Hat, Alta., held a Western Night during the visit in May of the Moderator of the 123rd General Assembly, John Congram. The hostess for the evening was Bovina Holsteina (Evelyn Kleis), pictured making presentations to (L to R) Liz and John Congram, acting mayor Ken Sauer, Rev. Hugh McGregor of the Medicine Hat and District Ministerial, and Rob Brenner, MLA.



A GROUP OF 33 YOUNG PEOPLE from Elmwood Church, Oakridge Church and New St. James Church, London, and Calvin Church, Kitchener, Ont., took part in an eight-day mission trip to Guatemala in March. The group, ranging in age from 14 to 22, earned a major portion of their expenses through fund-raisers such as spaghetti dinners, pancake suppers and a 30-hour fast. Most carried two bags on the trip — one for personal use, the other filled with clothing donated by the congregations and destined for people living on a dump site in Guatemala City. The group visited congregational mission projects, painted a school and even introduced some Guatemalans to basketball — leaving behind both basketball and soccer equipment for the new sports enthusiasts. A highlight of the trip was meeting Maria Sequig, whose husband, a Presbyterian minister, was murdered in July 1995 for his stand on human rights, and Alvaro Velasquez, a

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

PICTURED ARE PRESBYTERIAN NURSES who attended a preparation and instructional course for parish nurses, held at McMaster Divinity College, Hamilton, Ont., in May. From left to right are: Diane Petrie of Knox Church, Goderich, Ont.; Ray Blyth of South Gate Church, Hamilton; Janna Speers-Dodds of Melville Church, Brussels, Ont.; Jody Edwards of the Synod of Southwestern Ontario; Joyce Herring of Knox Church, Goderich; and Susan Fish of New York.



THE ANNUAL PICNIC of the St. Mark's Support Services was held on Centre Island, Toronto, July 15. St. Mark's Support Services, located in St. Mark's Church and apartment complex, North York, Ont., provides 24-hour attendant care for 20 physically challenged tenants. Pictured are volunteer Rob Barben and tenant Victor Mullett.



WEST VANCOUVER CHURCH celebrated the graduation from Vancouver School of Theology of its first ministerial candidates by presenting them with liturgical robes. Pictured are graduates Cathy Victor and Anthony Pfaff (right) with Rev. Ian Victor, minister of West Vancouver Church (and also known as Cathy's husband).



REV. HUGH AND JANE APPËL found their names, if not under lights at least under flowers, when the congregation of Knox Church, Wallaceburg, Ont., surprised them with a dinner and gifts in gratitude for 10 years of ministry.



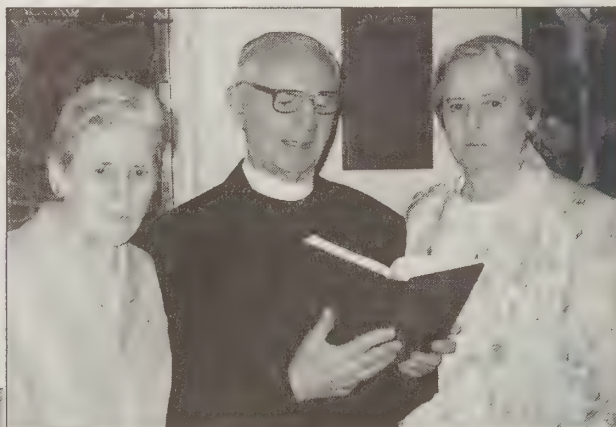
THE CHURCHES AND MISSIONS of the Presbytery of Winnipeg joined together for an evening called "Presbyterians Praising," celebrating the many positive and joyous events of the past year. The celebration began with a short ceremony of renewal of baptismal vows. Byron Kinear, who, last fall, became the first child from an inner-city mission to be baptized into The Presbyterian Church in Canada, is pictured pouring water into the baptismal font, assisted by Warren Whittaker of Flora House, an inner-city mission in Winnipeg.

PEOPLE & PLACES

GOD'S LITTLE HALF-ACRE could have been the theme when Kathleen Fraser recently donated a half-acre of land to Salem Church, Green Hill, N.S., enabling the congregation to install a sewer system and a drilled well. Pictured, elder Murray Mann (left) and Robert MacDonald of the board of managers present Kathleen with a plaque thanking her for her generosity. She was also honoured at a dinner (which also recognized the church's AMS group).



NEW PEWS IN MEMORY of former elder Marcus Moar were dedicated recently at Orkney Church, Orkney, Alta. Pictured (L to R) are: Rev. Fennegina van Zoeren, moderator of the Synod of Alberta and the Northwest, Alice Moar and Rev. Gordon Cunningham.



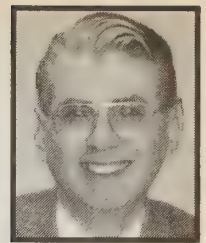
TWO STAINED GLASS WINDOWS were dedicated to the memory of members of the Neilson family at the June 7 memorial service of Melville Church, West Hill, Ont. One window was dedicated to the memory of John and Revina Neilson; the other, to their son, Allister, and his wife, Eva. Pictured with Rev. Frank Conkey, who officiated at the dedication, are Marjorie Harrison (left), daughter of John and Revina, and Allister's sister, and June Dewar, Allister and Eva's daughter. John Neilson and his brothers, James and Alexander, built and donated the first manse to Melville at the turn of the century.



ON PALM SUNDAY, 19 new members joined the congregation of St. James' Church, Oxford, N.S.



THE ST. JAMES CHIME CHOIR of St. James Church, Truro, N.S., recently performed at Kings Church, New Minas, N.S., as part of the children's mission outreach program. Kings Church is a new congregation of The Presbyterian Church in Canada currently involved in a fund-raising campaign to build its own church building.



Some Hows and Whos of Baptism

Since baptism is a sacrament, what is the procedure involved in the baptism of a baby of the minister and his wife in his congregation? Who reads the Charge to the parents? Can it be done by a friend? a relative? the clerk of session? Or must an ordained minister perform this duty?

I can only answer from personal experience. I administered the Sacrament of

Baptism to our first child after the clerk of session read the Words of Institution and the Charge and, on behalf of the Church of Jesus Christ, asked us to assent to the questions prescribed by the church. I then administered the sacrament.

A few years later, after my wife and I had developed a close friendship with a local Lutheran pastor and his wife, we requested him to administer the sacrament to our second child. He readily agreed and, as before, we followed the baptismal service from the 1964 *Book of*

Common Order. We asked the clerk of session to read the Words of Institution and the Charge. My colleague offered prayers, asked us to assent to the questions and administered the sacrament.

No, our second child was not "baptized a Lutheran" as someone once claimed. My friend and colleague acted by the authority of the session on behalf of the Church of Jesus Christ into which we all are baptized. He did so within the customary form of the Presbyterian baptismal service.

In our congregation, we have baptized many children of parents who are not members of our church. They have not participated in the celebration of Communion in our church or in any other church, nor have they returned since the baptism of the child(ren). Is this in line with the doctrine of The Presbyterian Church in Canada?

The promiscuous administration of the Sacrament of Infant Baptism has never been advocated by The Presbyterian Church in Canada. Various past General Assemblies have made it clear that children should only be baptized when either one or both of the parents are believers, show a lively personal faith and participate in the life and work of the local congregation in some meaningful way. When children are brought to the font for baptism, either one or both parents make vows before God: that they believe in God and in Jesus Christ whom God has sent and that, in reliance upon the Holy Spirit, they will seek to bring up their children in the knowledge and love of Christ and of his Church. In special circumstances, grandparents who are in

charge of the spiritual nurture of their grandchildren have taken on these responsibilities and said those vows.

Do the parents have to be members of the local congregation or of the denomination? No, but they must be members in good standing of a recognized Christian denomination where they have professed the faith which they are now promising to share with their child(ren). So in our congregation, we have baptized the children of folk who are still "adherents" (not official members) of our congregation but who have professed their faith publicly and become professing members of the Church of Jesus Christ. Their official church membership may still be lodged with another congregation or denomination, but they have shown by their attendance at worship, their involvement in the life and work of our congregation and through their lives that they take the practice of their faith seriously and wish to bless their children with it.

I have answered this sort of question many times before in the 17 years I have been writing this column. But, perhaps, it is timely to restate all this, especially in the light of the emphasis on the theme of "children in the church" by the past Moderator of the General Assembly,

Rev. John Congram. In his sermon at the opening of the 124th General Assembly in Windsor, Ontario, in June of 1998, he said God is "irritated with the church" because we neglect to incorporate children fully into the life, work and worship of the church. Thank God many of our congregations have begun to deal positively with this issue to the best of their ability and with the resources available.

At the same time, however, we should not neglect to emphasize the crucial role parents or a parent (or some grandparents) play in this matter. As I look back over some 30 years of ministry in the congregation I serve, I have come to the conclusion that the children who, as adults, eventually come to embrace faith in Jesus Christ personally and become active in the life of the church are those whose parents placed a high priority on being involved in church themselves and made certain their children participated not only in church school but also in worship. Children will likely not take seriously what their parents fail to set as a priority in their lives. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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REVIEWS

Would You Believe?: Finding God Without Losing Your Mind by Tom Harpur (McClelland & Stewart, 1996, \$24.99). Reviewed by Bert Vancook.

Tom Harpur is an Anglican priest who has taught New Testament studies in a seminary. He is more well-known, though, as a religious journalist and broadcaster in Canada. His books in the past (*For Christ's Sake*, *Life After Death*, *Always on Sunday*, *The Uncommon Touch*) have explored the boundaries between Christianity as it is usually practised and his own skeptical search for faith. His search has caused some controversy within the church. He writes: "Since my approach takes me well beyond the bounds of orthodoxy, I am frequently the target of criticism and anger from ultra-conservative quarters."

Harpur is not altogether innocent in being the target of fundamentalists. The paper used in his books may be acid-free, but the prose regarding the church is not.

This book is an apology — in the sense of trying to explain the faith. Harpur uses responses he has received from readers and listeners over the years as a way to explore his own still-developing faith. While he continues to work through many of the same themes he struggled with in print 15 years ago, the value of his search is that he is a needle, sometimes a cattle-prod, to Christians who take the view Jesus was exclusivist — that he believed himself to be the only way to God — or that he was preoccupied with sin.

As an apology, the book is worth reading and worth responding to. Harpur in print is a good and challenging conversationalist.

Bert Vancook is the minister of Summerside Church, Summerside, P.E.I.

The Tiny Red Bathing Suit of Mr. July by Jean Clayton (Wood Lake Books, 1997, \$12.95). Reviewed by Rod Lamb.

To be sent to a nursing home today is the equivalent of being sent to jail according to Jean Clayton in *The Tiny Red Bathing Suit of Mr. July*. No one willingly wants to go, she says, and most know they will never get out. Therefore, chaplains are dealing with unhappy people.

Her book is a report from the front trenches of ministry in such an environment. She served as a chaplain in London, Ontario, for nine years. While hers was a Roman Catholic institution, it could be any place our politically correct culture labels as "continuing care hospital," "chronic care hospital," "home for the aged" or "nursing home." This is a practical, hands-on, how-to book. The end of each chapter and the appendix contain a full range of questions and resources.

As a minister, I found the book helpful. She handles the question of our fear of death and dying with a refreshing honesty. Describing one patient as "a pain in the ass," she confesses there were many times when she failed. But, hey! You can't win them all. If every resident in the place is there unwillingly, it is remarkable any ministry can take place.

One resident (a woman) had a pin-up calendar of handsome young men in a state of undress similar to *Playgirl* magazine; but they were dressed more warmly. One of the female staff complained about this pseudo-pornography, so the ethics committee had to consider it. More accustomed to handling life and death situations, the men and women of this organization had to confront their own sexuality — which Clayton handles with a rare sense of humour. In the end, the committee approved the calendar be-

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cause it was part of the resident's living space. Humanity had triumphed.

With throw-away lines such as, "Gamblers, liars and chaplains have at least one important quality in common — they need to be able to think fast," it is worth the price. I recommend this book.

Rod Lamb is the minister of Petawawa Church and Point Alexander Church in Ontario.

The Question of Woman: The Collected Writings of Charlotte von Kirschbaum edited by Eleanor Jackson (Eerdmans, 1996, \$23.75).
Reviewed by Zander Dunn.

Charlotte von Kirschbaum was the friend and secretary of Karl Barth. She was also a theologian. She encouraged Barth to write his 12-volume *Church Dogmatics*, and she provided the footnotes, detached notes and exegesis for the work.

The best part of the book for me is the introduction (worth the price of the book) because it introduced von Kirschbaum. I was fascinated to read of her abilities and of her influence on Karl Barth. She was a woman far ahead of her time whose material is still worth reading.

The rest of the book is a collection of papers she presented from the early years to the middle years of this century. All are interesting and merit attention. The least helpful paper is "Jesus Christ and the Church — Men and Women." It is too general and written with too much theological jargon. The most helpful and exciting paper is "The Mother of All Living." It is an excellent treatment of biblical women as vehicles of God's grace. It will upset those who figure women are weaker vessels or not equal to men or not called to ordained ministry. This article must have been shocking when it was first published.

The articles collected here reveal a new way of reading the Bible and listening to God speak to the Church. I commend the book.

Zander Dunn is the minister of Knox Church in Guelph, Ont.

Resources

Adult Foundational Curriculum

Recommended by Dorothy Henderson who has responsibility for Christian education and ministry with children and youth at national church offices.

Adult Foundational Curriculum offers excellent studies for the serious adult learner. These are produced co-operatively by The Presbyterian Church in Canada, Presbyterian Church (U.S.A.), Cumberland Presbyterian Church and Reformed Church in America.

In 1998/99, there are five magazines from which to choose. Each magazine contains 10 sessions. It is recommended each participant have a copy of the study magazine (\$7.25 plus tax). There is also a leader's guide for each study (\$18.50 plus tax).

1. **Basic Beliefs: Incarnation / Crucifixion/Resurrection**
2. **Basic Beliefs: Salvation / Faith, Belief and Doctrine**
3. **The Bible Speaks: Torah (The Law and the People of the Law)**
4. **The Bible Speaks: Theological Gospels / The Divided Community of John's Gospel**
5. **Our Ministry: Ministry With Youth / Mission**


The Divided Community of John's Gospel was written by Yme Woensdregt, co-pastor at First Church in Regina.

These resources may be purchased through The Book Room.

Most books reviewed may be purchased through The Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301, Ext. 301.

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CELEBRATION

90TH BIRTHDAY CELEBRATION for Alexandra Johnston. Open house Nov. 1, 2-4 p.m., at Central Presbyterian Church, Brantford, Ont. For information, call: 519-752-4932.

DEATHS

BALL, JOHN W., 77, gifted artist and dedicated member of St. David and St. Martin Presbyterian Church, Ottawa, on Aug. 23.

BURDITT, CLARA, 90, faithful member of choir, Ladies Aid, WMS, former Sunday school teacher of Alberton Presbyterian Church, Alberton, Ont., Aug. 9.

DOHERTY, FRANK ORVAL, 88, lifelong member, trustee and elder, St. Andrew's, Thorold, Ont., June 12.

JOHNSTON, MARION, wife of Rev. Dr. R. Stuart Johnston, died suddenly in Toronto, April 16. Prior to her marriage, she was a dress designer. She enriched her husband's ministry in the parish and as Montreal district secretary of the Canadian Bible Society. The Johnston home was noted for hospitality extended to people from all continents and many walks of life. Marion Johnston is survived by her husband and three daughters: Mary of Edmonton, Margaret of Vancouver and Dr. Brenda of Seattle. A memorial service was held in Calvin Church, Toronto.

MURRAY, BETTY (MRS. DON), a longtime faithful member of the Ladies Aid, First Presbyterian Church, Chatham, Ont.

SMITH, IAN, 81, received into membership March 1931, member of the kirk session from 1951 to 1976, St. Andrew's, St. Lambert, Que., July 30.

WILDFONG, GRACE, faithful elder and choir member, clerk of session and representative to presbytery, dedicated worker for WMS and Women's Guild, member of St. Mark's Church, Orillia, Ont., died April 13.

WILKS, CLIFFORD, 71, longtime member, St. Andrew's, St. Lambert, Que., Aug. 6.

INDUCTIONS

Barr, Rev. Allan, St. Columba, Belleville, Ont., Sept. 10.

Boose, Rev. Steven, Alberton/Westpoint charge, P.E.I., Sept. 8.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. John Cameron, RR 1, Merigomish, N.S. B0K 1G0.
Blue Mountain, N.S., Knox; Garden of Eden,

All notices of pulpit vacancies, recognitions, ordinations and inductions will be charged to presbyteries: \$10 for the basic notice and 90 cents per word for additional information. (There will be no charge to congregations on the Every Home or Club 50 plans.)

Blair, East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.

Halifax, Church of St. David. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.

Miramichi, N.B., St. James. Rev. Mel Fawcett, 395 Murray Ave., Bathurst, N.B. E2A 1T4.

River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.

Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.

Saint John, N.B., St. Columba and St. Matthew pastoral charge. Rev. Douglas Blaikie, 35 Crown Ave., New Maryland, N.B. E3C 1E1.

St. John's, Nfld., St. Andrew's. Rev. Ted Thompson, 98 Elizabeth Ave., St. John's, Nfld. A1A 4C4.

Summerside, P.E.I., Summerside Church. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Tatamagouche, N.S., Sedgewick Memorial; Pugwash, St. John's; Wallace, St. Matthew's; The Falls, St. Andrew's. Rev. Charles Taylor, PO Box 2039, Springhill, N.S. B0M 1X0.

Synod of Quebec and Eastern Ontario

Almonte, Ont., Almonte Church; Kinburn, St. Andrew's. Rev. Thomas Hay, Box 1073, Almonte, Ont. K0A 1A0.

Arnprior, Ont., St. Andrew's. Rev. Hugh N. Jack, PO Box 384, Carleton Place, Ont. K7C 3P5.

Beauharnois, Que., St. Edward's; Valleyfield, Valleyfield Church (part-time). Rev. Kate Jordan, 50 Prince, Huntingdon, Que. J0S 1H0.

Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.

Kars, Ont., St. Andrew's; Vernon, Osgoode. Rev. Gordon E. Williams, 6598 Windsong Ave., Orleans, Ont. K1C 6M9.

Melbourne, Que., St. Andrew's. Rev. Ross Davidson, 277 rue Marelle, Thetford Sud, Que. G6G 7C7.

Montreal, Knox, Crescent, Kensington and First. Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.

Montreal, Korean. Rev. John Kim, 298 Rudar Rd., Mississauga, Ont. L5A 1S3.

Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.

Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.

Ottawa, St. Giles. Rev. Wm. C. MacLellan, 1538 Meadowfield Place, Ottawa, Ont. K1C 5V9.

Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Brampton, St. Andrew's. Rev. Peter Barrow, 38 Edith St., Georgetown, Ont. L7G 3B1.

Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.

Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.

Collingwood, First (two ministers). Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.

Islington, St. Andrew's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.

King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.

Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.

Oshawa, St. Luke's. Rev. Wallace Whyte, 20 Guildwood Parkway #1104, Scarborough, Ont. M1E 5B6.

Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.

Rockwood, Rockwood Church; Eden Mills, Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.

Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.

Scarborough, Fallingbrook. Rev. Glen & Rev. Joyce Davis, 4156 Sheppard Ave. E., Agincourt, Ont. M1S 1T4.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

TRANSITIONS

Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.

Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.

Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.

Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.

Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.

Toronto, Pine Ridge (half-time). Rev. Lawrence Vlasblom, 11 Deanecrest Rd., Etobicoke, Ont. M9B 5W3.

Toronto, Victoria-Royce. Rev. Jim Cuthbertson, 250 Dunn Ave., Toronto, Ont. M6K 2R9.

Synod of Southwestern Ontario

Ailsa Craig, Ailsa Craig Church. Rev. John Bannerman, 342 Pond Mills Rd., London, Ont. N5Z 3X5; (519) 681-7242.

Blenheim, Blenheim Church (part-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.

Chesley, Geneva. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

Dorchester; South Nissouri. Rev. Keith McKee, 1475 Dundas St., London, Ont. N5W 3B8.

Durham, Durham Church. Rev. John Vaudry, Box 115, Wingham, Ont. N0G 2W0.

Exeter, Caven. Rev. D.D. Clements, 9 Victoria St. N, Goderich, Ont. N7A 2R4.

Fingail, Knox; Port Stanley, St. John's. Rev. Gloria Langlois, Box 39, Belmont, Ont. N0L 1B0.

Glencoe, Glencoe Church; Wardsville, St. John's. Rev. Kathryn Strachan, PO Box 72, Appin, Ont. N0L 1A0.

Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.

Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.

London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.

Owen Sound, St. Andrew's (associate minister of Christian development). Rev. Ted Nelson, c/o 865 2nd Ave. W, Owen Sound, Ont. N4K 4M6.

Priceville, St. Andrew's (half-time). Rev. Alice Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

West Flamborough, West Flamboro Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Neepawa, Man., Knox (part-time). Rev. Jean Bryden, 808-9th St. NW, Portage la Prairie, Man. R1N 3L3.

Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.

Winnipeg, Kildonan Community Church. Rev. Neville W.B. Phillips, 21 Valleyview Dr., Winnipeg, Man. R2Y 0R5.

Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Saskatoon, Parkview. Rev. Walter Donovan, 2119 Louise Ave., Saskatoon, Sask. S7J 3K2.

Synod of Alberta and The Northwest

Fort St. John, B.C., Fort St. John Church. Rev. Harold M. Wiest, PO Box 843, Dawson Creek, B.C. V1G 4H8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 5B3.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.

Vancouver, Fairview. Rev. Bobby J. Ogdon, 13062 104th St., Surrey, B.C. V3T 1T7.

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment for Wasaga Community Presbyterian Church, Wasaga Beach, Ont. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

International Ministries

Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

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A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS GIVE THANKS

*It is good to give thanks to the Lord ...
for God's love endures forever.
(Psalm 136:1)*

Psalm 136:1-9 is a psalm or prayer of thanksgiving to our Creator. Read it together and think about the things for which you are thankful.

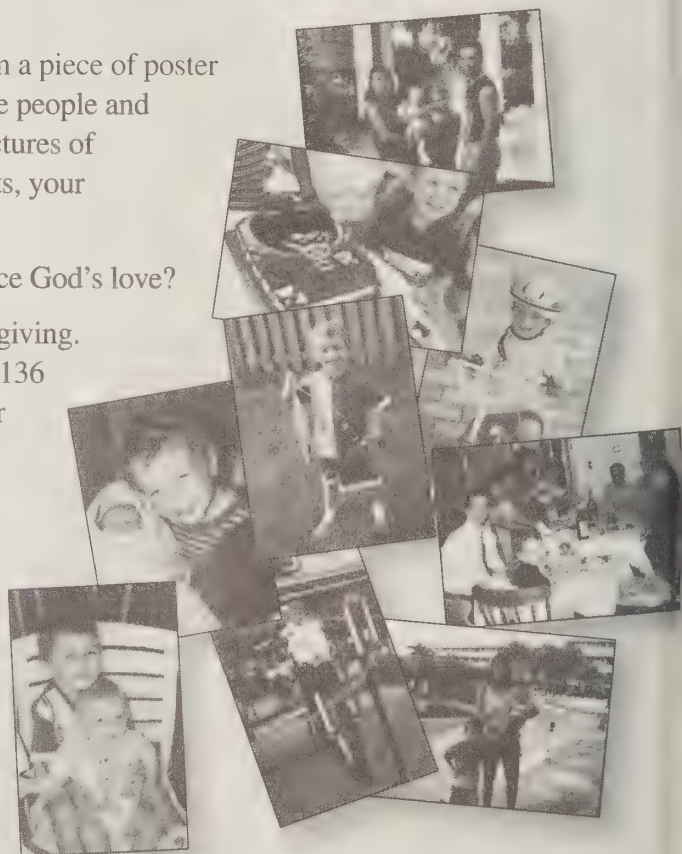
Make a Thanksgiving Collage

With a child you love, make a collage of photographs on a piece of poster board (or in a purchased composite picture frame) of the people and places that mean the most to you. You could include pictures of yourself, your family, your friends, your home, your pets, your church, etc. Talk about why you chose each picture.

- How do these people and places help you to experience God's love?
- Using your collage for ideas, write a prayer of thanksgiving. The prayer could have a refrain like the one in Psalm 136 ("For God's love endures forever"). Share your prayer with friends and family at your Thanksgiving meal.

Prayer

Thank you, God,
for the people who love and care for us
and for your love.
Amen.



Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont.
Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

We often thank God for material things. This activity is designed to focus on our basic human needs: love of family, friends, God, and opportunities to play, learn and grow. Share what is most important to you with a child you love.

One Flock, One Shepherd

Ralph Kendall

John 10:11-17

Paulo Coelho tells the story of a missionary priest who encountered three Aztec priests. "How do you pray?" he asked them.

"God, you are three. We are three. Have pity on us."

"Good," said the priest, "but I will teach you the prayer God hears." And he taught them a Christian prayer.

Several years later, sailing back home, the priest passed the island where he had met the three. He spied them on the shore, and they recognized him. They approached his ship, walking on the water. "Father," they cried, "teach us again the prayer God hears. We have forgotten it."

"It doesn't matter," said the priest, seeing the miracle. Then he asked for forgiveness for not understanding that God speaks many languages.

This is the month when we celebrate World Communion Sunday. In many languages, in many different ways of worship, Christians around the world will think of the miracle of the good news which has touched their lives and brought them a new unity. It is easy to think of this happening in the abstract, but hard to imagine what it means in our daily life.

I grew up in a city where Presbyterians were a small minority. We learned as early teens that we were different, and special. It was



I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

— John 10:16

an easy step to move from different to distinctive, and from special to superior. The reality, of course, is that I became a Presbyterian because it happened to be the nearest Sunday school. To become an Anglican, I would have had to cross a busy street. The Salvation Army temple, where my grandparents had worshipped, was too far away, and there was no Roman Catholic church in our part of the city. Having no other choice, I became a Presbyterian. Would God have loved me any less had the Anglican church been on my side of the street and I had gone there, because the Presbyterian church was too far?

A friend from Taiwan tells of his great-grandparents being in a similar situation. For them, however, Christianity was not an option as the gospel had not

been preached in the town where they lived. They died before missionaries arrived. My friend wondered what God thought of them. Were they, in any sense, precious in God's sight?

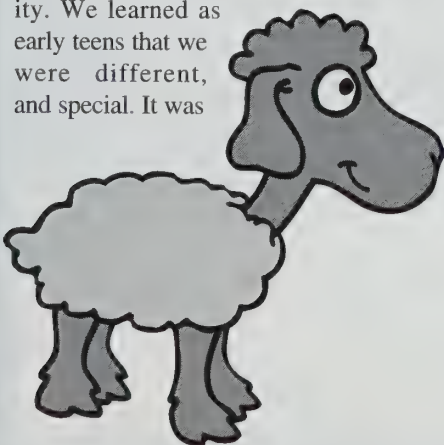
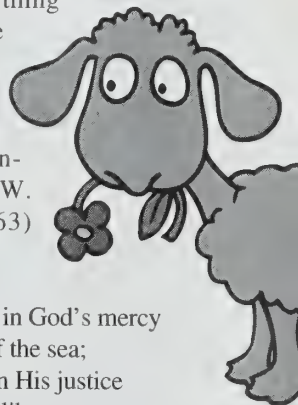
We are told we can never know the mind of God — it is unsearchable. I suppose that is the way it should be. But in Jesus Christ, we do see something of the heart of God, and it is a little overwhelming. How could such love be for those who really don't deserve it? How could there be such forgiveness for people whose behaviour can be pretty awful? Can we presume to know what limits God has set on that love? Can we dare to say this or that person is beyond what God could possibly love?

World Communion Sunday reminds us that unnumbered people have heard the same good news as we, and have responded in faith. And, yet, we will never know how far that redeeming love extends. If it is anything like the love we have experienced, it will extend far beyond our imagining. As hymn-writer Frederick W. Faber (1814-1863) put it:

There's a wideness in God's mercy
like the wideness of the sea;
there's a kindness in His justice
which is more than liberty.

For the love of God is broader
than the measures of our minds;
and the heart of the Eternal
is most wonderfully kind. **R**

Ralph Kendall is general manager of the Presbyterian Church Building Corporation of The Presbyterian Church in Canada.





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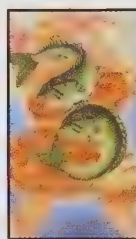
Perhaps that thought has entered your mind as you prayed for the church's work with partners in countries around the world, or maybe for a project in your congregation, or church growth in Canada, or work with homeless people or Christian camping for children and youth. Do you wrestle with this dilemma? Is your passion for God's work sometimes greater than your financial resources to support that work?

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"They are to do good, to be rich in good works, generous, and ready to share." 1 TIMOTHY 6:18

PRESBYTERIAN Record

November 1998

Gambling
Away
Our
Future

p.14



Peace is not just the absence of war.... Like a cathedral, peace must be constructed patiently and with unshakeable faith.

— Pope John Paul II

Half of the world's governments spend more on defence than on health care.
— *The Ploughshares Monitor*

It's the Holy Spirit's style to fashion holy lives among the inept.

— Eugene Peterson

Question: What is lay ministry?
Answer: Peggy's Cove.
— Jeremy Ashton

Canada is an unmilitary community. Warlike her people have often been forced to be; military they have never been.

— C. P. Stacey,
military historian

Omagh Reflections

This was an offence against our community and it has evoked a powerful response from our community. Undoubtedly designed to drive a wedge through this community, I believe time alone will show that this was the decisive act in unleashing a fierce determination from the people of Omagh to stand together as a community. I believe, as never before, that there exists a corporate

will to work together to build a new community under the mantle of the new political structures which the vast majority of the decent, God-fearing, peace-loving people of this island of Ireland have voted for. We must commit ourselves to resist and, as the

people of God, to pray actively against the activities of the demonic minority who are hell-bent on destroying us, our loved ones, our community, our island and our future.

— Ian Mairs speaking at the funeral of Ann McCombe in Omagh, Northern Ireland

Advent, church season immediately before Christmas; the four Sundays before Christmas, beginning on the Sunday nearest to St. Andrew's Day, 30 November.

— John Moir, *A Handbook for Canadian Presbyterians*

Church and World

You know neither the church nor the world if you think that they could meet without conflict or that they could even coincide. [The task of the Christian] is to recover the capacity for nonconformism.

— Cardinal Ratzinger

The Presbyterian Who Introduced Soccer to Iran

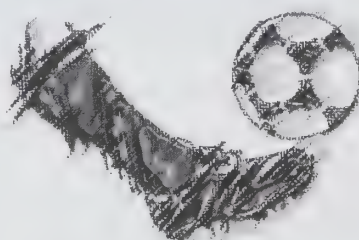
The June 20 World Cup soccer match between the United States and Iran was eagerly anticipated: a sports meeting of two political rivals who have traded barbed insults and worse for two decades. The fact that soccer/football is a national passion in Iran, almost a secular religion, only added to the emotion.

What many who anticipated and watched the match probably didn't know is that soccer was introduced to Iran nearly a century ago by an American Presbyterian missionary, Samuel Martin Jordan (1871-1952).

— Michael Zirinsky

In 1900, there were eight million Christians in Africa. Today: 275 million.

— *Servant magazine*





We Wanna Thank Ya!

Sometimes, my wife accompanies me when I'm out on the hustings promoting the *Presbyterian Record*. At times, in the middle of my presentation, she says she feels like jumping to her feet and screaming: "Enough! Enough! I'll subscribe if you will just shut up and sit down." I'm sure many people share those sentiments about President Clinton and his troubles. Enough, enough, we've heard enough.

And, yet, in a strange, perhaps perverted way, Christians ought to thank the president. He has accomplished what the church has been unable to do: he has put religion and ethics back into the centre of public debate. We disagree with his methods, but we can't argue with the results.

In a country that prides itself on the separation of church and state, of faith (it's a private, personal matter) and politics, these issues have become a major part of every news broadcast. Today (September 16), the front page of my newspaper reports the president has asked two members of the clergy — Tony Campolo, professor of sociology and popular author and speaker, and Gordon MacDonald, author and senior minister at Grace Chapel in Lexington, Massachusetts — to meet regularly with him to help him overcome his propensity to sin. "We want to provide all the help we can to strengthen him spiritually against yielding to the temptations that have conquered him in the past," Campolo said.

We may be fed up with having the details of the President's misdemeanours rehashed *ad nauseam* in all the media, but who cannot be pleased that the question "Do the faith and personal ethics of our leaders matter?" has taken centre stage? In an age that has largely adopted the philosophy that if it feels right it must be right, people are once again questioning the basis of ethics. Is there an objective standard?

Dr. Laura Schlesinger, a psychologist, orthodox Jew and America's second most popular radio phone-in host, has written a book on the Ten Commandments. Maybe morality by consensus isn't the way to go after all. Should morality be determined by economic factors? Can these be separated?

If the United States had been doing poorly economically, I suspect President Clinton would already be history. That says more about us and our faith than about the president. How much of the religion of all of us, including whether we support our local pastor, is conditioned by economic factors? What an opportunity for creative input by theologians and preachers.

Who would have guessed that questions about the meaning of repentance and forgiveness would be daily topics around the dinner table, as it used to be in the "good old days" when parishioners returned from Sunday worship to rehash the minister's sermon over Sunday dinner? When is repentance really repentance? How do we know when people really repent? What is the difference between repentance and what some have

described as "just another of Clinton's crying jags"? The church has been trying to get these things on people's agendas for decades with little success. The president has done it for us.

While I agree with St. Paul, who decried the attitude of those who advocated sinning so grace might abound, who can argue there haven't been benefits come from the president's sins? So let us say a word of appreciation for a president who is not receiving much these days. He has put ethics and faith back on the public agenda.

President Clinton's personal problems provide opportunities for public discussion of ethics and theology

Marj Carpenter, former Moderator of the Presbyterian Church (U.S.A.), tells of the minister who gave the church secretary a handwritten list each week of numbers and titles of hymns for the Sunday bulletin. One week, she looked at the list and exploded, "Is *that* in the hymn-book?" The preacher had left the "g" off "sing" in the hymn "It Is Good to Sing."

Do the ends justify the means? Usually, we say no. But, in this case, there may be some good come out of this sin for us all — perhaps, even for the president.

John Congram

Volume CXXII, No. 10
November 1998
ISSN 0032-7573

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Design and Production
Tim Faller Design Inc.

Circulation
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Zainab Kamalia

Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: \$15
Every Home Plan (80% families subscribe): \$9
Club 50 Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

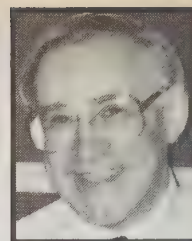
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Presbyterian Record
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FROM THE MODERATOR

William
Klempa



Every Christian a Learner

The barb directed at Presbyterians is familiar. It takes the form of a riddle. What do you get when you cross a Jehovah's Witness with a Presbyterian? The answer: Someone who goes from door to door without having anything to say.

The gibe is not altogether fair. There are Presbyterians who do have something to say about their faith. Yet, an alarming number of our people, typical of many mainline church members, are unable to do what the Apostle Peter counselled all Christians: "Always be ready to make a defence to anyone who demands from you an

accounting for the hope that is in you" (I Peter 3:15).

The reason is simple: they have not been properly educated in the basics of the Christian faith. When many church members think the dictum "God helps those who help themselves" is found in the Bible, do not know who preached the Sermon on the Mount or answer that Noah's wife was Joan of Arc, it is time churches began to do something to remedy the lam-

entable lack of biblical and theological knowledge.

Our church is in the process of taking steps to correct the situation. The Flames Initiative is one such attempt about which more will be heard in the months ahead. There are also other projects. I was invited to be part of an Adult Education Project in Charlottetown, August 7-9. This exciting project, spearheaded by Dorothy Henderson, associate secretary for education in the faith/ministry with children and youth, included: Blair Bertrand, youth worker at Westminster Church, Ottawa; Merle McGowan and Bernice Shih from Saskatoon; Rev. Karl and Barbara English from Calgary; Erin Crisfield, adult educational consultant in London, Ontario; Rev. Michael Cavenay of Charlottetown and our host for the weekend.

We spent much time talking about ways to teach the Bible to all our people, adapting the instruction to different learning styles and levels of biblical knowledge. The aim is to make the learning experience enjoyable rather than a threat, especially to those who know little and who are fearful of revealing their lack of biblical knowledge. Among the suggestions: Bible quilt-making, Kerygma studies, biblical meals, making banners on a biblical theme, self-study Bible courses. Pilot projects will be established in congregations in the places where the participants are located, and the results of the project will be made available so that other congregations may be encouraged to undertake a similar project.

Two new factors face Christian churches today. The first, that cultural supports for the faith are no longer in place. The traditioning and teaching that went on within the home, in the church on Sunday and during the week and, to some extent, in the public school system have largely broken down. Mainline churches,

(Continued on page 8)

Moderator's Itinerary

November 8
Paris, Ontario

November 9
Westmount, London, Ontario

November 10
Presbytery of London, Ontario

November 17
Eastern Han-Ca Presbytery

mid-November – mid-December
Trip to Malawi, Africa
World Council of Churches Assembly,
Zimbabwe (December 3-14)

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Design by Tim Faller.

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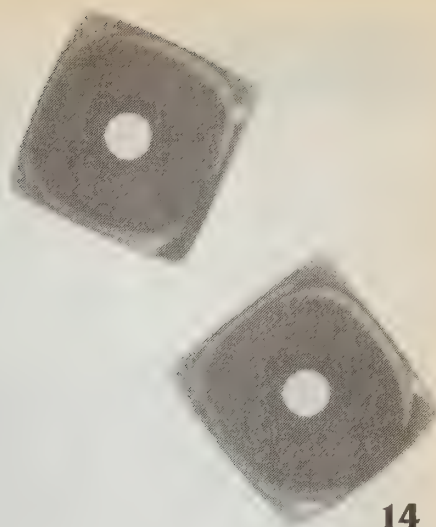
Don Nichol

Is a child who undergoes a waterless baptism truly baptized?

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David Sutherland

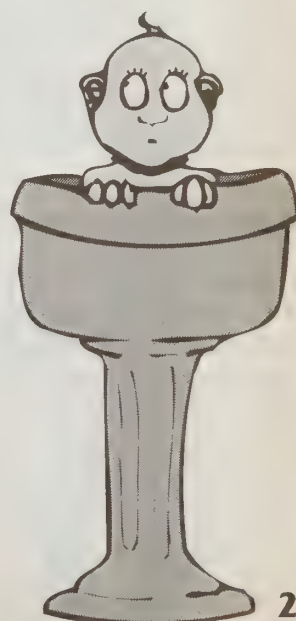
An update on the Friend in Need campaign



14



24



28

Go for It, Bill!

In the September From the Moderator column, William Klempa indicated his intention, during his moderatorial year, to place strong emphasis on the teaching ministry of the church. For that, I commend him. What counts, however, is the focus of that teaching. Is the goal passive theological indoctrination or challenged theological thinking? To develop real faith, that challenge must involve both intellect and emotions. To accomplish this requires a climate that encourages questions, welcomes a range of opinions, includes a wide spectrum of ideas and study material, seeks continuous personal growth and change, and celebrates diversity. Teaching and learning within that context is exciting.

*Margaret Manson,
Pointe Claire, Que.*

More to the Story

I read with interest the article "The World of Glayph and Hector" (September *Record*). There is more to the story.

Paul Delaney, a teacher at Victoria Harbour Elementary School in Victoria Harbour (part of the Simcoe County School District in Ontario), has had a deep interest in Sierra Leone for several years. Students at the school, especially

those in his classes, have learned a lot about this country and its trials and tribulations. They check the school Internet daily for current news about Sierra Leone. These students have become "experts" in their own way about the suffering in other countries.

Last fall, Paul became aware of the arrival of Glayph and Hector. Prior to Christmas, he encouraged several families in the community to visit them in Kitchener, and the students raised money for them. In February, Glayph and Hector came to Victoria Harbour for a day with the entire school. Hector spoke to two assemblies, and the family was presented with gifts of money and articles to help them remember Canada.

*Gwen Patterson,
Penetang, Ont.*

Let Our Light Shine

As 1999 will witness the 125th year of The Presbyterian Church in Canada, may I beseech our church leaders that timely thought be given to the issuance of a commemorative postage stamp to mark the occasion and that Canada Post be ap-

proached accordingly. It is also notable that the 125th General Assembly will commence on June 6, a memorable day in our nation's history (June 6, 1944). Needless to say, the people of Presbyterian persuasion have played a worthy part in the building of Canada. In view of the recent spate of forest fires, the choice of our burning bush superimposed on a map of Canada may spark heated controversy; but, heaven forbid, we falter in letting our light shine.

*Arthur E. Gregg,
Penticton, B.C.*

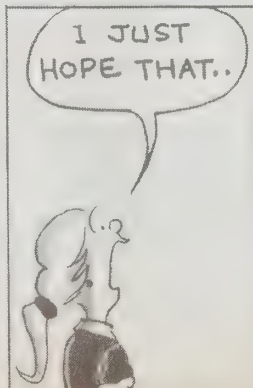
Shorter letters are more likely to be published and less likely to be edited

That Wonderful Word: "Contumacious"

I read with interest Ian Dudgeon's comments in Letters (September *Record*). Since I had recently purchased a new *Canadian Oxford Dictionary* (1998), I immediately rushed to look up the word "contumacy." According to Oxford, contumacy is "the stubborn refusal to obey or comply." The congregation of St. Andrew's, Lachine, Quebec, continued to employ Darryl Macdonald after the 122nd General Assembly ruled the presbytery's action in sustaining his call null

WATSON'S WORLD

Noel Watson



and void, and declared the call *ultra vires* due to the church's current understanding of the issue. Therefore, the congregation could be deemed contumacious.

Gord Walford,
Nepean, Ont.

Dissenting Opinion

As the author of the dissenting opinion in the matter of the appeal of Darryl MacDonald, I was interested in the comments of the clerks of Assembly concerning Reports of Commissions which appeared in the Acts and Proceedings of the One Hundred and Twenty-Fourth General Assembly; specifically, the inclusion of dissenting opinions in the body of commission reports.

The sections of the Book of Forms cited by the clerks (91, 92, 295, 156.1) do not, in any way, prohibit the inclusion of dissents in General Assembly commission reports. The opposite would appear to be the case, since there are clear guidelines for the submission of dissenting opinions and their inclusion in the minutes of court proceedings. What is the Acts and Proceedings of the One Hundred and Twenty-Fourth General Assembly if not the minutes of that court?

I believe the clerks' concern about the practice leading to confusion and misunderstanding is also misplaced. Since the decisions of General Assembly are final and cannot be appealed, cannot the court-at-large be trusted to hear dissenting opinions expressed so they are aware of the reasons for dissent?

Is the concern of the clerks that "confusion and misunderstanding" may, at a later date, lead to change within the Presbyterian Church — change that may be at variance with their ideas?

R. L. Moffat,
Downsview, Ont.

Alarmed

I am concerned, in fact alarmed, with the propaganda [advertisement] by the ANN network on page 21 of the September Record. ANN appears to be an allied organization of AFFIRM which infiltrated and seriously damaged The United

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT



"And who is my neighbour?"

Luke 10:29 (NRSV)



Can you be a neighbour to a family in the Dominican Republic?

Natural disasters can be particularly disastrous for those already living on the edge of poverty. This fall, heavy rain, winds and hurricanes in the Dominican Republic have destroyed homes and ravaged crops. Those who live and work in the *bateys* (sugar plantations) have been particularly hard hit as they have lost housing, the few crops they had planted and their work. PWS&D's partner Equal Wings is providing immediate assistance — food, medicines and supplies — for these families. This assistance complements Equal Wings' long-term development program, which strives to improve the living conditions in the bateys.

PWS&D's emergency relief program allows our community development partners to respond to emergencies quickly and effectively. Long after the crisis has passed, they continue to help people secure brighter futures for themselves and for their children. PWS&D depends on your donations as it receives no funds from Presbyterians Sharing.... With matching grants from the Canadian International Development Agency, your donation goes a long way.

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Church of Canada, despite the efforts of the majority of the church membership.

In a United Church, where 85 per cent voted against homosexual ordination by ballot, our minister was harassed, I and others were harassed, annual meetings were disturbed, and meetings were packed with strangers when regular members quit attending. Ordinary Christians are no match for these types.

*Cecil MacRae,
Brockville, Ont.*

Apologize

We do want to hear young people, but we must teach respect for others as basic to every aspect of living on this planet. Kathy Cawsey (Generation Y, September) needs to avoid scathing comments about other denominations. She writes that "Pentecostals have sermons that are all emotion and little intellect" and Roman Catholics "perform a lot of meaningless ritual." This is not the writing of a teenager, but of an adult who is immersed in the field of higher learning. One wonders why the editor of the *Record* does not add a disclaimer at the end of Cawsey's page.

As most of the denominations she mentions are stressing ecumenism, we apologize on behalf of Presbyterians for Cawsey's comments.

*James and Margaret Weir,
Edmonton*

Offering Envelopes

Tony Plomp's reply ("Lump It or Leave It," June *Record*) missed an obvious solution to the once-a-year contributor who attends each Sunday: put an empty envelope on the plate when the ushers come around. The method of collecting at worship services can be embarrassing to guests, new members and once-a-year types.

The rush for envelopes from new members is put to good use at our church as it serves to provide us with names and current addresses to feed the computer.

Privacy of givings (large or small) is key.

*George R. Roberts,
Victoria*

FROM THE MODERATOR

(Continued from page 4)

such as our own, have not done a decent job of communicating the faith to the next generation. A survey of 500 confirmed Presbyterian Baby Boomers in the United States shows that more than half are no longer connected with the Presbyterian Church 20 to 30 years later.

The second factor is the emergence of what might be described as "do-it-yourself" religion. While Christian churches are declining, the demand for religion, as Reginald Bibby and others have noted, remains strong. Thus, the inclination to invent one's own spirituality is always present. As one young person put it: "I have pieced together my own religion ... because if you pick out a bit of truth everywhere, then you have the absolute truth; namely, your own truth."

Ingolf Dalferth, a theology professor at the University of Zurich, calls this "the age of cafeteria religion" whose maxim is "I determine who God is" — a highly individualistic approach. He argues faith is communal: we need the faith, criticism and support of other Christians. That a staggering 70 per cent of church members believe one can be a good Christian or Jew without attending a church or synagogue makes the church an optional appendage. (Regular churchgoers can

find some comfort in the recent Canadian Statistics study that indicates those who attend religious services weekly are happier and their marriages are less than half as likely to break down than those who are not regular attenders.) Dalferth also contends we do not determine who God is; God determines who we are.

Our great need in the church today is a teachable spirit. John Calvin said there is no true piety without instruction and no true service of God without being educated in God's school. Indeed, Calvin so described his conversion. "God," he said "by a sudden conversion, subdued and brought my mind to a teachable frame ..." Calvin was inflamed with an intense desire to learn everything he could about the faith. The model of teaching and learning became central for him.

All Christians are enrolled in the school of faith. "Our weakness," Calvin said, "does not allow us to be dismissed from her school until we have been students all our lives." May every Christian be a learner. And may that learning continue throughout one's whole life.

Bice Klempa

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Waiting for the Promise to Come True

But you promised ... !"

Perhaps a friend promised to do something with me, then changed his mind. Perhaps a parent promised a pet would recover from its illness, but it didn't. Perhaps a doctor promised removing my tonsils wouldn't hurt ...

The context doesn't matter. Only the wail itself matters — the despairing wail of hopes dashed, of expectations shattered.

"But you promised ... !"

Just so, the Hebrew people must have wailed at God. God had promised them a Messiah. Over and over, the prophets assured them a Messiah would come to set them free. Time after time, they hailed a new zealot leader who seemed the re-incarnation of their idol, King David. And just as often, their hopes had been dashed. The brief rebellion of the Maccabees won independence from the Syrians a few generations before Jesus' birth. But a succession of corrupt rulers brought the country under Roman occupation.

"But you promised ... !"

Advent comes, appropriately, at the darkest time of the year. In late November and December, daylight dwindles to a precious few hours. The warmth of summer has vanished; the sun hangs low and pale near the horizon. Like summer sunshine, God seems to have gone far away.

"But you promised ... !"

Eight years ago, Mike Schwartzentruber lay in a hospital bed recovering from a lung transplant. Mike has cystic fibrosis, an inherited and incurable illness that progressively destroys the lungs. At 30, he had already outlived most of his friends. By that summer, his lungs were so far gone he could only survive by breathing pure oxygen 24 hours a day.

Then, a pair of healthy lungs became available. Like the Jews in the Maccabean revolt, he got a new lease on life. Three weeks after the transplant, he could breathe normally, without extra oxygen. His fingertips were no longer blue; his toes were warm.

But the new life was short-lived. Complications ensued. Tissue rejection. A seizure. Diabetes brought on by the drug therapy. Lung infections. A hole in one lung that wouldn't heal.

He was ready to give up trying.

"But you promised ... !"

According to the church year, we shouldn't be singing Christmas carols until after Christmas. They celebrate the birth of the Christ Child, but the birth has not yet happened. During Advent, we should be singing songs of expectation.

Advent: waiting and believing God does not forget

Like doing natural childbirth exercises.

But Christmas gift flyers start arriving even before Halloween. By mid-November, some wintry songs sneak onto the radio. By mid-December, even the most secular stations are playing religious music. By Christmas Day, every song is about Christmas, holidays or snow.

And on Boxing Day, they're all gone. It's back to business as usual — just when we should be celebrating Jesus' arrival.

It's like celebrating a party before the honoured guest arrives.

Advent should be the time of waiting in the dark for the door to open, for the lights to go on, when we can all shout "Surprise!" Then, and only then, can we start celebrating. Until then, there's always the chance the guest won't arrive, that something will go wrong.

That's the real meaning of Advent. In our darkest times, waiting, believing that somehow God does not forget, that somehow God will fulfil those promises.

"But you promised ... !"

Think of Mike Schwartzentruber lying in a hospital bed, waiting to see if the promise of new life will come true.

Think of the Jews, waiting for the Messiah who would free them from their oppressors.

Think of us, waiting in the darkened days of November and December for a Messiah who can rescue us from our preoccupation with success, with achievement, with appointments and schedules ...

"But you promised ... !" **R**



Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Delivered from Darkness (Prepaid)

Colossians 1:11-20

Once upon a time, in response to the insistent ringing of the bell, I opened the door to a traveling salesman who warmly greeted me with the words: "Buy a shirt, sir; it will bring you luck."

"I don't believe in luck," I said smugly. "I am a Christian minister."

Not to be overcome or outdone, he became serious and replied: "Ah, you believe in God; I, too, believe in God. Buy a shirt and God will bless you." I did not buy a "lucky" or "blessed" shirt. In truth, there have been days when I could have used a little more of the one or the other.

In contrast, the opening verses of Colossians (1:11-14) pray that the believer may have the strength derived from God's power and endurance marked by patience, acknowledging God's goodness in joyful thankfulness. Not subject to the fates, principalities or powers, believers have been delivered (prepaid, as it were) from the power of darkness to the Kingdom of the Son where there is forgiveness and redemption.

That's a long way from a lucky shirt or even from the New Age store I pass daily which offers a variety of spiritual powers guaranteed to provide health and promote personal well-being. In addition to miracle workshops, dream explanations, astrological interpretations and palm readings, we are urged to buy secret knowledge and good luck through tarot cards, angel amulets, pyramids, special diets, exotic oils and many wondrous books.

Astrology has returned to offer assurance that the sun, the moon, the stars and their interaction manage our destiny.

Edmund's words in Shakespeare's *King Lear* speak of this "foppery of the world, that, when we are sick in fortune — often the surfeit of our own behaviour — we make guilty of our disasters the sun, the moon, the stars; as if we were villains by necessity, fools by heavenly compulsion ..."

I know it is nice that people are "spiritual," but something tells me we've seen most of this before and it is not helpful.

To the small city called Colossae in what is now Turkey, Paul wrote at a time when there appears to have been something of the same mix of religious "opportunities" as I have described (see Chapter 2).

This strange brew of bits and pieces from a variety of religious sources is sometimes called Gnosticism. It was more like a movement or even a mood than a system. Gnosticism flourished at a time of change when fear was pervasive and the future was uncertain.

Although we live in a scientific world, it is still a place marked by dread of the "elemental powers" and concern about a future that holds no guarantees. Something like the Gnosticism of Paul's day, the New Age mood of our day addresses spiritual seekers who, as consumers, pick and choose religion as any another commodity. This makes the day attractive to those who sell any "new" or "secret" way of life that offers "health," "power" and "success."

Governments, though once shy about advocating gambling, now shamelessly promote "luck" as a life-style. You can't win if you don't play; and, who knows, maybe you will be a winner. (Should I have bought that shirt after all?) In a slightly more subtle way, the advertising

industry, with its slogans and hyperbole, uses the technique of the magic formula, as Paul Tournier once observed. Rational thought is discouraged, and each new object can be placed where it can be admired and even worshipped. Most of us seem prepared to enter into a Faustian pact, bargaining the soul for a pair of Nikes or some other item of technological wonder that promises health, wealth and happiness.

The hymn or creed that is Colossians 1:15-20 wonderfully proclaims that it is to Christ we should look for the key to understanding life. To understand the meaning of creation and the Church, look to the cross. Passages such as this remind us the Bible is our text for understanding our times and place. It does not provide us with direct answers to our questions (you'd need a lucky shirt for that!) but informs our faith and brings it to expression. **R**

For Discussion and Reflection

- You might try singing Colossians 1:15-20.
- Consider passages such as Deuteronomy 18:9-14 that decry divination, magic and the sacrifice of children. We don't sacrifice children in the same way, but does our life-style sacrifice our children or children elsewhere in the world?
- What did Alfred North Whitehead mean when he wrote that "the divine element in the world is to be conceived as a persuasive agency and not as a coercive agency"?
- Why is indifference more devastating to faith than persecution?

L. E. Ted Siverns is the minister of First Church in New Westminster, B.C.

A View From the Trenches: Reflections of a Minister's Spouse

One Sunday, my husband and I arrived early at the church where he was to be guest preacher. I decided to spend some time in the car with a good book. As I sat reading, a sloppily dressed man came by pushing a stroller. It was obvious he was enjoying the time with his child in the early morning sunshine. A few minutes later, a young couple in jogging clothes walked briskly past the car, chatting vigorously.

Sitting in my Sunday best, watching a small section of the world go by, I asked myself: "Would these people feel at home in this church? In my church? What would it take to draw them into the building they had just passed? The program? The preaching? The music? The caring?" I was uncomfortable with my answers. It seemed to me none of these things would be attractive initially to people on the streets. So, then, I asked myself, "How *do* we reach Joe and Josephine Average for Christ?"

I have stewed over this question for some time. Having spent years in the Presbyterian Church, I believe its church culture (and that of many other denominations) is uninviting to outsiders, especially to young people. The music we sing often smacks of archaic language and lethargic, sombre melodies. The instrumentation is generally limited. By offering the variety of instruments found in the secular world, could we help people see faith as an everyday matter and not simply as something set aside for Sundays?

Sometimes, I think if a secular conference were conducted in the same manner as a church service, no one would show

up. Evaluation forms, similar to those frequently used to assess conferences, would produce low ratings and reveal a host of areas in need of revamping. Why are we afraid to change? We *expect* change in other aspects of our lives — in banking, telephone services, education, medicine. Where is the spontaneous, the break from tradition, the use of modern technology? Where is the joy, the absolute gladness of being together to worship God and to care for each other? We would not be changing our faith — only the tools by which it is delivered!

Instead of changing ourselves, we expect the person on the street to become like us in our Sunday best. Somehow, this does not seem to be the method used by Christ and the apostles. It has been conjectured more than once that, if Jesus were physically among us today, he would be wearing blue jeans and carrying a cell phone.

It's not so much that I'm worried about the Presbyterian Church *dying* out as I am about it not *reaching* out. I'm concerned about our failure to bring the gospel to Joe and Josephine Average, to ordinary people on the street. Are we doing our part as good and faithful servants?

Sad to say, these reflections must remain anonymous — not to protect myself, but in order not to endanger the ministry of my dearest friend, my husband. Does this not say something about the deeply ingrown nature of church culture and its lack of openness to change? **R**

The author is the spouse of a minister of The Presbyterian Church in Canada.

**It's not so much
that I'm worried
about the
Presbyterian
Church *dying*
out as I am
about it not
reaching out**

Transsexual

is an uncomfortable word, even among the homeless and dispossessed. "Patti" has been coming to our morning drop-in regularly for the past couple of years. Unhappy since childhood with her then-male body, she has undertaken the daunting task of changing her male body to a female one. Now, as I talk to her and observe the closely cropped facial hair, ill-concealed beneath a thick layer of make-up, I see a human being. She is an outcast among the outcasts. She is one of those whom Jesus called me to serve at the Hall. She, and those like her, will always be welcome at Evangel Hall — even if it's a little uncomfortable.

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MISSION KNOCKS

Good News for Everyone

Debbie Bruce

Christmas pageants are a staple ingredient of the Advent season for Presbyterian churches. Many congregations could say why theirs is special. Take the pageant at St. Paul's Church in Hamilton, Ontario.

For the past three years, Katherine Church, a member of the high school class, has taken the initiative in early fall to approach the Christian education committee with an idea for a church school pageant. Beginning in November, church school classes alternate in practising their roles under Katherine's direction, culminating in a dress rehearsal the Saturday before the pageant.

With the number of celebrations overlapping at Christmas and competing for the attention and attendance of our members, the Christian education committee wondered about changing the time and location for the pageant. With the support of the minister and session, the pageant has become part of a Sunday morning worship service during Advent. This ensures that everyone in the congregation has the opportunity to witness and enjoy the church school's hard work.

Last year's play was based on a short story entitled "A Shepherd's Tale," written by Casey Korstanje, faith and ethics reporter at the *Hamilton Spectator*. It was published for Christmas 1996 in the *Spectator*. Katherine contacted Korstanje

who wholeheartedly gave his permission for her to script his story for our pageant last Christmas.

The church school at St. Paul's may be small in numbers, but its members are faithful in attendance. Every member of the church school participated in the pageant. Cast members ranged in age from 15 months to 17 years. The high school class picked

the hymns, led the call to worship and the responsive reading, and read the Old and New Testament passages.

Like those who gathered for the first Christmas, our church school members are small in numbers. Yet, like their original counterparts, they are committed to sharing the great joy. ☐

Debbie Bruce is a member of the Christian education committee of St. Paul's Church, Hamilton, Ont.



Members of St. Paul's church school in Hamilton, Ontario, are pictured following their annual Christmas pageant at a Sunday worship service.

My dear editor:

Have you ever wondered why so many churches celebrate their anniversaries as a congregation in October or November? Well, I have; and it's my letter.

My first thought was that it was a clever promotional device, a gala occasion to kick-start the Advent season and the race to get the budget out of the red before the end of the year. And, then, it occurred to me (Philosophy 101 "Discerning the Obvious"): it was the weather, stupid — the need to finish building before the winter began and, in rural areas where most of them were, preferably before harvest.

The blinding light of this revelation illumined the cobwebbed corners of my imagination. I began to wonder how preparations for the First Official Service might differ from those tolling off the years that followed.

No doubt, there would have been a battle over the name of the church — a friendly battle, of course; but there have been many casualties from "friendly fire." Heaven help them if they were close to evenly divided between Free Kirk and Church of Scotland allegiances — the Knox (John) and Andrew (Saint) factions respectively. And if some unsuspecting non-Scottish soul ventured to effect a compromise by suggesting there were *other* apostles and worthies than Gentle John, no doubt she would be suspected of Church of England sympathies.

The village Booster and general Go-Getter (there would not yet be such things as service clubs to harness his energy) would promote "First Church" in the strong faith that once the branch line from the CPR was laid, the town — nay — city would no doubt have Second, Third and who knows how many Presbyterian churches.

If the village bore a euphonious name, and the building site was not identified by something like "on the Fourth Concession past Elmer Leech's place," then a simple solution was at hand: Craiglachie (or whatever) Presbyterian Church. Using a biblical locale, such as "Goshen" or "Gilead," smacks of those

undignified Holy Rollers and would never do.

Though a general conformity in sanctuary furnishings has cast its pall (or comfort, if you like the assuring sameness of franchises) over most of what we see displayed today, a few fossil traces of the struggle to make an opening statement survive. Free Kirk folk preferred pulpits centre-on and massive, preferably eight feet above contradiction — an impressive helm like the deck of the *Pequod* on which their own clerical Captain Ahab would be free to hunt down the white whale of sin every Sunday. The Auld Kirk (Church of Scotland) often preferred the gospel delivered side-arm, with the pulpit on the worshipper's left, the Communion table in the centre and a lectern on the right.

I have always been a bit puzzled by Communion tables, whatever the setting and liturgical tastes of the congregation first using them. Almost all are less Communion *tables* and more Communion invalid *trays* — the size of those lap-top things on which meals are served to the bed-ridden, or on which they do crossword or jigsaw puzzles to while away the recovery time. Whatever other controversies plagued our forebears before opening for business, there seemed to be general agreement that Communion tables came in one size — S.

Maybe it was the appeal of the Enlightenment. (If the reference is unclear, look it up. I'm tired and I have this awful cold.) Except for matters culinary, athletic and musical, the Scots were/are terminally rational beings anyway. The table should be ample enough for a nice arrangement of the (please, God, full) plates delivered after the offering, but not big enough to draw attention to the un-

comfortable idea of tangible symbols of divine mysteries — even if the symbols are barely tangible in our era. We seem to be under biblical instruction to do *something*, but let it be as unobtrusive and infrequent as possible.

Certain other harmonies and general accords must have prevailed as well. It seems obvious that any kind of what we call "wheelchair accessibility" never occurred to the First Service planners.

The infirm and the non-mobile were no doubt valued for their example of martyrdom and patient suffering at home. Even in my own time, admittedly not a brief span, I have witnessed the final capitulation of some rural congregations to more universal bodily needs and the stubborn unwillingness of some people to "go before they come."

Lesser debates must have engaged the planners' minds: not only to have a clock or not, but where to put it — facing

the minister or facing the people?

There are a few sanctuaries where there is ample evidence of an original intent to keep the choir out of sight. If ever a battle was lost before it began: "Minerva Hawser told me she didn't make 114 jars of her zucchini jam for that bazaar to raise money for choir gowns no one would see anyway!"

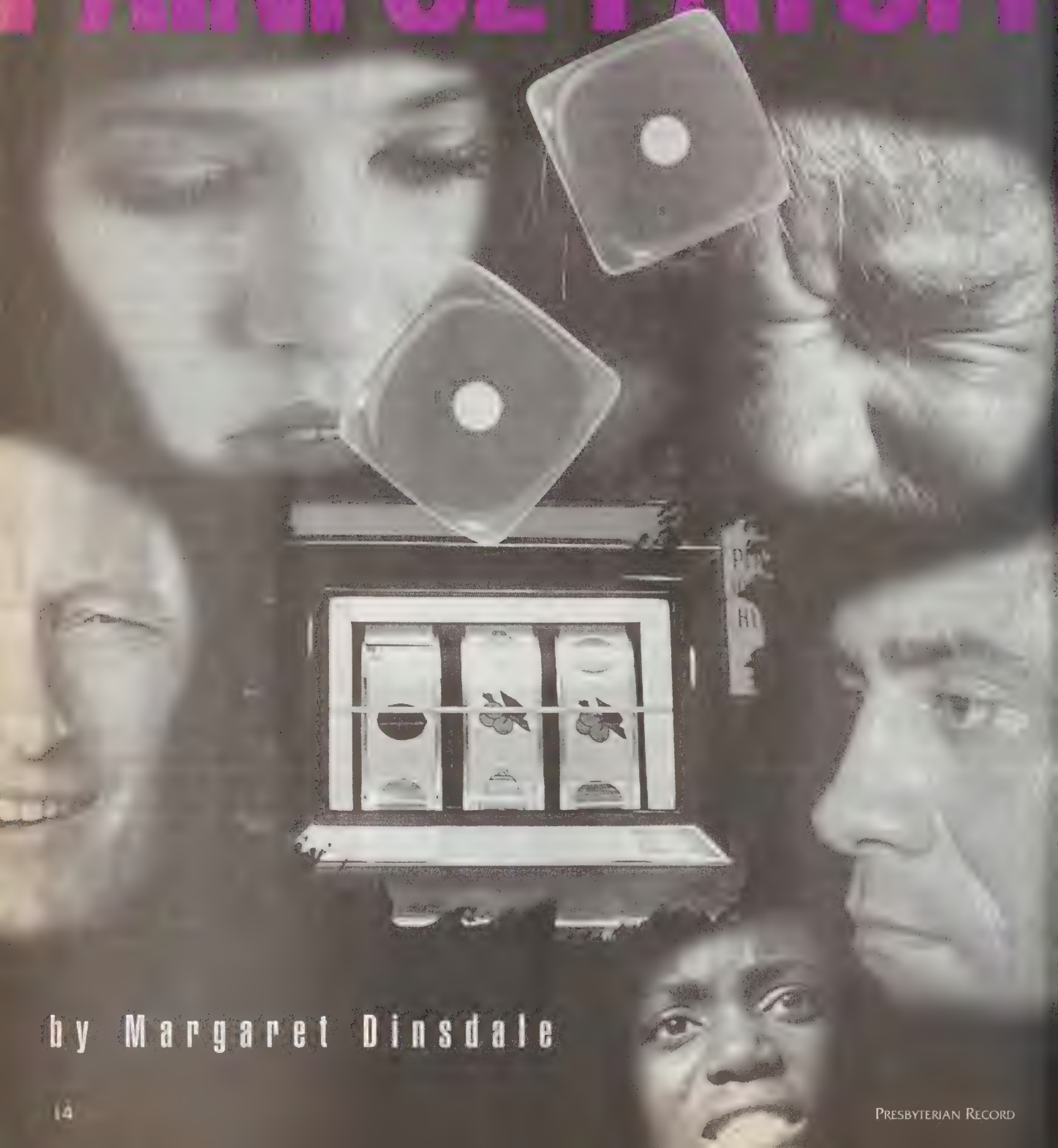
It was never easy, dear Editor. Liturgy, church architecture, anniversaries and the aspirations of the human soul spring from a mix of motives only God can understand. Fortunately, he does.

Yours for auld acquaintance,
forgot or not,

Peter Plymley II

Can you imagine the battles that must have raged before the first official service of your congregation — over its name, the location and size of the pulpit and Communion table, and where to put the clock?

GAMBLING'S PAINFUL PAYOFF



by Margaret Dinsdale

In James Bond movies, gambling casinos are depicted as luxurious playgrounds for wealthy men and jewelled women, where the loss of a significant amount of cash is far from being the ruination of the loser. The most important issues are whether Bond will make eye contact with the beautiful woman across the baccarat table (he always does) and that his martini is shaken, not stirred (they always are).

Like prostitution, gambling has been around since the first societies formed and has usually been relegated to the back streets and hidden rooms of towns and cities. Even the Bible mentions the guards "casting lots" on Jesus' clothing in the shadow of the cross. Now, elected governments in three provinces in Canada control and benefit from the profits of lotteries, electronic gaming machines and casinos. How did this happen?

Gambling in North America has a complicated history. It took on the air of legitimacy when it came out of the back rooms and speakeasies and started to look respectable with 1930s gangster Bugsy Siegel's vision that became Las Vegas. An explosion of fantasy hotels occurred in the middle of an undeveloped desert in a state that also legalized brothels. In the post-Prohibition era, this cash-only business with no product made Las Vegas an ideal setting to bring in "suckers" trying to "get rich quick" and to provide a method for laundering money from other activities such as prostitution and illegal drug-trafficking.

Canada made its foray into the gambling business when the first Olympic lottery was held to benefit the 1976 Games in Montreal. The appeal of a million dollars tax-free for the cost of a \$10 ticket captured the imagination of the nation. The success of the lottery led provincial

governments to follow suit with regular lotteries which, at first, benefited medical research and other social service-type programs. It didn't seem to matter that many of the first winners blew their windfalls on foolishness and often ended up worse off than before.

As the years progressed, it was hard to find a corner store, pharmacy or super-market in Ontario, for example, that didn't have a full selection of lottery and scratch-

and-win cards alongside more sophisticated electronic lottery terminals. There was a prime-time television show for Lottario showing the drawing of the numbers as entertainment. And many newspapers and radio stations proclaim

lottery results as a public service. People can now have automatic deductions from their bank accounts to keep up their weekly selections, and billboard ads everywhere exhort consumers to "Play your numbers" every time in order to win and fulfil their dreams.

Legally, gambling in Canada is under the jurisdiction of the criminal code. In 1892, gambling was prohibited in Canada and, in 1900, the Supreme Court ruled gambling was a criminal act and a matter for federal regulation. In 1969, the criminal code was amended to allow lotteries on a limited basis as long as they contributed to the public good. In 1985, the federal government turned over the regulation of gambling to the provinces in return for a share of the revenue. Only British Columbia deems gambling an illegal activity.

Meanwhile, the provincial governments in Nova Scotia, Ontario and Alberta have kicked the game up into a higher gear by becoming involved in full-scale casinos or through the installation of VLTs (video lottery terminals) or electronic slot machines in restaurants

Is the proliferation of casinos, video lottery terminals and slot machines worth the gamble?

"I consider state gambling one of the most important philosophical questions of our day. If your governments are actively involved in attempting to corrupt you, you have a central philosophical problem — that is, if you believe you are living in a democracy ... I'm not making a purist or ideological statement. I'm talking about a particular problem: the state as the organizer of and profiteer from gambling; the state funding of the public good by corrupting the citizen ..."

— John Ralston Saul

The suicide rate in cities where gambling is legal is double that of those where it is not.

— David P. Phillips,
University of California at San Diego

A University of Manitoba researcher said compulsive gamblers cost society \$56,000 Cdn each on average.

— *Gambling in Canada: A Report by the National Council of Welfare, Winter 1996*

A Quebec study of college students found that 26.8 per cent of pathological gamblers had attempted suicide, compared to 7.2 per cent of college students with no gambling problem.

— *Gambling in Canada: A Report by the National Council of Welfare, Winter 1996*

Compared to the general population, spouses of pathological gamblers are more likely to have nervous breakdowns or engage in substance abuse and are three times more likely to attempt suicide. In the Alberta study, more than half of the pathological gamblers were separated, divorced or single parents.

— *Gambling in Canada: A Report by the National Council of Welfare, Winter 1996*

Negative effects extend to the children of pathological gamblers. Children are two times more likely to attempt suicide, have lower grades than their peers and have higher rates of substance abuse.

— *Gambling in Canada: A Report by the National Council of Welfare, Winter 1996*

Studies show that two out of three pathological gamblers commit crimes in order to pay off debts or to continue gambling.

— *Gambling in Canada: A Report by the National Council of Welfare, Winter 1996*

Comparative Statistics on Problem and Non-Problem Gambling

	British Columbia (1993)	Alberta (1993)	Saskatchewan (1993)	Manitoba (1995)	Ontario (1993)	Quebec (1989)	New Brunswick (1992)	Nova Scotia (1996)
Sample Size	1,200	1,803	1,000	1,207	1,200	1,002	800	801
Lifetime Non-Problem Respondents	92.2%	91.4%	96.0%	N/A	N/A	96.2%	94.0%	94.5%
Lifetime Problem Gamblers	6.0%	5.9%	2.8%	N/A	N/A	2.6%	4.0%	
Lifetime Pathological Gamblers	1.8%	2.7%	1.2%	N/A	N/A	1.2%	2.0%	
Total Lifetime Problem/Pathological Gamblers	7.8%	8.6%	4.0%	N/A	N/A	3.8%	6.0%	5.5%
Current Non-Problem Respondents	96.5%	94.6%	97.3%	95.7%	N/A	N/A	95.50%	96.1%
Current Problem Gamblers	2.4%	4.0%	1.9%	2.4%	N/A	N/A	3.13%	2.8%
Current Pathological Gamblers	1.1%	1.4%	0.8%	1.9%	0.9%	N/A	1.37%	1.1%
Total Current Problem/Pathological Gamblers	3.5%	5.4%	2.7%	4.3%	N/A	N/A	4.50%	3.9%
Rate of Recovery	4.3%	3.2%	1.3%	N/A	N/A	N/A	1.5%	1.6%

Table 6 from *Gambling in Canada: A Report by the National Council of Welfare*, Winter 1996

and bars and at race-tracks. Do the profits from these activities help disabled children or people with heart disease? Does gambling improve the life of people in need in those provinces?

Ontario first called the casino plan a "charity" effort. That word has now been excised from the title, and casinos are controlled by the Alcohol and Gaming Commission of Ontario. About 20 per cent of gambling revenues goes directly into the general revenue of the provinces, the rest to the commercial operators with mostly American interests.

"The governments have bellied up to the bar and been snookered into believing

that this is a way to raise easy money," says Bonnie Greene, program director of the Division of Mission in Canada of the United Church. "The government is counting on one in three citizens to gamble at least once a month, so the government is now in the business of hustling its own citizens to become as hooked on gambling as [it is] on the revenues."

And the revenues have steadily increased across Canada. In 1997, gambling revenues in Nova Scotia rose \$8 million over the previous year's take of \$325 million. In Ontario, revenues from casinos were up 64 per cent to \$329 million. (These figures represent the 20 per cent paid out of the total take. For example, that makes the total money spent in casinos in Ontario in the past fiscal year \$1.645 billion.) In Canada, net gambling revenues grew from \$4.3 billion to \$7 billion between 1992 and 1996.

Many critics fear reliance on gambling revenues to fund medical and social programs or for general revenue in the face of gambling addiction and its effect on families and communities. Also, according to the experience in the United States, once the market is saturated, revenues start to decline and, usually, do not recover.

"People from the University of Nevada have done studies on gambling and its effect on communities," says Bonnie Green. "Here, we only have studies done by the industry. When the people from Nevada came up here, they said, 'Are you people crazy?' They couldn't believe that we would not only get in-

involved in government-run gambling but that we give away 80 per cent of the revenues to mostly foreign investors."

Apart from the business aspect of the issue, there is a moral dilemma present with gambling revenues, according to Walter McLean. "What do I think of government involvement in gambling?" asks McLean, a minister in the Presbyterian Church and a member of Parliament from 1979 to 1993. "I think it is an undue celebration of chance, a snare of delusion in public policy. It is open to scandal and is a misuse of public confidence. Look at how the New York State lottery went belly-up."

But if provinces are trying to raise money after the huge cuts in transfer payments from the federal government since 1995, there are better ways than gambling, says Gerald Vandezande, national affairs co-ordinator for the ecumenical group Citizens for Public Justice. "Opposition to governments' worsening addiction to devilish gambling revenue can be made most effectively if Christians and their churches insist upon any government's duty to introduce equitable, progressive tax rates that will provide the funds needed to finance essential public services such as quality education, accessible health care, adequate income security and effective social programs," he said. "However, if Christians persist in wanting income tax cuts which will mostly benefit the well-to-do at the expense of the pressing needs of the poor, then casino capitalism will continue to be a debilitating crutch

At the recently opened Casino Rama in Orillia, Ontario, some parents left their children alone in cars or wandering around the parking lots while they gambled. The situation became so bad that Casino Rama officials made an announcement over the loudspeaker requesting all such parents to leave the casino. Later, one resident said parents had been seen parking on side streets and returning to the casino, leaving their children unattended once again.

— Ottawa Citizen, August 8, 1996

that will prove to be the downfall of genuine community."

Walter McLean says that though there is nothing legally wrong with gambling, it does not build a healthy society. "This is not celebrating God's creation," he said. "Instead, we're told we can strike it rich and everything will be rosy. It undercuts the doctrine of Providence that our needs will be met if we harvest our resources well. We need to order our society so there is hope, so there are adequate social programs and meaningful work for people. Gambling is the opiate of an increasingly secularized society." ■

Margaret Dinsdale, author and free-lance writer, is a member of St. Mary Magdalene Anglican Church in Toronto.

Gambling and Lotteries

"We are concerned over the increase in gambling and the pressure being exerted for the legalization of lotteries. In the name of the Lord Jesus Christ, we protest against every proposal that government-controlled lotteries be set up for any purpose, charitable or otherwise, and we denounce gambling as an evil.

"Legalized lotteries, even though granted official recognition by the State, would nevertheless be regarded as an evil by the Church.

"It must be admitted that some who profess Christian faith hold a light view of gambling, and that some churches use raffles, bingo and other like devices to raise money. Nevertheless, our conscience is to be guided by the Word and the Spirit, and not by the corrupting customs of the world. Furthermore, gambling discourages thrift and encourages materialism. It exploits philanthropy and debases charity. It tends to replace trust in Providence by dependence on chance. It dulls social responsibility and destroys domestic peace. It prevents [people] from being faithful stewards of Jesus Christ in the use of [their] time and ability and money.

"We are, therefore, unalterably opposed to gambling, whether it is carried on under governmental or religious or other auspices."

— adopted by the 80th General Assembly, 1954; subsequent statements on gambling and lotteries were made by General Assemblies in 1976 and 1987.

Faces of Faith



Loan Huynh was born and raised in Saigon, Vietnam. She came to Canada in 1979 with her husband, Men Van, and two children, Mary and John. She has one granddaughter. She works at Swiss Re Life and Health Canada as a desktop publisher and at home as a part-time cosmetician. She and her family are active members of St. Mark's Church, Don Mills, Ontario.

What is your earliest memory of church life?

Studying in a Roman Catholic high school in Vietnam and praying at the church next door almost every day

What is your favourite hymn?

"How Great Thou Art"

What is your favourite biblical book, and why?

I love the whole Bible because it teaches me how to live. I read the Bible every morning before I leave the house and every night.

Where do you find inspiration to sustain your faith?

With friends and in silence

Who has played a major role in your faith journey?

Mollie and Ian Michie, my Canadian adopted parents, who provide a good example of living in faith

If you could invite anyone (past or present) to a dinner party, who would you invite?

The late Rev. Mac Ransom, who came to our house twice a week to teach us the Bible. The late Matt Kilpatrick. He and his family invited us for our first beautiful New Year's dinner in Canada in 1979. Beside their fireplace, they told stories of Canada and Canadian culture. I would also invite many people at St. Mark's in Don Mills who helped us in our early years in Canada.

What is your biggest regret?

I did not get baptized when I was younger

What has been your greatest joy in life?

When our family received our Canadian citizenship in 1981

If you could live a second time, who would you like to be?

A missionary doctor

Write your own epitaph.

"The Lord is my shepherd" Psalm 23

The Ecumenical Decade:

A Gift to Me(n)!

by Ken Stright

OK, you do have a right to ask why a man is writing about the Ecumenical Decade of Churches in Solidarity With Women in Church and Society (what a mouthful!). But if I take the time to tell you why, will you take the time to listen and consider what I say?

Let's go back to 1988 and the opening of the Decade. Now, there was a yawn if ever I had one. There was no Ecumenical Decade for me and for many men (or women, for that matter), and I have no conscious recollection of our denomination putting us on notice either. I am told

How the Ecumenical Decade of Churches in Solidarity With Women impacted one man

the faithful gathered to mark the beginning. In Atlantic Canada, that beginning was marked by the conference "And Our Daughters Shall Prophesy" held in Halifax. But beyond a small circle, the event and the Decade went unnoticed.

In 1991, I discovered we had a national co-ordinating group to organize the Ecumenical Decade in our denomination. As was our style of leadership in those days, we named a man as convener (at least, he wasn't "chairman"). I found out the Decade was not a "woman's thing" but an initiative of the churches meant for all of us who name the name of Jesus Christ. Janet McPherson put it best: "This is not a Decade for women, nor a Decade for churches to work for women. It is for men and women in churches to work together to bring changes to church and social structures

that put obstacles in the way of women's full participation."

In September 1991, members of the Atlantic Ecumenical Council, meeting in Halifax, presented the future of ecumenism as they saw it. The first workshop I attended was on the Ecumenical Decade. This workshop was an eye-opener and a motivator for me to get involved. The next month, our local council of churches was asked to help sponsor the first Task Force on the Feminine Face of Poverty. By now, I was ready to support such efforts and promote local plans. It took four years, but I was now living in the Decade.

In 1994, I was a delegate to the triennial meeting of the Canadian Council of Churches for our denomination. The Bible study leader was a Presbyterian theologian from Cuba working for the World Council of Churches (WCC): Ofilia Ortega. What a woman! She brought new meaning to worn biblical stories. I began to see women through her eyes — Hagar, Judith, the woman at the well and other nameless women we often forget but who are witnesses to us.

But Ofilia didn't want us to see women through her eyes. She wanted men to see women through their own eyes, but with eyes wide open. She approached me to take part in a play. The play became a wonderful experience of men and women in solidarity as they shared visions and dreams from God together.

I went back home to write a series of biblical messages on Decade themes. In one, I shared the story of what I had experienced in that impromptu play. *Groundswell*, the Ecumenical Decade newsletter, later published it as "Joseph's Dream — Men and Women in Solidarity." "Joseph's Dream" is also included in a book reflecting on the Decade, published August 1998, called *Spirit Mourn, Spirit Dance: Wisdom for the Decade and Beyond* which is available through The Book Room.

While I was president of the Atlantic Ecumenical Council, I attempted to keep the council focused on the Decade. We planned an early review of the Decade for our biennial meeting at the Tata-magouche Centre in August 1997. Once again, I was amazed at the gifts of the

people who presented and the love and care expressed by women and men who had been touched by the Decade. We intentionally chose the theme "Celebrate the Progress" to encourage people who were only then learning what the Decade was all about, but the planning committee never lost focus of a secondary concern which was given the title "Calling the Denominations to Account." Part of the problem encountered throughout the Decade has been the lack of accountability of churches. The WCC sent delegations throughout the world at the mid-point of the Decade to determine what impact the Decade was having on the everyday life of denominations and congregations. What they found was not entirely positive or affirming of the work of the Decade.

As the moderator of the Synod of the Atlantic Provinces, I attended the Maritime Conference of the United Church in May 1997. I was impressed by the organization of the Maritime Conference Ecumenical Decade Committee and went to the briefing group. I soon realized the briefing group had amended the

Crieff Hills Community Seeks a Managing Director

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- A strong business acumen, with a background in the hospitality industry and/or Christian camp and conference work
- A visionary promoter of the Crieff Hills Community and its programs

Crieff is governed by the MacLean Estate Committee (MEC) which uses the Carver Management Model. Working within this model, the Managing Director will execute and implement the MEC's policies and programs. The Managing Director will creatively utilize the financial, human and property resources in order to fulfil the Mission Statement of Crieff Hills.

The Managing Director will begin his/her duties on January 1, 1999, for an initial term of up to 3 years. The position will be subject to an annual review. The Managing Director will be an ex-officio member of the Board of the MEC and will report to the MEC at every regular meeting.

Please forward a résumé to: **The Convener, MacLean Estate Committee**
c/o Crieff Hills Community
R.R. 2
Puslinch, ON N0B 2J0
Fax: (519) 824-7145



most progressive motion the committee had submitted, taking the bite out of the original intention which would have ensured equal representation of women and men. I later talked with the presenters, mentioning how sad I was, as an ecumenical visitor, that a motion that had been so strong to begin with was watered down to the point of being meaningless. They immediately called the briefing group together again and reconsidered their actions from the morning. By the afternoon, the committee presented a motion that was every bit as strong as the original. (If I only had that effect on my own denomination!)

While planning for the Atlantic Ecumenical Council's biennial conference, I was invited to sit on a committee planning a Decade-ending festival for Maritime Canada. What a year it has been! As a member of the program committee, I witnessed many women and a few men working together in solidarity and love. As an ecumenical group, we shared with each other what the Decade had meant to us and to our denominations. This festival has been one of many highlights in a


year filled with them. The Decade's original theme, "And Our Daughters Shall Prophesy," was supplemented by a secondary one, "Moving Stones and Stones Yet to Be Moved." While many barriers have been breached, there are many obstacles still to be removed before women and men can share in the fullness of their common creation.

Groundswell began the Decade by affirming 1988-1998 as a decade to make a difference. Has the Decade made a difference to you? If it has moved one stone away from the mouth of the tomb, then resurrection and new life have moved from possibility to reality.

I am preparing to travel to Harare, Zimbabwe, to attend "Visions Beyond '98," the international Decade-ending festival. More than 50 Canadian delegates, including at least three Canadian Presbyterians (and three Canadian men), will celebrate with the world and ask the Spirit for visions to guide us into the new millennium where all will be one in Christ Jesus our Lord.

What a journey it has been! Thank you for listening. If you think the Ecu-

menical Decade has been a powerful experience for the women who have participated, think what it has meant for the men. I am grateful for the women and men of our denomination who have served on the Presbyterian co-ordinating group of the Ecumenical Decade, the contributors to the newsletter *From a Woman's Perspective* (now called *Women's Perspectives*), and all the people at the local level who have worked throughout the Decade. Another man, Hal Llewellyn, wrote an article "The Ecumenical Decade: A Gift to the Churches?" What a shame he had to use a question mark instead of an exclamation mark to indicate the mood of the message he was conveying. But I'll leave you to answer for yourself, for your congregation and for our denomination, whether the Decade has been a gift to the churches with a question mark or an exclamation.

Thanks be to God! (Yes, that is an exclamation.) 

Kenneth Stright is the minister of St. Andrew's Church, Pictou, N.S.

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ArithmeCode by Dave Mitchell

Find the value of each symbol by doing the arithmetic. Replace each symbol with the letter which corresponds to its value to find the *ArithmeCode* word below. Category: **THE THIRD PLAGUE**

- i $(15.3 \times 4) - (20.6 \times 2) = \blacksquare$
- ii $(90\% \text{ of } \blacksquare) - (\blacksquare \div 5) = \bullet$
- iii $(\bullet \div \blacksquare) + (300\% \text{ of } 6.1) = \blacklozenge$
- iv $(\blacksquare - \blacklozenge) \times (\bullet - 13) = \blacklozenge$
- v $(2/7 \text{ of } \bullet) + (\blacklozenge + \blacklozenge + \blacklozenge) = \square$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
O	P	Q	R	S	T	U	V	W	X	Y	Z		
15	16	17	18	19	20	21	22	23	24	25	26	27	

The *ArithmeCode* word is:

ArithmeCode answer from last issue: ZION_ © 1998
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A Serpent in Eden



**A visit to
Natzweiler-
Struthof
concentration
camp recalls
events that
must not be
allowed to
happen again**

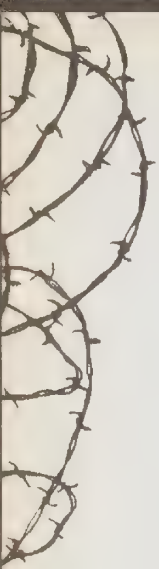
About 20 of us attended the Vancouver School of Theology summer school in Strasbourg, France, this past summer. We came to listen, learn and live it up a little.

The courses provided an interesting study of the Church across the centuries, from the book of Acts through the Reformation and into the modern era. Lectures were interspersed with field trips into the nearby city and countryside to expand our knowledge of local history and culture.

We worshipped in St. Thomas Church where Albert Schweitzer played the organ on occasion. We followed the traces of an ancient wall, dating from Roman times. We handled precious books that were products of the first printing presses. We heard the story of modern evangelization in a Strasbourg ghetto. And we reached out to one another. Often, at the end of the day, we came together in the pleasant courtyard of the Protestant seminary where we stayed to share an evening picnic of local wine, bread, cheese and fruit. And as the voices and the laughter rose and fell, we built both friendship and community.

One Sunday morning, we set off in our usual cheerful fashion into the Vosges mountains to see a local landmark. The sun filled the day with brightness and promise. The road took us up, away from the tidy houses and villages, open fields and vineyards, and into wooded areas filled with splendid evergreens and edged with wildflowers. Always, up above, was the blue sky; all around, the song of the birds. We sat back and enjoyed. Until we arrived at our destination: Natzweiler-Struthof concentration camp. In the midst of all the beauty: the serpent in Eden, the canker in the rose....

*by
Rosemary
Doran*



At first sight, the impact was low-key. We saw well-tended terraces of soil and stones sloping down to the edge of the surrounding forest. Here and there were innocuous-looking buildings, like storage sheds, and formally placed memorial plaques bearing names that evoked powerful memories — Bergen-Belsen, Dachau, Ravensbruck. Then, we saw the double fence of barbed wire enclosing what is known as the “strip of death” — a grassy path where escaping prisoners were mercilessly gunned down by guards. We saw the gallows and, stark against the sky, the chimney of the crematorium. And the reality of the place began to reach out and touch us with its cold, cold fingers.

Natzweiler-Struthof camp housed Jews, socialists, homosexuals, those classified as general “trouble-makers” and anyone else the occupying German forces wanted to be rid of. Most who came did not leave alive. Many were worked to death, finally collapsing from starvation and cold in the terrible conditions of the camp, especially in the bitter winters. Others died as the result of experiments. We saw rooms where the effects of mustard gas, germ warfare and sterilization were worked out on human guinea pigs. Still others died as a result of brutal beatings and torture, simply because they were in the wrong place at the wrong time.

Inside those huts which have been left standing, we trailed silently from room to room, looking at the evidence of human inhumanity — solitary confinement cells where the prisoner could neither stand up nor sit down, “operating rooms” and equipment for the disposal of the garbage that had once been a living, breathing human being. We stood beside the crematorium, the heat from which had powered the hot water system for the camp. There were no words.

We read the plaques on wall after wall, naming and commemorating the too many men and women who had died in this place. Often, they were from the Resistance movement. And we wept, sometimes outwardly, always inwardly. We toured the museum, following the events of the war through photographs and documents. We stopped, speechless, before the rows of gaunt, stick-like bodies and fearful eyes that confronted us. It was hardest of all to look at the children....

We emerged to a sky still blue, birds still singing and a sun still shining. But it felt wrong. Rain and cloud, darkness and silence to protest this horror, this obscene monstrous obscenity, would have been more appropriate. That would have matched our mood and mirrored our thoughts.

But the story does not end here. Outside and above the camp stands a monument, a larger-than-life figure that dominates the scene. Made from light-coloured stone, it draws the eye upward, heavenward, Godward. The monument speaks of hope, even in the midst of horror, of healing in the midst of pain. It reinforces the message of nature that has graciously covered the human atrocities with fresh grass and fresh flowers and birdsong. On the steps of the monument, we joined in worship — in a litany of confession and forgiveness, of remembrance and reconciliation.

We left Natzweiler-Struthof, the place of terrible beauty, in silence, our hearts and minds too full for words. In any case, there was nothing to say. It would have been presumptuous to try. But we could — and will — remember. Especially the words we saw recorded in the camp:

"L'humanité ne devrait plus revoir cela"

(Humanity must never see the like again).

Amen. **R**



Rosemary Doran is the minister of Riverside Church in Windsor, Ont.

Catch-17

by Joseph C. McLelland

The first question every Christian must answer is, "Why are you not a pacifist?"



It was always bitterly cold, despite the crowd huddling around the Cenotaph in the days of my childhood. Hamilton's Gore Park provided focus for the ranks of soldiers and sailors of the Great War, as it was called. I remember the cold and the awful minute of silence shattered by volleys that startled pigeons into sudden flight. Before that, of course, the parade had been colourful and even cheerful. My father's group, the Veterans of Gallipoli, marched with the Royal Naval unit, since they had been Wavy Navy volunteers with land service in Turkey and Flanders.

War creates a special camaraderie, possible only where shared near-death

experiences forge bonds of trust and reliance. The flip side is the memory of fearful threat and violent loss. A letter from the American Civil War battlefield described it as "days of boredom punctuated by moments of sheer terror." Warfare loses its glamour in the reality of mud and rats and lice. The Great War poets made this clear as their initial romanticizing switched to echoes of human degradation and suffering.

Siegfried Sassoon, raised in affluence as a "fox-hunting man," turned to grimmer realities after the lessons of trench warfare in Flanders. He scorned the Brass Hats (as did Canada's own C. Y. Harrison in *Generals Die in Bed*). He even

wrote about "suicide in the trenches," accusing "the warmongers" of ignoring the actual conditions of the army:

*I'm back from hell
With loathsome thoughts to sell;
Secrets of death to tell;
And horrors from the abyss.*

His wounds — and his reputation — took him for convalescence to the Craiglockhart hospital near Edinburgh where he met fellow poet Wilfred Owen. (Pat Barker's *Regeneration* tells the story well.) Sassoon's family connections kept him from court martial for his anti-war sentiments. Instead, he was officially considered "shell-shocked."

In July 1917, Sassoon issued a state-

ment: "Finished With the War — A Soldier's Declaration." The brief message was "an act of defiance of military authority, because I believe the war is being deliberately prolonged by those who have the power to end it." The soldiers who had entered on "a war of defence and liberation" found themselves fighting one of "aggression and conquest." He protested against the "political errors and insincerities for which the fighting men are being sacrificed." He wanted to destroy "the callous complacency with which the majority of those at home regard the continuance of agonies which they do not share, and which they have not sufficient imagination to realize."

The poet-critics of the war were like those modern anti-heroes Corporal Klinger of *M*A*S*H* and Capt. Yossarian of *Catch-22*. They are sane enough to want out of insane warfare, but only someone declared insane can be discharged. Like Hamlet feigning madness to set his insane world aright. Sassoon


was caught in a kind of Catch-1917: his rejection of the war made sense, but military society couldn't tolerate anything that made greater sense than its destructive goals and skills.

Today, we know too much about the great wars of history, about their ambiguous purposes, their jingoism and deceit. In particular, the Civil War and the Great War have been analysed and debunked. More prosaic and scholarly studies match the poetry ("The poetry is in the pity," said Owen).

And here are we, God's People, followers of the Prince of Peace. Surely, the first question every Christian must answer is, "Why are you *not* a pacifist?" Are our voices raised in denunciation, protest and rebellion against society's rule of death? Do we utter a clear and unceasing call to work for alternative means of justice and peace? Or do we merely comply with extreme nationalism and the inhuman political economy that drives the nations still? We suffer from our own Catch Clause.

Counting ourselves higher than human institutions and superior to violent means and ends, we yet cave in to the demands of global power and the forms of international tyranny that make continuing conflict inevitable. War has been called Hell and Madness, yet it is obviously the preferred way to deal with one's rivals, or "enemies." The teaching and example of Jesus pale before the powers-that-be.

Yes, we must honour our noble dead this re-remembering month. But, unless we have more to say and to do about reconciliation and justice, there will be no peace in our time, or our children's either. In that case, we must make do with Sassoon's awesome lament for:

*The unreturning army that was youth;
The legions who have suffered and
are dust.* 

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

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19 Ideas for a Me

by Nancy Matthews

Do you lament the annual “\$ellabration” of Christmas? Have you ever wondered how you can nurture your faith and celebrate Christ’s birth in the face of so much busyness and commercialism? Then consider these “alternative” Advent activities:



1 Learn a new carol or all the verses of a familiar one each week during Advent.



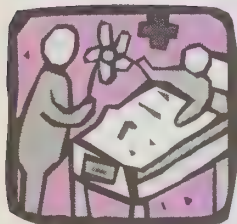
2 Sign up to pack or deliver Christmas food hampers for local food banks or emergency feeding programs. People who have a car and can deliver hampers are often especially needed.



3 Make or buy an Advent wreath (candles and plastic foam or plaster of paris work well). Use a weekly or daily Advent reading (available from church libraries or Christian bookstores) and light the appropriate candles. For small children, try hiding the wreath (unlit!) on the first night. Read Isaiah 9:2 (“The people who walked in darkness have seen a great light”) and search the house with flashlights until it is found. Great fun!



4 Purchase an Advent calendar with Scripture verses for each day.



5 Bring Christmas cheer into someone’s life with a smile. Visit a hospital patient, an elderly house-bound neighbour or a nursing home resident.



6 Each night, look over the day’s cards you receive and pray for each person. Or, collect the cards and display one a day beginning January 1. Reread the card, talk about the person, then pray for him/her. You might send a note to tell the person what you did!



7 “Just say no” to invitations that cause stress and busyness, or ask for a rain-check in January or February.



8 Celebrate St. Nicholas Day on December 6. This historic figure was well-respected for his kindness and generosity in Christ’s name. Plan a special dinner (candlelight, perhaps), decorate with red and white (the bishop’s colours), and retell the story of this saint. Our family now exchanges gifts that evening in order to take the emphasis off gift-getting on Christmas Day.



9 If your church offers family services on Christmas Eve, tell friends with children. Even those who wouldn’t normally attend church might welcome such a child-centred event. It’s also a great opportunity for outreach.

Meaningful Advent



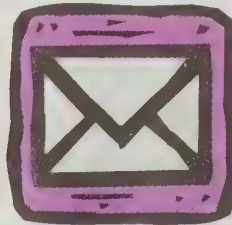
10 For friends who are grieving or having a difficult time dealing with Christmas, a service geared for people in their situation can be a Godsend. Our church, Knox, Waterloo, holds its Longest Night service on December 21. If you know of a church that offers such a service, sharing that information could be the kindest thing you do all month.



11 Check out books with Christmas-themes from church or public libraries to read aloud in front of the fire.



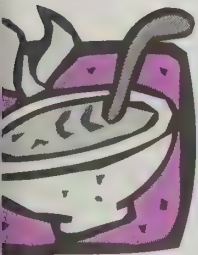
12 Don't send cards. Instead, write notes to friends and relatives in January or February. Your letters won't cross in the mail and you'll gain the gift of time in Advent.



13 If you do send cards, buy them from charities such as UNICEF, Amnesty International or Habitat for Humanity.



14 Avoid buying wrapping paper. Make or buy cloth bags, or use foreign newspapers or the comics section (or the business section for the entrepreneur, crossword section for the puzzle fanatic, etc.) Tie with colourful yarn and use a recycled Christmas card for a gift tag.



15 Consider alternative gifts: Make a donation in someone's name to a favourite cause. Numerous charities, including local soup kitchens, food banks or conservation groups, often send cards to recipients noting that a donation has been made in their name. The Waterloo Region Habitat for Humanity office is offering a "shopping list" (donate a light fixture for Aunt Martha for \$10, a bundle of shingles for Uncle Bob for \$20, or a gallon of paint or an outside door).



16 You can also adopt a tree, a bird or a whale from various wildlife organizations, or even an animal from some zoos. Cards, photos and information will be sent to the person you designate.



17 For more traditional but still unusual gifts, consider Third World crafts from the Mennonite Central Committee's Ten Thousand Villages shops (call 1-888-622-6337 for locations of stores near you), UNICEF mall displays or catalogue (1-800-567-4483), or Oxfam's Bridgehead catalogue (1-800-565-8563). This way your gift gives twice!



18 For more alternative Christmas ideas, read books such as Jo Robinson and Jean Coppock Staeheli's *Unplug the Christmas Machine*. Highly recommended.



19 But, most of all, remember God's advice in Psalm 46:10: "Be still, and know that I am God!"
Merry Christmas. **R**

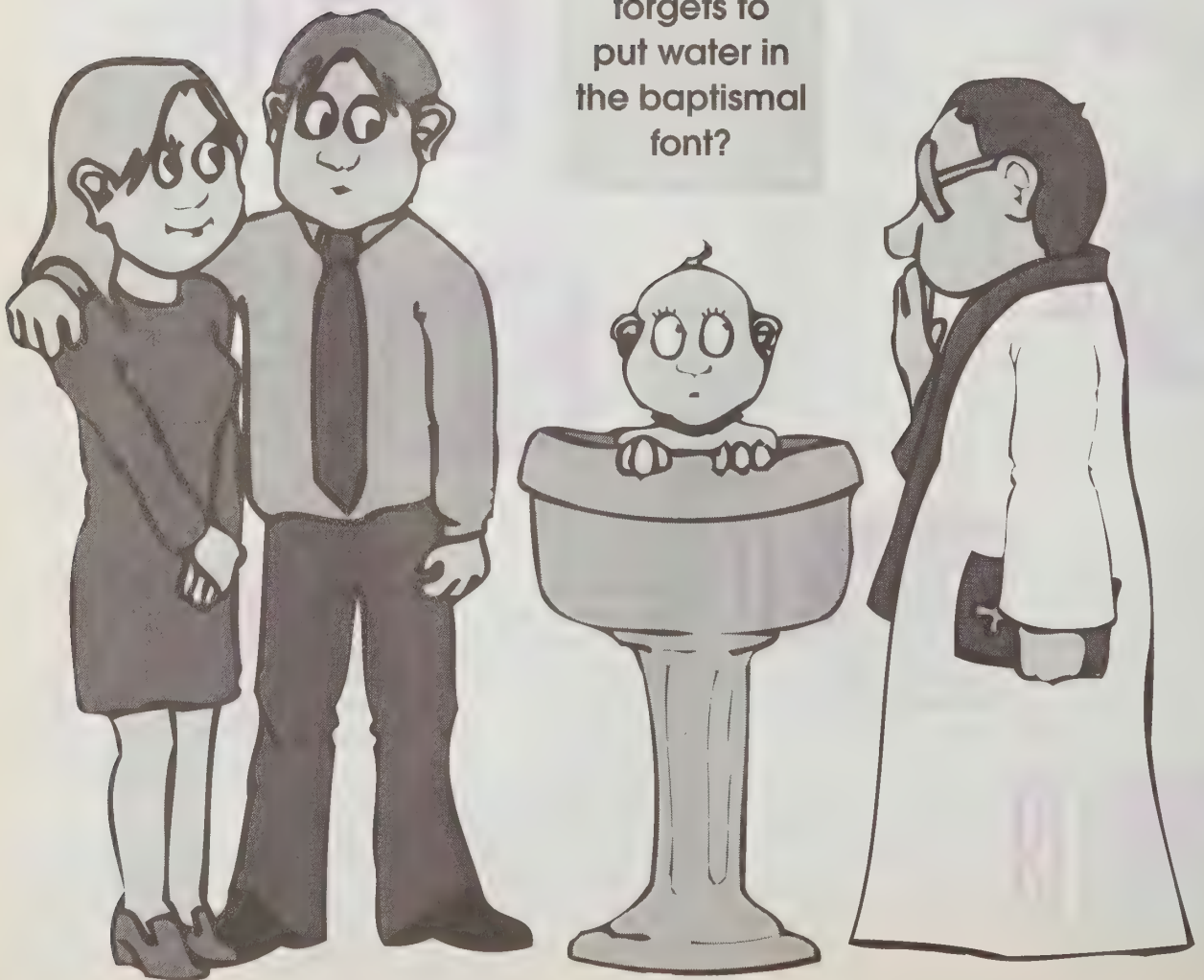
Nancy Matthews is a member of Knox Church, Waterloo, Ontario, and has led studies and workshops on alternative celebrations. She particularly enjoys not writing Christmas cards each December!

Double Baptism by Fire

with a little water

by Don Nichol

What do you
do when
someone
forgets to
put water in
the baptismal
font?



For all their simplicity, baptisms can be complicated events.

Unlike weddings, baptisms usually pass unnoticed by those undergoing the ceremony. The bride and groom, standing before the altar to exchange vows, are painfully aware of family and friends staring at them, hoping for a sequel to *Four Weddings and a Funeral*. But the babe in its frilly Sunday best, sprinkled with water by the minister before the congregation, is blissfully oblivious to what is going on.

Some babies gurgle contentedly through the ceremony. *Girning bairns* may develop an adverse reaction to strangers in black with cold, wet fingers, then howl to the bottom of both lungs when the minister threatens to douse them. A blessed few sleep through the whole thing.

My own baptism was a moment of mortification for me. My mother wanted Uncle John to perform the ceremony at his church in Tobermory, Ontario, where Lake Huron blends into Georgian Bay. Only problem was, my parents didn't make the long trip up the Bruce Peninsula until I was 10.

Every few years, I come across my baptismal certificate and am reminded of the first time I felt like Embarrassment Personified. I was the only clunky kid forced to stand for what seemed like hours beside several bawling bundles in front of a crowd of ancient strangers. If I'd even looked as if I chewed a piece of gum, I'm sure I would have scandalized the congregation.

How, I kept asking myself, could my parents do that to me? Line me up with a bunch of mewling, puking brats as if I were still in nappies?

But that was merely the first in a long history of major embarrassments, long before I understood — perhaps by becoming a parent myself — that part of a parent's job is to keep kids from getting too big-headed by planning, plotting, perpetrating embarrassments which cause them to say "Da-aD!" or "Mo-oM!" in that anguished disyllabic, saucer-shaped sort of way. It keeps kids (not to mention those kids who eventually grew up and became us) humble.

Few occasions are more memorable for Daphne and me than our first baby's

baptism. I met my wife in Scotland where we were married five days into the new year of 1985. A few months before our wedding, I landed my first full-time job teaching at Memorial University in St. John's. Cape Spear, down the road, is as close as you can get to Britain in North America. We were blessed with our first child, Leila, in the spring of 1986. Spring can be mercilessly delayed in Newfoundland. The day we drove Leila home from the hospital, the rains were so heavy we practically floated home.

We returned to Scotland when Leila was five months old. (Our three children have all flown more in their first year than I did in my first 20.) We wanted Leila baptized in Fala Kirk, the church where we wed. Fala is a lovely little village a few miles south of Edinburgh by the A68. With its small cluster of houses and kirk, Fala is the kind of place that doesn't get on many road-maps.

The last time we had been in Fala was for our wedding. When the ceremony was over, we emerged from the kirk as husband and wife on a splendid January afternoon to discover one of the guests in full Highland regalia playing "Mairhi's Wedding" on the bagpipes. A year and a half later, we were arranging with the minister, who had performed our wedding ceremony, to baptize Leila.

But, first, we had to get from my in-laws' home in North Berwick to the kirk. It doesn't help when, after many agonizing "Just a minutes," everyone finally materializes in the car, all buckled and ready to go, that no one has the keys.

First, my father-in-law got out of car and conducted a search of the house. Then, my mother-in-law. Then, my wife. Then, me holding our precious bundle. Time was ticking on and we were going to be late. Finally, I discovered the key-ring hiding behind a curtain in the sitting room. It had been a lovely sunny morning, so someone had opened the curtain. I must have checked that window sill three times before I found the keys nestled under one of the folds.

My father-in-law, who is renowned for sticking firmly to all laws, especially where highway safety is concerned, pelt-

ed down the back lanes only to find himself braking hard behind a lumbering big hay-rick. We crawled along at a snail's pace until the next turning where, luckily for us, the impediment went the other way.

At last, we arrived at Fala Kirk with seconds to spare. The minister, who must have been wondering where we all were, smiled with relief to see the five of us bursting out of the car in our Sunday best. Leila's godmother-to-be — Presbyterians seem to have missed out on godmothers, but you know what I mean — cousins, aunts and uncles from Edinburgh had all arrived before us. The minister gave us a quick run-through of the ceremony: where we should sit, when we should stand and approach the baptismal

In a pinch, would tap water, Perrier or even perspiration suffice?

font, who should hand him our precious baby and where we were to go afterwards.

After the opening hymn, a prayer, a few announcements and some words on the importance of baptism, the moment of truth came. When the minister nodded, the three of us — my wife Susan, Jenny the godmother who was holding Leila, and I — stood up and gathered by the font. Jenny handed our precious bundle over to my wife who waited for the minister's signal.

Leila cried a little as Susan handed her over to the minister. It's hard to imagine what it must be like to be so small and to be handed around from one adult to another and then another in a strange, dark, echoing building. It was a great moment for us when the minister held our babe in front of the congregation, performed the ceremony and named her Leila Evelyn Aitken Nichol. Leila was likely the first Nichol from our branch to be baptized in Scotland since her great-great-great-grandfather Francis left the Borders village of Newcastleton

in 1832 to start up a farm near London, Ontario.

After the baptism, while we were waiting for family and friends in the church hall, I mentioned something that had bothered me.

"Did you notice any dust in the font?"

"No. Why?" asked my wife.

"I thought I saw a speck or two at the bottom of the font."

She looked sceptical.

Jenny hadn't noticed either. The only other witness in the room who might have backed me up was only a few months old, and she wasn't talking! But I persisted, "Did you notice any water on Leila's forehead when the minister baptized her?"

They gave me a look that suggested I needed to visit an optometrist.

When the congregation had departed, the minister came up to us as we were making our way back to the car. Somewhat sheepishly, he explained that, normally, it was Mrs. McB____'s job to pour the water into the font; but her husband had been ill that morning, and the minister had forgotten about the thermos flask con-

taining the water until the moment he dipped his fingers into the dry font.

It must be one of a minister's worst fears! And the theological implications were formidable. Is a child (or adult, for that matter) who undergoes a waterless baptism truly baptized? Does it absolutely have to be holy water? In a pinch, would tap water, Perrier or even perspiration suffice?

The kindly, but flustered minister assured us that, apart from the symbolic aspects of purifying water, Leila was indeed baptized; but, to be on the safe side, we went through the ceremony again. Only this time, the congregation was a much smaller, more intimate gathering of friends and family. The second time around, Leila seemed to be more at ease until the minister made sure her head was well and truly soaked — we could all see the water running in rivulets down her hair!

We rounded off the occasion by having a luncheon in a farmer's field. My mother-in-law had us all cross a stream in our Sunday best. The shoes I had worn before only at our wedding were caked

with mud. But despite the brisk *Déjeuner sur L'Herbe*, we all had a good feast of salmon and strawberries. Except for the guest of honour, of course. I had the honour of changing our newly baptized daughter's nappy by the cold stream.

Susannah, our second daughter, had a comparatively easy time with her baptism, crying only a bit. By the time we had Robbie, there was a new minister who carried him all around the church — as good a way as any of introducing a new child to the community. But nothing quite matched the mayhem we had our first time around.

I look forward to telling Leila, maybe 10 or 20 years from now, the remarkable story of her first public appearance and how she must be one of a few children who have been baptized twice in one day!

And I know exactly what she'll say.

"Da-aD!" **R**

Father of three children (now 5, 9 and 12), Don Nichol has published three books and more than 100 articles, stories and reviews on both sides of the Atlantic. He is a professor of English at Memorial University of Newfoundland in St. John's.

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I Read Your Personal Mail

by David Sutherland



Here's my confession: I read your personal mail. Well, some of it. And having read so many of your letters, I need to tell you, The Presbyterian Church in Canada, that you are amazing.

I had the honour of serving on behalf of the Synod of the Atlantic Provinces as treasurer of the Friend in Need campaign — a special program to assist St. Paul's Church in Glace Bay, Nova Scotia. Opening your mail with Bob Fraser week by week, we received what evolved into a giant love letter. Time and time again, we paused to share a note and to thank God we are part of a church with such a generous heart. We often said: "There is a story to tell here when all is done. There is so much more going on here than simply money." So many gifts were wrapped in prayer and penned with love.

Through the long hours of processing letters, gifts and receipts, we were overwhelmed by the love you expressed. Simple notes on cheques, assurances of prayer, letters explaining your connection with St. Paul's or Nova Scotia, words of encouragement and empathy, and personal stories of facing difficult

times with Christian faith. Once in a while, there was a word of rebuke or frustration; but, over and over again, you said to St. Paul's, "We love you" and "We care."

You distracted us from the "issues" that satisfy our fondness for debate and preoccupy so much of our time. You even took the spotlight from those who lead and often have so much to say. And you led us to the holy ground of the heart of The Presbyterian Church in Canada. It was beautiful to behold.

From every province, from coast to coast, you responded. Your love was unconditional. Again and again, you gave simply and clearly because there was a need. There is a collective, determined power and a dignified beauty to who we are. We are so quiet about what we do. That's the Presbyterian way, I guess.

Having led us near to your heart, we beheld your beauty. We thank God and you for the honour that became ours by opening your personal mail. **R**

David Sutherland is the minister of First Sackville Church and Lower Sackville Church, N.S. Bob Fraser is an elder at Calvin Church, Halifax. Current receipts to the Friend in Need campaign: \$377,657.18.



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PCC News

Mark Gordon recovering from accident

On July 29, Mark Gordon, an International Ministries staffperson working with the Projects Office of the Presbyterian Church of Mozambique, suffered severe injuries to his right leg when a truck collided with his motorcycle in the capital city of Maputo. Iron-

ically, he was on his way to turn in the motorcycle and pick up a truck when the accident occurred.

According to Rev. Obede Baloi, chairperson of the Projects Commission, Mark was fortunate to receive immediate and appropriate assistance in one of the

best private clinics in Maputo. He was later transferred to Johannesburg where doctors performed emergency surgery on his lower leg.

Because X-rays also revealed damage to Mark's knee, it was recommended he return to Canada for more surgery and physiotherapy. He arrived in Canada in mid-August and says he hopes to return to Mozambique as soon as the doctors permit him to travel.

Mark is the son of Rev. Noel Gordon, minister of Knox Church, Oshawa, Ontario, and Rev. Dorcas Gordon, recently appointed to succeed Arthur Van Seters as principal of Knox College when he retires in June 1999.



On comfortable ground

William Klempa, Moderator of the 124th General Assembly, must have felt at home when he visited the Canadian Forces Chaplain School and Centre, CFB, Borden, Ontario. Until his retirement this past summer, he was principal of The Presbyterian College, Montreal. Pictured with Klempa (second from left) are (L to R): Lt.-Col. (Rev.) Ron P. Bourque, commandant of the Canadian Forces Chaplain School and Centre; John Thompson of Zion Church, Angus, Ontario, and an assessor elder of Wasaga Beach Community Church; CFB Borden Base chaplain Lt.-Cmdr. (Rev.) John L. Domotor; and chaplain school and centre reserve training officer Capt. (Rev.) Wayne G. Smith. (Photo courtesy of Canadian Forces Chaplain School and Centre)

PWS&D responds to flooding in China

The severe flooding that has hit much of China over the past few months has left a trail of devastation barely comprehensible to the average Canadian: 240 million people affected, 14 million people evacuated, 18 million housing units collapsed or severely damaged, 21.5 million hectares of crops spoiled, more than 3,000 people killed. Damage has been estimated at more than \$20 billion US. Many areas of the country have been hit repeatedly, leaving no opportunity for the people to recover. Millions are at risk of disease spread through contaminated drinking water.

Presbyterian World Service and Development is responding to the crisis through Action by Churches Together, working with the Amity Foundation. Amity is a Chinese Christian organization that aims to promote health, education, social service and rural development in China. The Amity Foundation has been providing emergency and rehabilitation assistance in Jiangxi, Fujian and Hunan provinces, and hopes to expand its program to other badly hit provinces

Please note: Donations may be sent to Presbyterian World Service and Development, marked "China Relief."

Marjorie Ross among "ordinary" Canadians who fought apartheid

When South African president Nelson Mandela came to Ottawa in September to "thank Canadians for their efforts in opposing apartheid," it was to "ordinary" Canadians such as Marjorie Ross, associate secretary for International Ministries, that much of his gratitude was directed.

Ross was among a group of people involved in the Taskforce on Churches and Corporate Responsibility campaign that played a leading role in Canadian grassroots opposition to apartheid. Other activists included Bill Davis, Bonnie Greene and Moira Hutchinson of the United Church, and author Renate Pratt, whose 1973 landmark study, *Investment in Oppression*, brought attention to Canada's economic links with South Africa.

Mandela's gratitude to Canadians such as Marjorie Ross is seconded by Bishop Desmond Tutu. In a preface to Pratt's 1997 book *In Good Faith, Canadian Churches Against Apartheid*, Tutu wrote that their names, along with other activists at the time, "must be written in letters of gold."

Presbyterians part of team working on Peter Martyr library

Five Canadian Presbyterians are part of an international team of translators and editors currently involved in translating the writings of Peter Martyr Vermigli (1499-1562) from Latin into English. Peter Martyr was a leading theologian of the Reformation and a colleague of John Calvin. He played an influential role in the growth of Puritanism and the spread of Calvinism. A series of 12 volumes of his work is now under way, with five volumes published, and a second series of 12 volumes is being planned.

The five Canadians involved in the project include Mariano Di Gangi, William Klempa, Joseph McLelland, Dan Shute and Stanley Walters. Joseph McLelland, an emeritus professor of McGill University and The Presbyterian College, Montreal, is also one of three general editors, along with J. P. Donnelly, SJ, of Marquette University in Milwaukee, Wisconsin, and Frank A. James of the Reformed Theological Seminary in Maitland, Florida. The publisher is Sixteenth Century Journal, Inc., of Kirksville, Missouri.

Initial grants for the project have been exhausted and new funding is needed to assist the volunteer team in its textual work, as well as its meetings. Donations (tax receipts available) may be sent to: The Peter Martyr Research Fund, The Presbyterian College, 3495 University Street, Montreal, Quebec H3A 2A8.

Next year, two conferences will honour the memory of Peter Martyr — one in Zurich, Switzerland, in July and the other in St. Louis, Missouri, in October.

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Other News

"Daring Hope": a celebration of the Ecumenical Decade

More than 700 women, men and children from across Canada and many corners of the world converged on the campus of the University of Guelph, Guelph, Ontario, August 26-30, for "Daring Hope — A Celebration of the Ecumenical Decade of Churches in Solidarity With Women." "Daring Hope" was an appropriate name for the conference. The Ecumenical Decade may have been drawing to a close, but the hopes and dreams of the participants were the hopes and dreams of the decades to come.

At 7 o'clock on opening night, a candle was lit and the celebration began. The walls of the meeting hall were covered with long swatches of fabric in primary colours and with various banners and quilts fashioned for the occasion. Each table had a basket containing a candle and crayons. Tablecloths were made of white newsprint upon which participants were invited to create images of their days together. Each participant was also given a small piece of cloth that would later be braided into one long rope of hope. Artist-in-residence Regina Coupar unveiled a blank canvas which, by the end of the conference, would be covered with words and symbols.

The conference was conducted in English and French (with translation for Japanese guests as well). There were also interpreters for the deaf, day-care facilities and chaplains available. The opening welcome recognized participants from Canada, the United States, Grenada, India, Japan, Korea, Kenya, Tanzania and Sudan.

Plenary sessions included the voices of women actively involved in social and economic issues. The Intercultural Grandmothers Uniting, a growing network of older First Nations, Métis and other Canadian women in rural Saskatchewan, spoke of strengthening bridges of understanding, trust, respect and friendship between races and generations. The Women's Collective of St. Columba House, Point St. Charles, Que-

bec, told of its work among low income families, with programs that bring dignity and hope to the community. The first story-telling plenary session ended with a dramatic presentation of "Created for Life," a vision for youth ministry begun by University Presbyterian Church, Toronto, in response to a fatal stabbing

movement and massage, to struggling with the hard realities of women and Canada's justice system, and uprooted people. There was even a look at demystifying the Internet.

A public declaration of "Daring Hope" was issued by the conference, calling upon the government, faith com-



Dance was an integral part of the closing worship service at "Daring Hope."

involving two teenagers. Delegates were challenged to make links with the presenters' stories and their own stories, and to move from reflecting on experience to social/political analysis.

Among the many strong voices at "Daring Hope" were those of black women. Akua Benjamin, professor in the school of social work at Ryerson Polytechnic University, addressed the problems of "racism, sexism, classism and ageism." Those who are part of the system need to act, she said. The voices of lesbian women were also strong. We are all in boxes with no way out, one speaker said. We need to find new ways of expressing who we are in the new church. The voices of native women brought prayers for the healing process in which we are all engaged.

An outstanding selection of workshops offered everything from quilting, creating personal icons, masque therapy,

communities and all concerned citizens of Canada to reclaim the vision of social justice that has been our legacy as a nation and our gift to civilization.

Sunday was Festival Day. The university's Johnston Green came alive with tents, balloons, clowns and workshops to enrich body, mind and soul. Visitors could have their faces painted, enjoy a massage, dance, play drums and talk with writers and artists. Shoppers could visit the market-place filled with books, posters, T-shirts and arts and crafts. In the afternoon, everyone came together to celebrate in worship. Following a service of dance, song, word and water, delegates to the World Council of Churches Decade Festival in Harare, Zimbabwe, were commissioned. Presbyterian delegates to Harare include Adele Halliday, Karen Hincke, Margaret Robertson and Ken Stright. (From a report by June Stevenson)

Hedge bets on gambling, churches urge government

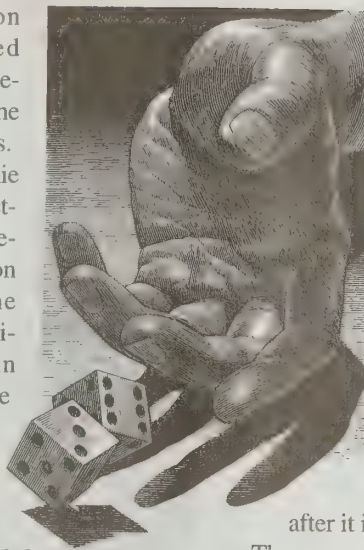
Church leaders from 18 Christian denominations, including The Presbyterian Church in Canada, have signed a letter urging the federal minister of justice to establish an independent review of the impact of state-sponsored gambling in Canada.

In a strong show of unity on a difficult subject, the member churches of the Canadian Council of Churches are asking the Hon. Anne McLellan (and all Canadians) to stop and think soberly about the rapid expansion of high-tech gambling, and whether or not we should rely on it for crucial public revenue.

The churches sympathize with the problems governments face when it comes to revenue. The public mood these days is negative about taxes; yet, there is a strong need to repair valuable social programs hurt from slashes in recent years. "We do understand that it will be difficult for governments to overcome

their dependency on gambling-generated revenues. But we do believe it is possible," the ecumenical letter states.

According to Bonnie Greene, who has directed a long labour of research and consultation on gambling for the United Church's Division of Mission in Canada, it isn't the senior clergy or the experts in national church offices who feel most strongly that gambling has become a social threat. "It's the people in the pews, the activists in the communities, the grassroots who have been pushing us hard on this," she says. "They don't see gambling as only a question of personal



morality any more, either. Now, they're worried about what it's doing to their whole community, and to all the other parts of their economy."

The ecumenical letter quotes an American expert on the economy of gambling and its effects on communities. "Hell," says Professor William Thompson of Las Vegas, "is knowing the truth about gaming

after it is too late."

There are currently more than 50 casinos in Canada. Recent estimates place the casinos' profits at \$2.5 billion a year. Almost half this amount goes to provincial and federal governments in taxes and duties.

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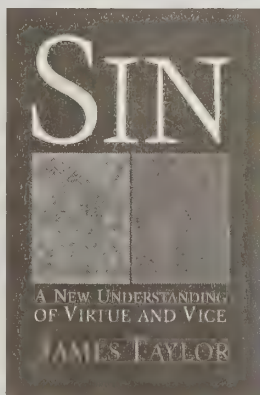
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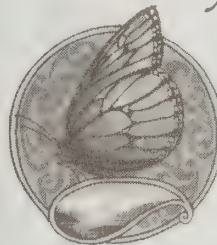
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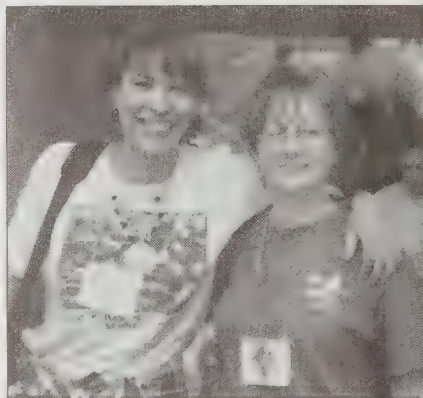
by Carol Smith, convener, International Affairs Committee

What do Presbyterians, peacemaking and human rights have in common? A lot, I learned recently at a conference called "Life in All Its Fullness: A Human Rights Mandate," held at the University of Los Angeles, California. Sponsored by the Presbyterian Peacemaking Program, a ministry of the General Assembly of the Presbyterian Church (U.S.A.), the goal of the conference was to look at human rights in the light of the Christian faith. This year (December 6) marks the 50th anniversary of the Universal Declaration of Human Rights.

"Our vision of human rights is rooted in our biblical heritage," said conference co-director Jim Reese, "a heritage that includes the prophetic call for justice and Christ's promise of abundant life for all." In a video-taped message to the conference, Archbishop Desmond Tutu of South Africa emphasized that a person's worth is not based on colour of skin or social status, but on being created in God's image.

The conference confirmed this premise in many creative and challenging ways. Worship, workshops, programs and every medium imaginable tackled the subject of human rights. Children and youth were given special emphasis, with thoughtful programs for every age group, from "peaceful begin-

nings" for babies, to a peace camp for young children. Older youth were given hands-on experience at local homeless shelters and re-education centres. Lively and meaningful worship, led by Jim and Jean Strathdee, was the centre of the participants' time together at the conference and served as a springboard to other presentations, discussions and actions.



Carol Smith, Canadian Presbyterian "peacemaker," is pictured (right) with Deb DeBoer, a student minister from Richmond, Virginia.

A major challenge for those attending the conference was to understand how we are part of systems and structures that keep others from enjoying basic human rights. There were a number of resources available to help people become more politically active and informed about issues such as hunger, an international

criminal court and the elimination of landmines. (As the only Canadian present, I received several positive comments about Canada's leadership in eliminating landmines.)

Many of the conference speakers talked of the need to keep up the struggle for human rights. Vistan Choy, a keynote speaker and minister of the Presbyterian Church (U.S.A.), said we must become "shameless" in seeking rights for others. "God is willing to help us if we are shameless enough to help someone in need," he said. Referring to the Lord's Prayer, Choy said, "Getting bread for my need is a practical matter, but getting bread for my neighbour is a spiritual matter."

Today, millions of people around the world are still denied basic human rights. It is hoped the 50th anniversary of the Universal Declaration of Human Rights will challenge congregations to take a fresh look at their calling to engage in the struggle for the rights of all God's children.

Editor's note: The International Affairs Committee report to the 124th General Assembly looked at the subject of human rights, especially in the context of three countries — Cuba, India and Nigeria. That report can be found in the Acts and Proceedings.

Celebrate ecumenism, says Konrad Raiser

Konrad Raiser, general secretary of the World Council of Churches (WCC) and a leader in the ecumenical movement, was in Toronto, September 29 and 30, to meet with leaders in the Canadian Council of Churches network and to celebrate the 50th anniversary of the WCC. He was also the guest preacher at a Jubilee service held at Emmanuel College Chapel, Toronto. Raiser spoke on the biblical concept of Jubilee as described in the book of Leviticus. A year of Jubilee followed seven seven-year periods. It is appropriate to emphasize this Jubilee, he said, on the Jubilee of the WCC.

"The question of international debt will figure prominently in the next World Council Assembly, as it should," Raiser stated. But, while "this economic Jubilee message is important," the biblical Jubilee should not be forgotten.

Proclaimed on the Day of Atonement and lasting for a year, the year of Jubilee was meant to break the cycle of domination by proclaiming freedom, Raiser reminded listeners. It was, first of all, a call to conversion and repentance. The church must recognize its guilt as a divided church and leave its ways of defensiveness and domination.

Secondly, it is an invitation to celebrate God's invitation to reconciliation. We should celebrate what God has done through the ecumenical movement. "What unites us is stronger than what divides us," Raiser said.

Finally, Jubilee comes as a message of hope for both the Church and the world, which too often are "captives to forces of domination, competitiveness and exclusiveness," Raiser concluded.

The 50th anniversary meetings of the World Council of Churches will take place in Harare, Zimbabwe, in December under the theme "Turn to God; Rejoice in Hope!"

News Scan

Sharing what you sow

The Canadian Foodgrains Bank reports that 23,500 tonnes of wheat were provided for the people of North Korea during 1997/98 by 11 of its church partners, including Presbyterian World Service and Development. PWS&D, along with The United Church of Canada, also provided 1,400 tonnes of oil and lentils to the Democratic Republic of Congo (Zaire) to support Rwandan refugees who had fled their homeland to escape civil unrest and ethnic violence.

Roy Rogers' death triggers warm memories

If the white hat wasn't enough to tip people off, the stories told about him at a memorial service were: Roy Rogers was a good guy. Rogers, a member of the [Presbyterian Church (U.S.A.)] Church of the Valley in Apple Valley, California, for 30 years until his death in July, was remembered warmly by his friends. Velma Spencer, widow of a singer from Rogers' original Sons of the Pioneers musical group and a member of the congregation, said: "He was a

Christian who lived out his beliefs. He was true blue." Another close friend and Presbyterian, Dorothy Baird, agreed: "What he said was what he lived."

It all comes from having the right background

Mayor Don Cousens of Markham, Ontario, has announced that the first annual Markham Prayer Breakfast will be held on December 4, 1998. "We are called upon to give leadership," Cousens says, "and unless we recognize and support the role of leadership in the spiritual side of the community, we're not fully doing our jobs." The Markham mayor has some experience with prayer — he is an ordained minister of The Presbyterian Church in Canada.

ACLU cries foul over baseball promotion

The American Civil Liberties Union has filed a lawsuit to challenge a promotion by the Hagerstown [Maryland] Suns, a farm team of the Toronto Blue Jays. The team offered discounted tickets to families who brought a church bulletin

to the box office. According to an ACLU attorney, the Suns' promotion violates both state and federal anti-discrimination laws. Atheist Carl Silverman brought the case to the ACLU because he had to pay full price for his ticket. In defence of the promotion, team spokesperson Mike Heckman said: "We are not promoting any certain religion. We are just trying to get people into the ballpark." The Suns held a "Faith Community Night" in August to raise money to defend the promotion. (*Christian Courier*)

The bear came over the mountain

Of all the summer vacation stories being recalled at this cold time of the year, few can match that of Rev. Glen and Rev. Joyce Davis of Knox Presbyterian Church, Agincourt, Ontario. The couple was enjoying a scenic drive to the Maritimes this summer in their brand new Toyota when they ran into a 300-pound bear.

Glen and Joyce escaped unharmed, but their car sustained heavy damage and the animal "bearly" had a chance.

Don't let a grinch steal your Christmas!

[grinch *n.* :a person "too busy" to read; someone who "can't be bothered" to think]

Recent Statistics Canada figures reveal the grinch population is growing at an alarming rate. Experts say the increase is due to a preoccupation with self, rather than the bigger picture.

To avoid becoming a grinch, Canadians are advised to read as much intelligent literature as possible. A good way to begin, according to Dr. Goodwill Tuall of the grinch prevention committee, is with a thoughtful, user-friendly periodical. "That's why the *Presbyterian Record* is an important part of my Christmas gift list," Dr. Tuall says.

This Christmas, make the *Presbyterian Record* a part of your gift list. Don't let someone you love become a grinch.

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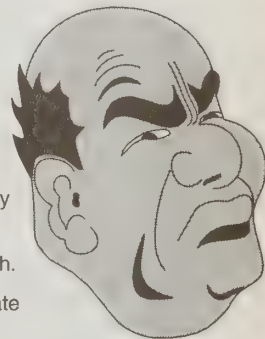
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Hymn of the Month

by Judee A. Green

The days of Advent are days of adventure. The Advent season helps us to prepare for the celebration of the birth of the Christ Child. There is a different theme for each of the four weeks: hope, peace, joy and love.

Dosia Carlson suffered from polio as a child. Her experience of the contrast between health and sickness may have inspired her writing "People in Darkness" (#124). She used vivid contrasts in passages of the book of Isaiah (9:2, 35:5-6): darkness and light, blindness and sight.

Ken and Jeanne Stright of Pictou, Nova Scotia, wondered how they could use this hymn for Advent. Ken is a Presbyterian minister and Jeanne, a minister in the United Church. There were only three verses in the hymn, and they needed a fourth. So they wrote one!

Here is a way to use "People in Darkness" in your Advent services. On the first Sunday in Advent, sing Verse 2 twice. The choir or the children could sing the verse once, with everyone joining in the second time. The following week, sing Verse 2 and then Verse 3. The next week, add Verse 4. On the final week, add Verse 1. This odd arrangement of verses is suggested because Advent candles are usually lit in this order: hope, peace, joy and love.

Another possibility is to divide the congregation into two groups: choir and congregation, adults and children, or left side and right side. The first group sings the first two bars, then the second group sings the next two: "Come, come, come, Jesus Christ." The first group continues the next two bars, with the second group replying, "Come, Lord Jesus Christ." Then, all sing together: "These days of adventure when all people wait ..."

"People in Darkness" is suitable for the season of Advent and can also be used at other times of the year. It would be effective, for example, during a healing service. **R**

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*. The hymn is printed in the *Record* with permission.

People in darkness

PEOPLE IN DARKNESS 10 6 10 5 11 8

1. Peo-ple in dark-ness are look-ing for light.
 2. Peo-ple with sick-ness are pray-ing for health. Come, come,
 3. Peo-ple in trou-ble would like to be free.
 4. Peo-ple in sad-ness are try-ing to sing.

come, Je-sus Christ.
 Peo-ple with blind-ness are long-ing for sight.
 Peo-ple in pov-er-ty want to have wealth.
 Peo-ple with ar-gu-ments want to a-gree.
 Bells in the stee-ple are wait-ing to ring.

Come, Lord Je-sus Christ. These days of ad-ven-ture when

all peo-ple wait are days for the ad-vent of
 (1) love.
 (2) hope.
 (3) peace.
 (4) joy.

Words: Dosia Carlson (20th cent.); v.4 Ken Stright (1952-), Jeanne Stright (1953-) Music: Dosia Carlson (20th cent.)

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Splinters Off the Family Tree

The history of Protestantism is one of division. Our family tree looks like a tree splitting off into a hundred branches and twigs.

The first major split in the Church came with the formation of the Roman Catholic and Eastern Orthodox branches. Then, Martin Luther, intending only to start discussion and reform, created his own denomination. Luther's one-time supporters — Calvin, Zwingli and others — disagreed with Luther on some doctrinal points, and new denominations emerged. After studying with John Calvin in Geneva, John Knox returned to Scotland to lead the Reformation there, resulting in the Church of Scotland. Yet, all the Reformers insisted they only wanted to reform the one Church.

Various forms of Presbyterianism came to Canada, uniting in 1875 to form The Presbyterian Church in Canada. That unity was shattered in 1925 with the formation of The United Church of Canada and the decision of a minority to remain as The Presbyterian Church in Canada.

On one level, this is good. It allows people to follow their own beliefs and way of worshipping without coming into conflict (once the initial divorce goes through) with others who believe differently. It encourages innumerable experiments in Christianity and permits the interchange of ideas and procedures without having one way dominate.

At another level, it's all rather pathetic. Instead of taking the trouble to work out our differences and resolve our conflicts — or, better yet, learn to live with and love each other despite different beliefs — we walk out. We split. We splinter ... until today we have hundreds of little churches, endlessly duplicating each other, endlessly competing, squabbling, bickering. Like little children.

If there's one thing to admire about the Roman Catholic Church, it is its cohesion, its solidarity. Although its methods have not always been admirable — conform or face excommunication — it has managed to remain together through centuries of internal conflicts. Today, it incorporates people who hold an amazing range of beliefs, many contradicting the pope; yet, somehow, they stay together. We Protestants would have left long ago.

Family counsellors talk about patterns and cycles repeating themselves from one generation to the next. We are likely to treat our kids the way our parents treated us. We are likely to divide responsibilities as our parents did, resolve conflicts the same way, find similar solutions or non-solutions to similar problems.

In the Protestant family, we have a history of separation. Of splitting and leaving when we disagree. And this worries me.

John Congram once told me, years ago, that the issue of homosexuality could destroy our denomination. If the church condemned homosexual practice, those who disagreed would leave and, perhaps, join the United Church. If the church approved of homosexual practice, those who disagreed would likewise split off.

In last month's *Presbyterian Record*, I noticed an advertisement for a group called A New Network. This group advocates change in The Presbyterian Church in Canada's policy toward minority groups, specifically homosexuals. I applaud the courage of this group. I may even join it myself.

But there is a danger.

If the church does not change its policy, what then? Will this group, too, splinter off and form a new denomination (The Presbyterian Church in Canada That Welcomes Practising Homosexuals)? Or, will the rest of the church force them to leave by ignoring or condemning their concerns and beliefs?

Our Protestant family pattern is one of division. We need to break that cycle. We need to find ways to resolve conflict, to accommodate and even to encourage different and contradictory beliefs. I believe the General Assembly is doing its utmost to decide this issue in the best way possible. But that may not be

enough — for we are using the same methods we always have, and they may produce the same results.

The debate over homosexuality is a God-given opportunity to break the cycle of behaviour in our history. We need to find a new way to deal with theological conflicts — a new system that will solve not only this issue but other divisive issues in the future. I have no idea what such a system might be. But we must not keep to this pattern in which the losers simply leave the church and form their own. Because each time we split off, we get smaller and smaller.

I remember a kid in my class who had a one-person club. It wasn't much fun. **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by E-mail at: kathleen.cawsey@lmh.ox.ac.uk.

Can Protestants find a more creative way of dealing with conflict than splitting and forming new churches and denominations?

PEOPLE & PLACES

THE CONGREGATION OF Salem Church, Greenhill, N.S., held a social afternoon for the women of the WMS/AMS group in appreciation for their work on behalf of the church and community. Among those honoured were: (front row, left to right) special guest Kathleen Fraser, Danella Grice and Roberta MacDonald; (back row) Belle Murray, Marie Langille, Isabel Fraser, Ella MacDonald, Margaret MacDonald and Margaret MacLean.



"PENNIES FROM HEAVEN" gathered by the children of St. Andrew's Church, Welland, Ont., were divided among the Open Arms Mission in Welland; Comox Valley Church, Courtenay, B.C.; and Dr. Wilhelmina Kalu of Nigeria. Pictured with Rev. Ron Sharpe are Kristen and Colin Groom.



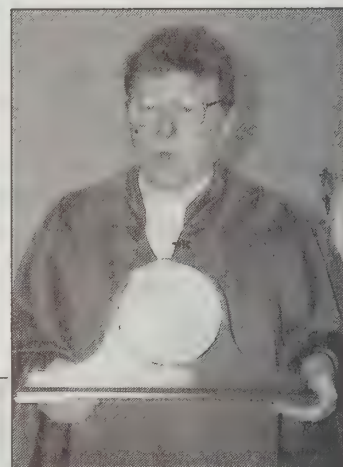
A WMS LIFE MEMBERSHIP pin and certificate were presented to Anne Rude at Eastminster Church, Edmonton. She is pictured receiving the pin from Ethel Chapman, while Anne Paterson looks on.



A PLAQUE IN MEMORY of Rev. P. Gordon MacInnes was dedicated at St. John's Church, Toronto, on June 21. Gordon served the Presbyterian Church as an active minister for 33 years and was minister of St. John's from 1967 until his retirement in 1981. In 1988, he was named minister emeritus of the congregation. Pictured (L to R) are: (back row), Jim Gallacher, Scott MacInnes and Brian MacInnes; (middle) Carol Anne MacInnes, Andrew MacInnes and Nancy MacInnes; (front) Leila MacInnes and Graeme MacInnes.



THE 25TH ANNIVERSARY of Rev. Ken Rowland's ordination was celebrated at St. Andrew's Church, Ajax, Ont. He is pictured thanking the congregation for its gifts of a mantle clock and a wallet, presented to him on the congregation's behalf by Rev. David Murphy.



Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

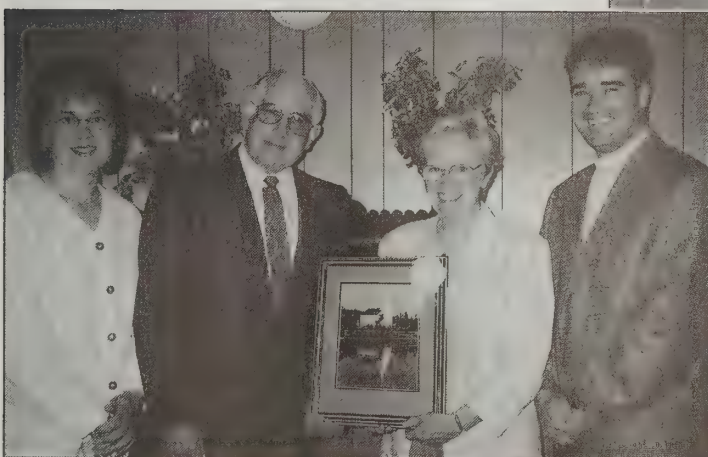
THE JUNIOR CHOIR OF St. Andrew's Church, Nanimo, B.C., is pictured in new gowns which were dedicated earlier this year. Pictured in the back row (L to R) are: Chalium Poppy (director), Carmen Williamson, Ian Groundwater, Lisa Groundwater, Denise Williamson and David Dougan (pianist). In the front are: William Membrey, Abby Membrey, Bryce Williamson and John Ball. Absent are Meghan Dougan, Carolyn McCaughren and Jamie McCaughren



FIFTEEN YEARS OF faithful service as clerk of session were recently recognized when the congregation of Knox Church, Sundridge, Ont., presented a Certificate of Appreciation to Ethel Hopcraft, pictured here with Rev. Freda MacDonald.



THE CONGREGATION OF St. Timothy's Church, Ottawa, honoured Rev. Garry and Anne Morton on his retirement after 35 years of ministry — the past 15 as minister of St. Timothy's — at a gala dinner held June 5. Pictured with Anne and Garry are their daughters: Suzanne (second from left) and Janet.



THE CONGREGATION OF Union Church, Mira Ferry, N.S., honoured John Horne on his retirement after 31 years as a church school teacher and (for most of that time) superintendent. He is pictured with the new superintendent, Shirley Matheson, shown presenting him with a picture of the church; church school teacher Monica Matheson and Rev. David Stewart.

THE CHURCH SCHOOL CHILDREN of Emmanuel Church, Nottawa, Ont., were each presented with an age-appropriate Bible during a recent worship service.



PEOPLE & PLACES

PICTURED IN ITS EARLY STAGES of construction is the new building for Dayspring Church, London, Ont. The church is being built by volunteer labour, under the guidance of Habitat for Humanity. Several congregations in the Presbytery of London have also volunteered their help, both in construction and in providing meals and coffee-breaks for the workers.

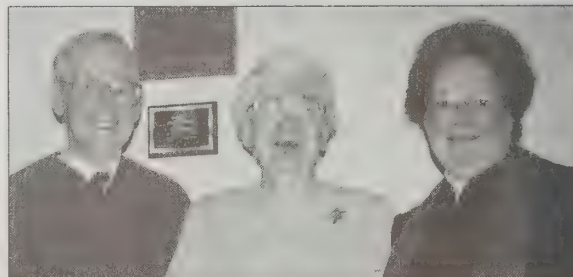


BLIND BARTIMAEUS (alias Rev. Ian McPhee) and Jesus (alias Gail Muzer) have the undivided attention of the children at the Vacation Bible Camp of Erskine Church, Hamilton, Ont. Role-playing was part of a week of events which included music, banner-making, cooking, games and day-trips.

MORE THAN 70 CHILDREN and teachers gathered for a three-day Vacation Bible School at Westminster Church, New Glasgow, N.S. The event came complete with a visit from Harmony the Lamb, who came to the city of Bethlehem. Offerings were donated to the building project of King's Church, New Minas, N.S., to the Canadian Bible Society and to send theological books to Nigeria.



THE CONGREGATIONS OF St. John's Church and Sand Hill Church, Pittsburgh Township, Ont., declared April 26 to be Plough Sunday. Prayers were offered for the crops, the sermon touched on issues relevant to agriculture, and special displays were used, including a quilt called "Furrows" made by St. John's WMS president Phyllis Vanhorne. She is pictured (left) with her friend Eleanor MacAdoo.



VIOLET MARTIN'S 45 YEARS as organist and choir director of St. Andrew's Church, Arthur, Ont., were recognized with the mounting of a plaque in her honour. Violet, who retired in April, is pictured with clerk of session Grant McEwen and Rev. Ruth Allum.

PEOPLE & PLACES

▶ **TWELVE COWS FOR TWELVE FARMERS** is not the name of a Broadway play but, rather, the goal of the Presbytery of Pictou's fund-raising project for Nicaraguan farmers. The presbytery has raised over \$6,000 and has set a goal of \$10,000. Pictured are children of the church school of Bethel Church, Scotsburn, N.S., with a fake cow brought to the church to celebrate the project. The congregation of Bethel has raised \$1,760 for the buy-a-cow program.

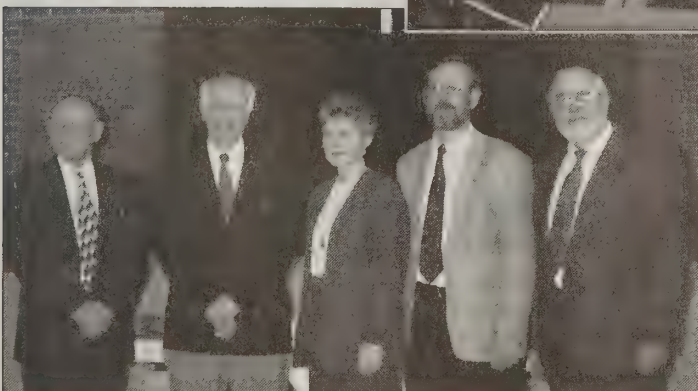


▶ **PENNY BOYD**, a longtime member of Bonar-Parkdale Church, Toronto, was joined by family, friends and members of the congregation in celebrating her 90th birthday. Pictured with her are: daughter Anne Vranesic, Rev. Jim Cuthbertson and elder Rachael Jewell.

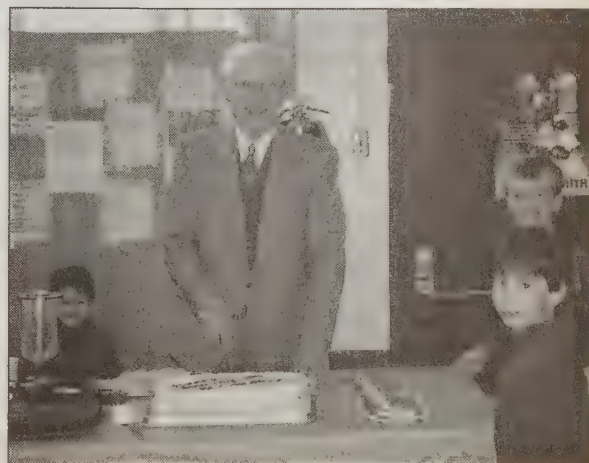
MUSIC PROVIDED BY the Youth Ensemble of Langley Church, Langley B.C., was a feature of the congregation's Easter morning service. The ensemble is a regular participant at special services at Langley, and has also visited nursing homes and other congregations. Pictured (L to R) are: (front) flutes — Sarah Min, Joy Min, Brenna Kanski and Alana Dale-Johnson; (2nd row) clarinets — Dawna Goldsack, Jocelyn Inglis, Jeanine Ames, Erin Sutherland and Chris Parsons; (3rd row) trumpets — Brian Kim, Heidi Dale-Johnson, Jarrett Krasnikoff, Chris Hantke and director Bev Feick; (back row) Katey McKillican (trombone), Justin Krasnikoff and Matt Toohey (alto sax), and Jason Feick (baritone-sax).



▶ **THE 80TH BIRTHDAY** of Rev. Charles Henderson was celebrated recently at Scottlea Church, St. Catharines, Ont. Charles was instrumental in establishing Scottlea in the early 1960s and is currently a member of the congregation.



▶ **PICTURED AT THE 40th anniversary** service of Westminster-St. Paul's Church, Guelph, Ont., are former ministers of the congregation (L to R): Gordon Hastings (1961-66), Ken Wilson (1975-92), Shirley and Herb Gale (current ministers), Ron Courtenay (1970-75). Not pictured are Doug Gordon (1958-61) and the late William Nicholson (1966-70).



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Tony Plomp



Recovery Sessions

Is it legal for an elder to take a leave of absence from session?

There is nothing in the Book of Forms that speaks about leaves of absence from the session. But during many years of discussion about "term service" for elders, at General Assembly and within presbyteries and sessions, one of the options proposed has been a regulated form of leaves of absence.

At the 121st General Assembly in 1995 in Waterloo, Ontario, the clerks of Assembly presented a proposal regarding term service for elders. This report was referred back to the clerks, but not before an accompanying motion passed which read, in part: "... that every session be encouraged to exploit the potential for flexibility in terms of service for elders that currently exists within the Book of Forms" (Acts and Proceedings 1995, p. 77). No specific reference was made to leaves of absence, but it was spoken of and understood that such leaves would fall under the rubric of "flexibility."

It made sense to me then, and still does. Elders who are ordained and serve for life sometimes need a break. I recall one session meeting at which one of the elders told us, somewhat sadly, that after serving happily for so many years on session, much of the joy had gone. Session work had become a chore. He had

lost his enthusiasm. His energies were low. He was "burning out." So we did what common sense dictates: we agreed to give him a one-year leave of absence. Subsequently, he returned to active duty feeling refreshed.

How long should a leave of absence be? I don't think it should be for more than one or two years. Lots of things happen in the congregation and session during such a span of time. An elder returning to active duty after a leave of absence of more than two years could find himself or herself out-of-sync with the rest of session. As well, if a leave were stretched to a number of years, the question could be asked whether the person should have resigned from session and, if desirous of serving again, could be nominated and elected again.

We should also make certain a leave means exactly that. It would not be fair for an elder who is on official "leave" to return to a particular session meeting (that is, breaking the leave for that one meeting) and have a voice and vote on a controversial matter that has arisen during his or her leave. So, a session might want to develop guidelines governing leaves of absence. **[R]**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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Suggestions for Christmas Giving

Recommended by John Congram

Books

When True Simplicity Is Gained: Finding Spiritual Clarity in a Complex World by Martin Marty and Micah Marty (Eerdmans, 1998, \$17.25).

This book provides a feast for both mind and spirit and would make a worthy addition to your coffee table collection even though it is a soft-cover edition. This is the fourth volume in which father (Martin Marty, theologian) and son (Micah Marty, photographer) have collaborated. The theme is simplicity which, when gained, claims Martin Marty, will give an otherwise busy and distracted person new vision, purpose and serenity. He provides 41 one-page meditations on various aspects of this theme. For each meditation, Micah Marty provides a photograph from the Shaker community. The Shakers were a sect of the Quakers in the United States known for their hard work and simple lives. These black-and-white photographs on glossy paper illustrate the theme in startling fashion. They speak in a dramatic manner in a way colour cannot speak. This is the first time I have seen a symbol indicating the photos are as taken and have not been manipulated by computer. This book, as the slogan goes, "will keep on giving," not only through the coming year but for many years.

Dear Zoe: Letters to My Grandchild on the Wonder of Life by Max De Pree (Eerdmans, 1998, \$18.75).

This volume contains the letters of Max De Pree, internationally respected business leader used to being in control of things, to his granddaughter, Zoe, born at

24 weeks. Letters written during Zoe's first year reflect not only her difficult struggle to live but also the author's struggle with questions of God's purpose, the nature of faith, the meaning of perfection and the wonder of life. The story is told with honesty, passion and humour. It certainly moved me; but, then, I am a relatively new grandfather.

Virgin Time: In Search of the Contemplative Life by Patricia Hampl (Ballantine, 1993, \$20.50).

I received a copy of this book from the publishers this past summer. Both the title and the fact it was published in 1993 intrigued me. We don't usually publish reviews of books that old, nor do publishers usually send us anything but new editions. A few pages in and I could not put the book down nor keep from reading passages to anyone who came through our door.

The book can be read with interest from at least three points of view. The main part of the book is an account of a walking tour through Italy to Assisi; so it can be read as a travel book. Or it can be read as the fascinating account of a woman on a religious quest to recover her faith. If neither of those grabs you, the beauty of the prose will. A couple of examples: "Their dark hair was thin, laid frugally over their small skulls." "Or maybe I struck the usual bargain, paying for flattery by calling it insight."

The *New York Times Book Review* called it "beautiful," "compassionate," "an abundance of elegant and gorgeous prose." I agree. Recently, I have been giving away many of my books. This

is one that is not going anywhere.

Patricia Hampl teaches at the University of Minnesota.

Making Life Rich Without Any Money: Finding Joy in What Really Matters by Phil Callaway (Harvest, 1998, \$17).

You won't find anything new. But what you will find are old truths with new life breathed into them, described with wit and humour by a master story-teller.

About a year and a half ago, I received a note from the author saying he was planning a book on this subject. He invited me to share the things that make my life rich. I did not respond because I did not know how to do it without sounding trite or hackneyed. But Callaway and friends find ways to do it.

"When we leave this earth, we won't take much," Callaway writes. "The U-Haul doesn't follow the hearse, they say." He uses great quotes ("Angels can fly because they take themselves lightly," Chesterton), humour ("A man sent his psychiatrist a postcard. It said, 'Am having a great time on vacation. Wish you were here to tell me why.'") and stories from film, literature, his friends and his own personal experience. He drives home that the best things in life are free and, for the most part, ignored. Or, as Callaway puts it: "A reminder that the simple things in life are the best things. That friendship, peace, joy and hope are worth pursuing. And that they just might be closer than we think."

An excellent book for any who think that books are dull or that the Christian faith lacks relevancy and humour.

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REVIEWS

Videos

**Le Chambon (The Hill of the Thou-
sand Children)**, Gateway Films/Vision
Video, 1994, \$29.95 US. (Distributed
by Crown Video, PO Box 1108, Ed-
monton, Alta. T5J 2M1; Phone 403-
471-1417; Fax 403-474-0418.)

This two-hour video tells the incredible
story of the little Protestant church in Le
Chambon, France, that risked extermina-
tion by the Nazis in order to provide safe
refuge for 5,000 Jewish children. What
began as a few children arriving by train
soon turned into a deluge as the war
went on. In the film, we see all ranges of
human response — from those who felt
it best to compromise with the puppet
regime to those who felt constrained to
join the resistance, to Pastor Andre
Trocme who set out his position at the
beginning of the occupation. "The duty
of Christians is to resist the violence that
will be brought to bear upon their con-
science through the weapons of the
spirit. We will resist whenever our ad-
versaries demand obedience contrary to
the order of the Gospel. We will do so
without fear, but also without pride and
without hate." The remarkable thing is
that Trocme and most of his congrega-
tion were able to fulfil this mandate. One
cannot help but wonder how few of us
today could reflect such faith and
courage.

This winner of an International
Emmy for Best Drama is in French with
English subtitles. The drama is so grip-
ping, you soon become unaware of this.

Heavenly Voices Gateway Films/Vi-
sion Video, 1998, \$19.95 US. (Distrib-
uted by Crown Video.)

Eight 15-minute segments take you on a
musical journey through a thousand
years of British choral tradition. It begins
with 10th-century plainsong and con-
cludes with 20th-century rock-and-roll
Christian bands. The narrator, organist
and choir director Barry Rose, traces the
development of hymns, including those
of Isaac Watts and the Wesley brothers.
Rose emphasizes that what separates

sacred and secular music in each genera-
tion is not the music *per se* but the
words. Purcell and Handel did not
change their musical style when they
moved from composing opera to music
for the church. So it is in keeping with
historical tradition for contemporary,
secular music to find its way into the
church. Having said that, most of the
music on this video is the traditional
organ and vocal variety.

Wassail! by Calvin Presbyterian
Church, Toronto, 1998, \$21.25 (CD
only). Reviewed by Judee Archer
Green.

Audio

Wassail! Be whole. Be in good health.

No list of suggestions would be com-
plete without a Christmas CD. **Wassail!**
is a traditional Christmas greeting, a
Christmas toast and the title of a new
CD. It features the choir of Calvin
Church, Toronto, directed by Stephanie
Martin. The 15 selections cover a wide
range of Advent and Christmas music
from the plainsong melody "O Come,
O Come, Emmanuel" to 20th-century
Derek Holman's setting of "Make We
Joy Now in This Feast."

The 20-voice choir is accompanied by
various instruments including organ, harp-
sichord, baroque strings and recorder.
Two of the selections are instrumental,
one for organ and one for harpsichord.
The text for some of the lesser-known
choral numbers is provided, as is an Eng-
lish translation for many of the pieces
sung in their original languages.

There is enough here that is familiar to
provide a comfort zone and enough that
is new to be refreshing. This would be an
excellent gift choice for any music lover
on your shopping list, as well as a wel-
come addition to your own collection.

Judee Archer Green is an associate secretary,
Education for Discipleship, Life and Mission.

Most books reviewed may be purchased
through The Book Room, 50 Wynford Dr.,
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50th ANNIVERSARY

The 50th anniversary of ordination was celebrated in October 1998 by Hans W. Zegerius, 80, who retired in November 1984 after nine years of service at Arthur and Gordonville, Ont., where he preached October 18 to commemorate his anniversary. A reception was held following the service. Zegerius was ordained October 10, 1948, to the Ministry of Word and Sacraments. He served in the Evangelical Church in Holland for five years. Active in the ecumenical movement, he attended the World Conference of Christian Youth in 1939 and 1947, and the founding Assembly of the World Council of Churches in 1948. Under appointment by the Board of Home Missions, he came to Canada in 1953 and served two years in the Dublin Shore/Conquerall charge,

N.S. Over the next 29 years, he ministered in rural and urban charges throughout Ontario and served on boards and committees of synod and General Assembly. He is an author (*Christian Parents: Building a Child's Character and God Has a Heart*), a talented artist and an avid gardener. Alida, his wife of 56 years, is an accomplished couturier and a wonderful homemaker who loves to read. Their five children and 13 grandchildren live in Toronto, Guelph and Hagersville, Ont.; Cornerbrook, Nfld.; and Springhill, Florida.

DEATHS

DICKSON, WILLIAM, 81, longtime member and elder of St. Andrew's Presbyterian Church, Streetsville, Ont., and an active, faithful member of Calvin Presbyterian Church, North Bay, Ont., for the past 14 years, died July 10.

GEDDES, RALPH A., longtime faithful member, serving as elder over 40 years, former trustee and board member, Renfrew Presbyterian Church, Renfrew, Ont., May 19.

GORDIER, JEAN (DOWNIE), 90, died May 28 at Elisabeth Bruyere Health Centre, Ottawa. Wife of the late Rev. George Arnold Gordier, she supported her husband in his ministry in the Alvinston pastoral charge in Ontario; St. Lawrence Presbyterian Church, London, Ont.; Dorchester and South Nissouri Presbyterian churches, Middlesex County, Ont. Member of Trinity Presbyterian Church, Kanata, Ont. Life member of the WMS. She is greatly missed by her family and friends.

GORDON, DUNCAN, elder 58 years, St. Andrew's, Wyoming, Ont., widely known and loved singer of Scottish songs, passed away July 27.

HARRIS, CAROL LYNN, passed away on Wednesday, July 15, at Freeport Hospital in Kitchener, Ont. A graduate of parish work at St. Michael's College, Oxford, Eng-

land, Lynn served as parish worker at Little Trinity Anglican Church in Toronto from 1965 to 1970. After moving to Guelph, Ontario, she and her husband were charter members and elders of Kortright Presbyterian Church. Subsequent to working in programming at Crieff Hills for three years, Lynn was appointed presbytery extension worker and helped with the establishment of Kitchener East Presbyterian Church in the mid-1980s. In 1988, she became the pastoral associate at Calvin Presbyterian Church, Kitchener. After completing courses at Knox College, she was admitted to the Order of Diaconal Ministers in March 1997. While continuing to serve at Calvin, she became the minister of Livingstone Presbyterian Church, Baden, Ont., on a half-time basis in May 1997. Lynn is survived by her husband, Jim, and sons, Jonathan, Timothy and David. Memorial services were held at Calvin Church on July 18 and in Baden on September 13.

HILBORN, MARION, in her 96th year, faithful member for 81 years, Alexandra, Brantford, Ont., Sept. 20.

HODGSON, JESSIE, longtime member, Knox Preston Presbyterian Church, Cambridge, Ont., died Sept. 3.

MARTIN, SARAH, in her 101st year, member for 33 years, member of Women's

Guild, Alexandra, Brantford, Ont., Sept. 4.

MATHESON, DAN NEIL, 88, elder, clerk of session 42 years, Ephraim Scott Memorial Church, South Haven, Cape Breton, N.S., Jan. 15.

McKANE, ARTHUR HAMILTON, 84, lifetime member, elder, clerk of session and convener of the board of trustees of Union Presbyterian Church, Georgetown, Ont., died March 12.

MURRAY, JOHN NICHOLAS "JACK," 76, member of the board of managers of St. Andrew's Presbyterian Church, Red Deer, Alta., July 31.

SUTHERLAND, ANDY, longtime faithful elder and clerk of session at Hillview Church, Etobicoke, Ont., June 14.

WILSON, JEAN FRANCIS, died on August 9, in Sault Ste. Marie, Ont., after a long, courageous battle with cancer. Jean's life was spent in loving service to her Lord, her family, her church and her community. After joining the church when she was 16 years old, Jean's involvement grew to include: Eventide and ladies groups, young adults groups, Mavis Reoch WMS (25 years — Jean was very well-known both locally and provincially for her work with WMS), Bible study groups, Christian Perspectives group, Sunday school teacher for 13 years, group council for Scouts for 10 years, church secretary for 23 years, Explorers leader for 10 years, becoming an ordained elder in 1978, chairing St. Paul's Live the Vision campaign as well as other Presbyterian Church fund raisers and was a member of the Visitors Committee. In September of 1950, Jean married her loving husband, Don, and their family grew to include: son Ken and daughter Donna Jean. Even as a busy wife and mother, and with all of her involvement in the church, Jean managed to find time to serve her community in many different capacities that included: Canadian Red Cross volunteer, soup kitchen volunteer, Meals on Wheels, pastoral care visitor at a Home for the Aged, Home and School Associations and a figure skating judge. Jean's faith and love for her Lord were evident in all she said and did. Her dignity, humour and love will live on in our hearts forever.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

All notices of pulpit vacancies, recognitions, ordinations and inductions will be charged to presbyteries: \$10 for the basic notice and 90 cents per word for additional information. (There will be no charge to congregations on the Every Home or Club 50 plans.)

ORDINATIONS

Hamilton, Rev. Paula Ryan, St. Andrew's, Dartmouth, N.S., June 28.
Hodgson, Rev. Joyce, Presbytery of Waterloo-Wellington, Ont., Sept. 27; two-year term, minister of Christian development, St. Andrew's, Guelph, Ont.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. John Cameron, RR 1, Merigomish, N.S. B0K 1G0.
Blue Mountain, N.S., Knox; Garden of Eden, Blair; East River St. Mary's, Zion. Rev. Paul A. Brown, RR 1, Trenton, N.S. B0K 1X0.
Halifax, Church of St. David. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.
Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.
Miramichi, N.B., St. James. Rev. Mel Fawcett, 395 Murray Ave., Bathurst, N.B. E2A 1T4.
Moncton, N.B., St. Andrew's. Rev. Andrew Hutchinson, 600 Coverdale Rd., Riverview, N.B. E1B 3K6.
River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.
Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.
St. John's, Nfld., St. Andrew's. Rev. Ted Thompson, 98 Elizabeth Ave., St. John's, Nfld. A1A 4C4.
Summerside, P.E.I., Summerside Church. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Synod of Quebec and Eastern Ontario

Almonte, Ont., Almonte Church; Kinburn, St. Andrew's. Rev. Thomas Hay, Box 1073, Almonte, Ont. K0A 1A0.
Arnprior, Ont., St. Andrew's. Rev. Hugh N. Jack, PO Box 384, Carleton Place, Ont. K7C 3P5.
Beauharnois, Que., St. Edward's; Valleyfield, Valleyfield Church (part-time). Rev. Kate Jordan, 50 Prince, Huntingdon, Que. J0S 1H0.
Fort-Coulonge, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.
Kars, Ont., St. Andrew's; Vernon, Osgoode. Rev. Gordon E. Williams, 6598 Windsong Ave., Orleans, Ont. K1C 6M9.
Melbourne, Que., St. Andrew's. Rev. Ross

Davidson, 277 rue Marelle, Thetford Sud, Que. G6G 7C7.
Montreal, Knox, Crescent, Kensington and First. Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.
Montreal, Korean. Rev. John Kim, 298 Rudar Rd., Mississauga, Ont. L5A 1S3.
Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.
Ottawa, St. Andrew's. Rev. Ian Gray, 444 St. Laurent Blvd., Ottawa, Ont. K1K 2Z6.
Ottawa, St. Giles. Rev. Wm. C. MacLellan, 1538 Meadowfield Place, Ottawa, Ont. K1C 5V9.
Ottawa, St. Paul's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.
Smiths Falls, Ont., Westminster (effective April 30, 1999). Rev. Larry Paul, 24 North Street, Perth, Ont. K7H 2S5.
Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Angus, Zion. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.
Brampton, St. Andrew's. Rev. Peter Barrow, 38 Edith St., Georgetown, Ont. L7G 3B1.
Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.
Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.
Coldwater, St. Andrew's. Mrs. Kathleen Martin, Box 695, Coldwater, Ont. L0K 1E0.
Collingwood, First (two ministers). Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.
Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.
Hillsdale, St. Andrew's; Craighurst, Knox (half-time). Rev. Tim Purvis, Box 26, Stayner, Ont. L0M 1S0.
Kapuskasing, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.
King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.
Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.
Oshawa, St. Paul's. Rev. Calvin Stone, 97 Burcher Rd., Ajax, Ont. L1S 2R3.
Rockwood, Rockwood Church; Eden Mills, Eden Mills Church. Rev. Calvin Brown, 5 Linda Dr., Cambridge, Ont. N3C 3W5.
Roslin, St. Andrew's. Mr. James Cross, RR 1, Roslin, Ont. K0K 2Y0.
Scarborough, Fallingbrook. Rev. Glen & Rev. Joyce Davis, 4156 Sheppard Ave. E, Agincourt, Ont. M1S 1T4.
Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.
Schomberg, Emmanuel. Rev. George Beals,

10066 Yonge St., Richmond Hill, Ont. L4C 1T8.
South Monaghan, Centreville (renewable term, presbytery appointment). Rev. Ken MacRae, 785 Park St. S, Peterborough, Ont. K9J 3T6.
Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.
Sudbury, Hillside; Sudbury, Knox. Rev. Graham MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0 or Rev. Gordon Haynes, Canada Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7.
Toronto, Beaches. Rev. Donald Pollock, 18 Warren Rd., Toronto, Ont. M4V 2R5.
Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.
Toronto, Pine Ridge (half-time). Rev. Lawrence Vlasblom, 11 Deanecrest Rd., Etobicoke, Ont. M9B 5W3.
Toronto, Victoria-Royce. Rev. Jim Cuthbertson, 250 Dunn Ave., Toronto, Ont. M6K 2R9.

Synod of Southwestern Ontario

Ailsa Craig, Ailsa Craig Church. Rev. John Bannerman, 342 Pond Mills Rd., London, Ont. N5Z 3X5; (519) 681-7242.
Blenheim, Blenheim Church (part-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.
Bluevale, Knox; Belmore, Knox. Rev. Andrew Human, Box 1632, Walkerton, Ont. N0G 2V0.
Burlington, Knox. Rev. David McInnis, 179 Cornwallis Rd., Ancaster, Ont. L9G 4H2.
Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.
Chesley, Geneva. Rev. Bruce Clendening, Box 757, Warton, Ont. N0H 2T0.
Durham, Durham Church. Rev. John Vaudry, Box 115, Wingham, Ont. N0G 2W0.
Exeter, Caven. Rev. D.D. Clements, 9 Victoria St. N, Goderich, Ont. N7A 2R4.
Fingall, Knox; Port Stanley, St. John's. Rev. Gloria Langlois, Box 39, Belmont, Ont. N0L 1B0.
Glencoe, Glencoe Church; Wardsville, St. John's. Rev. Kathryn Strachan, PO Box 72, Appin, Ont. N0L 1A0.
Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.
Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.
Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Ralph Fluit, RR 1, Dutton, Ont. N0L 1J0.
London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.
Owen Sound, St. Andrew's (associate minister of Christian development). Rev. Ted Nelson, c/o 865 2nd Ave. W, Owen Sound, Ont. N4K 4M6.
Priceville, St. Andrew's (half-time). Rev. Alice

TRANSITIONS

Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.
 St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.
 Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.
 Tiverton, Knox. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.
 West Flamborough, West Flamboro Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Neepawa, Man., Knox (part-time). Rev. Jean Bryden, 808-9th St. NW, Portage la Prairie, Man. R1N 3L3.
 Selkirk, Man., Knox. Rev. Ken Innes, 23 Parkview Place, St. Andrews, Man. R1A 3B7.
 Winnipeg, Kildonan Community Church. Rev. Neville W.B. Phills, 21 Valleyview Dr., Winnipeg, Man. R2Y 0R5.
 Winnipeg, St. Andrew's. Rev. Bruce A. Miles, Box 4009, Stonewall, Man. R0C 2Z0.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.
 Regina, Norman Kennedy. Rev. Deborah Lannon, 2170 Albert St., Regina, Sask. S4P 2T9.
 Saskatoon, Parkview. Rev. Walter Donovan, 2119 Louise Ave., Saskatoon, Sask. S7J 3K2.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Doug Johns, Box 255, Creston, B.C. V0B 1G0.
 Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.
 Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.
 Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

LIFE AND MISSION AGENCY

Canada Ministries

New Church Development Worker, three-year appointment for Wasaga Community Presbyterian Church, Wasaga Beach, Ont. Contact: Rev. Gordon Haynes, 50 Wynford Dr., North York, Ont. M3C 1J7.

International Ministries

Contact: Wilma Welsh, 50 Wynford Dr., North York, Ont. M3C 1J7.

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Don't let someone you love become a grinch!
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Knox Crescent Kensington & First Presbyterian Church

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In accord with our 5-year vision and congregational profile, we are looking for a Principal Minister who can and will:

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Knox Crescent Kensington & First Presbyterian Church is a mature congregation in West Central Montreal that traces its roots back to North America's early Presbyterian witness. Our congregation needs a minister who will appreciate our history, while leading us into the next millennium as a socially relevant people of Christ.

If you feel this congregation can grow and prosper with your leadership and can support you in your ministry, please contact our interim moderator:

Rev. Richard R. Topping
 The Church of St. Andrew & St. Paul
 3415 Redpath Street
 Montreal, Quebec
 H3G 2G2
 Tel. (514) 842-3431
 Fax (514) 842-3433
 E-Mail: a_p@netaxis.ca

A Child's Way

A page to share with the children you love

Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS CARE FOR PEOPLE AROUND THE WORLD

Read Matthew 28:19 and Luke 4:16-19 together.

Story: Andrew and Arturo

"Did you see how Arturo threw that ball, Mom?"

Andrew asked as she zipped up his sleeping bag.

"I wish he could come back to Canada with us and play on my baseball team."

His mom lay down beside him on the hard concrete floor of the school at Los Cayax in Guatemala. Their church had given money to build the school; now, they were there with others from the church to help the people paint the school walls.

"Do you think Arturo could visit us?" whispered Andrew.

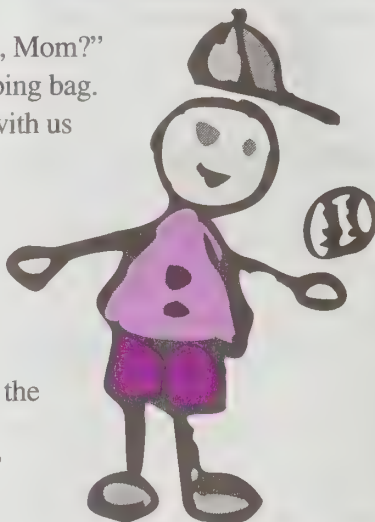
"No, I don't think so, Andrew," his mom said. "Arturo's family has very little money. Sometimes, they struggle simply to buy food. That's why Arturo goes to school only in the mornings — so he can work in the fields to help buy food for his family."

Andrew thought about what his mother had said. "Why does Arturo have so little and we have so much?" he asked sadly.

"I wish I knew," sighed his mother. "I do know God wants us to share what we have with others; not only money, but also our ideas, our faith and our love. God wants us to be friends with and care for all people, no matter where they live."

"I love Arturo. He is my friend. He showed me how to dig up potatoes today," said Andrew proudly.

"We can learn a lot from our new friends about the love of God and how to be kind, generous and courageous," his mom replied. "Watching Urgencia cuddle her baby today reminded me not to be too busy to show you how much I love you." She pulled Andrew close to her in a hug and held him tight. "Good night, Andrew. I love you."



Questions to Think About

- Why did Andrew's church help build a school in a country far away from Canada?
- What can we learn from people who live differently than we do?
- What does your church do to befriend people all around the world?

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont. Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

Explore a project to which your child can donate money he/she has earned. Invite someone who comes from a different country into your home. Ask him/her to tell you about their foods, customs and faith. Go to a library to learn more about people in other countries such as Guatemala.

From Under a Blazing Aspen

by David Webber

It happened again this year. It is almost as predictable as the seasons of the year. Winter is a Canadian reality that is preceded by another Canadian season called fall. In my calendar, fall is a distinct season from the one that precedes it, called autumn. This gives the Webber calendar five seasons instead of the four found on the lesser calendars of most people.

Fall is absolutely the worst season of the year. Autumn is the best. Autumn is filled with bright days of glorious colours, the invigorating sounds of migrating birds and the wonderful final harvest of bountiful gardens. And then comes fall, clad in its naked trees, blustery winds, drizzling grey rains, dead grass and rotting vegetation. One could say fall is for the birds, except any bird with an ounce of brains has fled south to escape it. Ahead looms what seems like 10 months of winter followed by two more months of hard sledding. It depresses me.

It really does depress me. I don't know if it is the lowering light conditions, the sight of dead and dying things lying around smelling of decay or if it is the fact that fall is when I have to pull my fishing boat out of the water. Whatever it is, fall coincides with a depression that embraces my soul each year. It happened again this year.

Something else happened again this year. I went for my usual fall forage through the forest back of where we live. I was trying to find some sanity to get through the horrid depression. I don't know what it is I am looking for in this meandering through summer's graveyard, but I always seem to do it. I set out with my wool cap pulled down over my ears, my warmest wool mackinaw buttoned up tightly, my glasses streaked with grey fog and my teeth set in grim

determination. I wandered around blinded by the darkness of the black hole of depression, my only comfort being that others have gone before me. Others like Winston Churchill who often wrestled with the "black dog," as he called it.

This year, my black wanderings engaged me in a strange encounter with nature's pulpit. Somewhere in the back and beyond, there is a small depression with a marvellous aspen tree growing in it. I noticed the tree from the midst of my mental fog and felt drawn to it as though it were the tree of life. The depression in the landscape must have sheltered it from the frost and the wind for it was still fully clad in dazzling yellow, trembling, heart-shaped leaves. It was an oasis of colour in a desert, grey-brown landscape.

I eased myself down the slope and sat under the aspen. It was as bright under the fluorescent yellow foliage as a mid-summer's day. I sat in silence, enjoying the bright colour and the refreshing rustle of leaves. Time lost all meaning and a curious feeling began to seep into my being. I caught myself humming a strain of praise. The blackness that was covering me seemed to lift from my countenance like the early morning mist from a lake embraced with the warmth of the rising sun.

It was a grand Presbyterian experience for, as I was bathed in this release, the words of Paul came to me, proclaimed from a pulpit draped with a fall of blazing leaves, blazing but not consumed. "Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything

worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you" (Philippians 4:8-9). Words of a man imprisoned to a people persecuted. Hmmm!

Some people with challenging lives seem to live them easily. Others find living with their challenges difficult. Depression is often the difference. There are all kinds of depression and informed theories about the causes. There is also important medical help that can heal or, at least, ease the struggle. What came to me from the proclamation under the blazing aspen bush was an awareness of how much a sense of space can influence how I am feeling, both spiritually and emotionally. It is a liberating discovery that, at least partially, I have some power over my times of depression.

For me, at least, this control has to do with deliberately placing myself in places and spaces where colours and light and people and awareness point me to God who is lovingly active in my life. It doesn't take much sometimes. Perhaps placing myself under the brightness of an aspen tree will be the catalyst one time. Perhaps placing myself in the brightness of a fellowship of praise will be the catalyst the next. Whatever the case, as I face the coming bleakness of winter, I am going to look intentionally for these places and spaces. And, I am going to rest and ruminate there for awhile. Here comes one now. It's Sunday morning. **R**

David Webber is a minister of the Cariboo Presbyterian Church, a house church ministry in the Cariboo District of British Columbia.

*Presbyterians
Sharing . . .
for the love
of God*

*because
God's love
has been
poured into
our hearts*

*That's why I mark my offering envelope for **Presbyterians Sharing . . .***

PRESBYTERIAN Record

December 1998

*Shall We
Dance?*

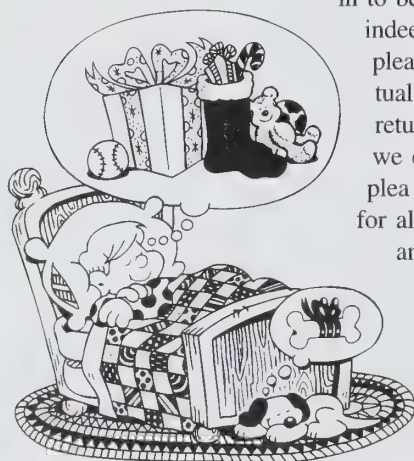
p.14



Please understand what this word about Christmas is pleading for. It is a plea for deep and abiding peace to come upon us and among us. It is the plea, for Christ's sake, that little children can play happily in their own yards and study in their own schools without fear of violence and brutality. It is the plea for the houses we live

in to be filled with good cheer and that they may, indeed, be home for all who dwell therein. It is a plea for the workplace to become a place of harmony and mutual respect for both management and labour. It is a plea for a return of trust and dignity for and by our leaders, and for those we daily have intercourse with in buying and selling. It is a plea that the street where you live will be a haven and a delight for all who seek it as their abiding place, where both parents and their little ones can put their heads down on their pillows and fear no one, and experience the wonderful exhilaration that comes in the morning as they awake from a peaceful night's sleep.

— Elliott Murray, retired minister, Cochise, Arizona



Why We're in the Salvation Business

The Christian life is not romantic. And it certainly doesn't assume the best in everyone — particularly preachers. In some ways, we assume the worst, but without despair; for it is because of this "worst" that we are in the salvation business, not out selling religious cosmetics.

— Eugene Peterson in
The Wisdom of Each Other

Too often, Christians have treated the modern world as if it were a fact, a reality to which we were obligated to adjust, rather than a point of view with which we might argue. The Bible doesn't want to speak to the modern world; the Bible wants to convert it."

— William Willimon

Last Year's Best Headlines

"Clinton Wins on Budget, But More Lies Ahead"

The Present

Yesterday is history,
Tomorrow is mystery,
Today is a gift,
and we call it the present.

— James Simpson

The Difference Jesus Makes

One Christmas, a minister in Fife asked the children in church if they could tell him what would have been different if Jesus had not been born that first Christmas. He was sure they would say they would not get any Christmas presents. But, instead, a 10-year-old said, "Sir, you would not have a job."

— James Simpson

The Christian Faith and Health

If you were to take all the authoritative articles ever written on the subject of mental hygiene, if you were to combine them and refine them and clean out the excess verbiage, if you were to take the whole of the meat and none of the parsley, and if you were to have the unadulterated bit of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount.

— from *The Case Book of a Psychiatrist*
by James Fisher

In 1900, there were an estimated 200,000 Christians in Latin America. In 1990: 46 million.

Presbyterian Meets Pope

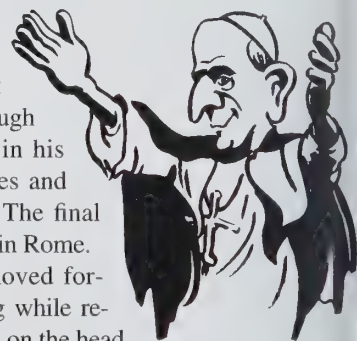
The prize for the winner of the contest was a trip to Italy. Joe enjoyed it, although he was sure the neat, pretty houses in his home town were nicer than the castles and ancient monuments he visited there. The final day included a visit to the papal palace in Rome.

One after another, the pilgrims moved forward, knelt and kissed the Pope's ring while receiving a blessing from the hand placed on the head.

Joe eyed them as they moved forward. At last, it was his turn. Arriving at the papal throne, he stuck out his hand, shook the pontiff's hand warmly and remarked cheerfully, "Hi ya, Pope, I'm a Presbyterian."

For the first and only time that day, the Pope smiled.

— Dorothy Huber





Advent Gift



Someone once remarked that preaching is like taking an eye-dropper to the top of the CN Tower, then trying to hit someone in the eye on the street below with a drop of water. Even if you are successful, you may never know.

But that is not always the case. Take the other day, for example. I received a wonderful Advent gift in the mail.

Those who attended the past General Assembly will remember the contribution to the opening service of the Joyful Noise Singers & Band from St. Andrew's Presbyterian Church in Dresden, Ontario. Their leader, JJ Maroney, sent me a thank-you note, together with a photo of the group which I have included with this column.

In her note, JJ mentions what a thrill it was to worship with so many other Presbyterians at General Assembly. She writes that, during the Communion service, she was overcome with emotion. "I looked at the young people in the band," she says, "so sincere and trying to be good, and I was flooded with love for them. I vowed that, with God's help, not one of them would slip away from the kingdom through neglect."

She goes on to share some of her family history, pointing out that three of the children in the band are her own: daughters Lora and Mary Ruth, 14 and 11, and son Mabin, 7. "The girls," she writes, "became communicant members when they were each around 10 years old. They took classes, made their confession of faith, and were so happy to be communicant

members. Mabin wondered why he couldn't take Communion, too, since his faith in Jesus was bright and strong. It was getting harder and harder to put him off because I couldn't think of an adequate reason."

The best gifts are always surprises

She then relates that their own loving, supportive church family decided this fall to welcome children to the Table. At the October 4 Communion service, Mabin, sitting beside her, looked up and caught her eye, then solemnly broke his piece of bread before he ate it. "I followed suit, very moved."

"Love," she continues, "is the key. Loving children as Jesus loves them. Each band practice, I am overwhelmed by a sense of God's love drawing these little ones to himself, so that they may worship God as part of the Body of Christ."

"If there is anything I fear in church life, it is an us-versus-them attitude. We don't have to treat children like little adults in order to include them in worship. Can we not simply love them and share our love for God with them? It's the most natural thing in the world. Not us versus them, but we. And when it works out, it's beautiful."

I could not have put the message of Advent better.

John Congram

Volume CXXII, No. 11
December 1998
ISSN 0032-7573

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Published on the first of each month except
August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of
The Presbyterian Church in Canada, is responsi-
ble to the General Assembly. It exists to publish
issues relative to Christian faith and a selection of
current and timely news analyses and opinions of
interest or importance to Presbyterians across
Canada.

Member of The Canadian Church Press and
The Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates

Individual: \$15
Every Home Plan (80% families subscribe): \$9
Club 50 Plan (50% families subscribe): \$11
U.S.A. and Foreign: \$20
Single Copies: \$2
All prices include GST.

Acceptance of advertising does not imply
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The Presbyterian Church in Canada.

Address all correspondence and changes of
address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
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Phone: (416) 441-1111
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FROM THE MODERATOR

William
Klempa



The Sudan Crisis: “Where Are We to Get Enough Bread?”

Most of us are familiar with the gospel accounts of Jesus’ miraculous feedings of the multitudes. According to one of Matthew’s narratives (15:29-39), a large crowd had been listening to Jesus teach for three days. Knowing they were tired and hungry, and not willing to send them home on empty stomachs, Jesus suggested that his disciples give the crowd something to eat. The disciples were taken aback by the suggestion. Casting their eyes upon the thousands of people milling around Jesus, they blurted out, “Where are we to get enough bread ... to feed so great a crowd?”

Sudan is a forgotten tragedy, ravaged by war and famine

It would be wrong to assume the disciples were in-
different to the hunger of the people. More likely, they
were victims of the “I can’t do everything, therefore, I
won’t do anything” syndrome. But Jesus had compas-
sion on the people and assumed responsibility for feed-
ing them. “Give them something to eat,” he told the
Twelve.

The problem Jesus presented to his disciples is not
unlike the issue of feeding hungry and starving people
today. So widespread is the distress and so complex the problems which face us, it is
easy to succumb to the “I can’t do it all, therefore, I won’t do anything” attitude that
is so prevalent. The need is so great and our resources seem so meagre.

While there are innumerable places in our world where there is great hunger and
starvation, the horror of what is happening in Sudan calls for special attention. Sudan
has been described as “the forgotten tragedy” with a death toll surpassing Bosnia and
Somalia combined. It is estimated war and famine have killed 1.3 million Sudanese
since 1983.

Isaiah 18 makes reference to Cush, the region of present-day Ethiopia and, proba-
bly, Sudan. Christianity was introduced to Sudan as early as the sixth century, but
the region became an Islamic state at the end of the 15th century. Britain ruled Sudan
from 1898-1956 and followed a policy of separate development for north and south.
When the country became independent in 1956, this policy continued.

Sudan has suffered from civil war since 1956. Missionaries were expelled from
Sudan in 1964. The present war began in 1983 between the Sudanese government
and the Sudan People’s Liberation Army. As a result of a coup, Omar El Bashir
became president of Sudan in 1989 and now heads an Islamic government backed
by the National Islamic Front. After the coup, the constitution was suspended and
Islamic law was mandated. This resulted in the violation of the rights of religious
and cultural minorities. The Presbytery of
Kitchener-Waterloo wrote to Prime Minister
Jean Chrétien protesting the persecution of
Christians and the violation of their civil
rights. I have also written a letter to that effect.

While northern Sudan is predominantly
Arabic in culture and Islamic in faith, southern
Sudan has a large Christian population. De-
spite of the ravages of war, the Church is

(Continued on page 8)

Moderator’s Itinerary

November 19 - December 23

Kenya, Zimbabwe, Malawi
World Council of Churches Assembly,
Zimbabwe (December 3-14)

January 9

Prayer Breakfast
Hamilton Presbyterian Men
Hamilton, Ontario

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Our Cover

Illustration by Jung Soon
Carol Kim.

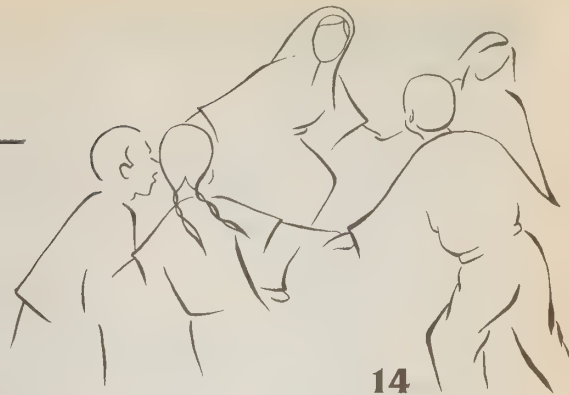
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Stories Wanted

Is your church involved in working with Christians of other denominations in a food bank, a refugee project, joint service or Bible studies? The Committee on Ecumenical Relations would like to discover and begin to publicize the grassroots ecumenism going on across the country. Please write to: Rev. Ruth Syme, PO Box 1983, Deep River, Ont. K0J 1P0.

*Ruth Syme, convener,
Ecumenical Relations Committee*

Real Lesson From Holocaust

In response to two letters (July/August *Record*) critical of his May article on the Holocaust, Joe McLelland asks (Oct. Letters) where Gordon Firth got his 12,000,000 figure. Start with evidence given at the Nuremberg Trials. Nazi leaders were charged with the systematic extermination of 11,000,000 Jews, Gypsies and Slavs — all for the same purpose of maintaining the so-called racial purity of the Aryan race. When the other atrocities committed by the Nazis and their collaborators are totalled, this wanton destruction of human life far exceeds 12,000,000.

My concern that McLelland's article overlooked the extent of the Holocaust was triggered by an anguished letter to the editor of the *Calgary Herald* from a member of Calgary's Polish community.

It was in response to a published item in that paper which accused the Poles of being perpetrators of the Holocaust. He pointed out that more than 3,000,000 Poles died in the Holocaust. Poles were victims, not perpetrators of that horror.

As I write, poppies, with their underlying theme of "Lest We Forget," are being sold here in Calgary. When we forget what happened to the Gypsies and Slavs, or slough these deaths off with McLelland's heartless comment, "... we must not let them *blur* [my emphasis] the clear lesson of anti-Semitism," we give evil its opportunity; and, so, Poles can be maligned. Is anti-Semitism a worse sin than being anti-Polish? I am too much of a Presbyterian at this point. We cannot make a catalogue of sins listing some as more heinous than others. The Shorter Catechism's answer, "Sin is any want [shortfall] of the law of God," makes that plain.

The real lesson to be learned from the Holocaust and other Nazi atrocities is that racism, period, is evil, no matter who the targets are. To ignore what happened to the millions of others is just as evil a

Holocaust denial as those perpetrated by Zundel and his ilk. McLelland's article was excellent as far as it went; now, tell us the whole story.

*Gordon Firth,
Calgary*

We publish as many letters as possible. All are subject to editing for meaning and space, and must include the correspondent's name and address. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

In responding to those who criticized his column about the Holocaust for ignoring non-Jewish victims, Joseph McLelland makes it plain he has put his own symbolic interpretation upon the Holocaust. He claims "the Nazi pogroms were part of the war against God's people ... The Jewish victims were a modern 'whole burnt offering' in the same line as biblical

martyrs, singled out for death because they worshipped a God alien to the Nazi ideology."

The facts say otherwise. If the Holocaust had a *religious* motivation, then Jews who did not believe in God (a majority of Jews then as now) and those who had converted to Roman Catholicism and other religions would have been exempt. They were not; *all* Jews were targeted for extermination, regardless of which God they worshipped.

WATSON'S WORLD

Noel Watson



Jews were targeted as an ethnic group, not as a religious group.

Furthermore, it is foolish to talk of "a God alien to Nazi ideology." Nazi ideology recognized no God; Hitler and his thugs were vocal about their hatred for Christianity. The closest thing they had to a god was Charles Darwin, who taught them a master race could be developed by exterminating the weaker and "inferior" people — the *untermenschen*.

So the Holocaust targeted *all* the *untermenschen*: Jews, Gypsies, homosexuals, the disabled and others equally. However, some *untermenschen* were considered "better" than others: only the intelligent and upper-class Slavs were exterminated, while the rest were allowed to live as slaves of the "master race." Four million Polish Catholics and two million other non-Jews died in Hitler's death camps. Yes, Mr. McLelland, there were 12,000,000 victims of the Holocaust.

McLelland's religious understanding of the Holocaust does not stand up under analysis. Yet, in order to maintain it, he is willing to ignore six million of Hitler's victims, as "we must not let them blur the clear lesson of anti-Semitism!" Does McLelland have *any* idea how wrong-headed and monstrously callous his position is?

John Tors,
Toronto

Beware

The Limehouse Presbyterian Church in Limehouse, Ontario, celebrated its 137th anniversary on September 27 and held its annual turkey dinner to a sell-out crowd on September 30. After such a joyous time, little did the members of the congregation realize that, only a week later, they would face an environmental disaster.

The outside (underground) oil tank developed a leak, seeping furnace oil under the concrete floor of the basement. This must be cleaned up immediately: ripping up the concrete, removing contaminated soil both inside and out, then replacing it. This is a very costly procedure.

We tell our story to make *Record* readers aware of the potential for such a

disaster should they have old oil tanks in either their homes or churches. In particular, should they have an underground tank, we strongly advise removing it to prevent the devastation we face.

Glenda Benton,
Acton, Ont.

Native Ministry

I wish to comment on the news item in the October issue regarding the Birdtail Sioux First Nation in western Manitoba. The Birdtail Sioux First Nation Church has existed for 100 years, or close to that. The national Presbyterian Church has not sent missionaries there for a few years now. Previously, the church kept up the work.

Please keep this mission project before our Presbyterian Church. In the past, superintendents of missions capably kept the work on the reserves well-supervised. I think the same sad story of the news item regarding first nations work could be said of several other reserves in Manitoba. The thought that there is no money for this work begs the question, Where, then, is the church's mission?

What is needed is a permanent ministry to first nations people. David and Irene Penny from Virden, Manitoba, conducted a Vacation Bible School on both the Birdtail and the Oak Lake reserves last summer. A few months ago, they began driving about 200 kilometres each Sunday to conduct worship services there.

Rex G. Krepps,
Oliver, B.C.

Inappropriate

I write with great sadness and concern regarding the book review *The Tiny Red Bathing Suit of Mr. July* (Oct. *Record*). The language of the review is inappropriate for the *Presbyterian Record*. Most upsetting to me is that Rod Lamb, the reviewer, is a Presbyterian minister. From the many hundreds and thousands of pieces of reading material, why would a minister feel it necessary to encourage Christians to read secular material that is inappropriate?

Nancy McCracken,
Brampton, Ont.

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Mainly Celtic Graces

I have been collecting Celtic graces and other graces from various countries. I hope to print these within a year. I wonder if *Record* readers have any graces they would send to me for consideration.

Victor Sutherland,
10132 Pleasant St.
Sidney, B.C. V8L 3P4

Lighten Up

I see by the October issue (Letters), we are still struggling to determine the concept of our call to ministry. The letters suggest people have their underwear in a knot.

I identify with what was said. In my calling as a preacher of the Word, I, too, have been thrown to the sharks by congregations and the courts of our church. But I have also done my fair share of heaving others over the side as well. It's a remarkable system.

But, then, anyone who professes to follow Jesus of Nazareth can expect no better. Look what happened to him. If the gospel is any indication, most of those who followed in his footsteps came to a sticky end, too.

So getting tossed is part of the calling — which makes Jonah the patron saint of all who are ordained. It goes with the territory. Therefore, we shouldn't get hung up on the injustice of it all. We should keep on keeping on as Jesus instructed us to do by his example.

My advice is, Lighten up, people. Life isn't as bad as you think. God does have a sense of humour. If you don't believe this, take a look in the mirror.

Rod Lamb,
Petawawa, Ont.

Advertisement

I was privileged to hear the Moderator, William Klempa, speak at an informal social hour at Parkwood Presbyterian Church in Nepean, Ontario. I was encouraged to learn that his agenda includes the importance of the church's teaching ministry.

During the discussion with him, objections were voiced regarding the advertisement (Sept. *Record*) "The Winds of

Change Are Blowing!" It was heartening to hear Dr. Klempa state that he could find no basis in Scripture for sanctioning homosexual activity in the life of a Christian.

Jean Burt,
Nepean, Ont.

I realize the item on page 21 of the September *Record* is a paid advertisement, but I would like to comment.

Any sympathy I might have felt toward the ANN organization disappeared when I saw Gay and Lesbian capitalized and the next word, Christians, written with a lower case "c." This places homosexuality above Christianity. Enough said!

Eleanor Graham,
Rexton, N.B.

Listening to the Members

The congregation of St. Andrew's, Lachine, Quebec, has decided to split from The Presbyterian Church in Canada rather than accept the church's official stance barring practising homosexuals from the ministry (Sept. News).

To the best of my knowledge, our church leaders have never asked me, or any other members I know, where we stand on this issue. Most of us have no say in the official stance. Our leaders continue to study and debate the issue. This study, like a science experiment, implies that logic will prevail in finding the "right" conclusion. But debating the issue turns it into a contest: two sides volley logic back and forth until the side with the most points "wins."

It seems to me this issue, like any issue that concerns the valuation of life, transcends human logic. (And, yes, to tell homosexuals they are not worthy of ministering God's word is to devalue them.) I suggest we listen, instead, to the divine spirit at work in our hearts.

Our leaders should have both the courage to listen to the hearts of its members and the faith that God's grace will lead us through any ensuing pain of division.

Michael Lehto,
Thunder Bay, Ont.

(Continued from page 4)

growing in the south. Indeed, there is a Presbyterian community of 800,000 needing trained leaders and other resources. We are told that Bibles are so scarce congregations have to share one copy. People are memorizing passages so they can share the Good News with others.

It is estimated that about two million people are at risk of starvation in southern Sudan. For some time, food was not being distributed. But that has changed. Haruun Ruun, executive secretary, New Sudan Council of Churches, issued the following appeal: "*The situation is desperate, and every gift counts. Let them know that the relief is getting through and that the churches on the ground are a strong part of the distribution.*"

Our Lord's instruction to the disciples regarding the hungry crowd was "Give them something to eat." The Gospel writer John relates that it was a boy who gave what he had — five loaves and two fish. Similarly, our gifts placed at our Lord's disposal can become the basis of a miraculous feeding of the hungry and starving people in Sudan.

We are fortunate to have an agency in our church through which we can respond to this great need: Presbyterian World Service and Development. During the Advent and Christmas season, we think of those who are less fortunate than ourselves. In gratitude to God for what we have received in such good measure, pressed down and running over, may we give generously through PWS&D so that hungry and starving people may be fed. You are also encouraged to write to our government so that Canada's ambassador to the United Nations may protest the Khartoum government's persecution of Christians and the denial of their civil rights.

Bice Klempa

Donations for food assistance to Sudan and for assisting in PWS&D's ongoing partnerships with the Sudan Council of Churches and the New Sudan Council of Churches can be sent to: PWS&D, 50 Wynford Dr., North York, Ont. M3C 1J7.



Birth? Or Death? Or Both?

Because of the time warp of publishing schedules, I write this column struggling with a strange juxtaposition. One part of my mind looks ahead to Advent; another part remains preoccupied with my father's death a few weeks ago.

Because Advent ends with Christmas, we usually visualize this season as a time of birth. We describe it primarily from the mother's perspective. Advent becomes the time of waiting, the time of pregnancy, when something is growing that will, at an unknown time, come into being.

That's true enough. But a birth is also a kind of death.

My father's death was about as good as death can be. He had minimal pain. His mind was clear, right to the end. Until his final months, he was still able to live independently, even to drive his car.

But as he aged, life closed in on him. Five years ago, he and his granddaughter (our daughter) flew to a remote lake in northern British Columbia to go fly-fishing. Three years ago, he stood on the shore; he didn't trust his reflexes enough to stand in a stream any more. Last year, he watched while she fished.

The boundaries of his world shrank. First, to a single room in an intermediate care institution. Eventually, after a bout of severe angina, to a bed in a hospital. He chafed at enforced confinement. He felt trapped, squeezed.

On his last day, he sat on the side of the bed to eat some lunch. Then, he lay back for a nap. And never woke.

His experience of dying strikes me as surprisingly similar to the experience of birth. Not of giving birth, but of being born.

From the baby's perspective, the womb must be an idyllic environment. The fetus is weightless. It floats freely

and easily in its miniature ocean. It is totally looked after.

But, gradually, the womb becomes confining. There's no longer room to twirl and float. One day, the contractions start. As in Edgar Allan Poe's horror story about the Spanish Inquisition, *The Pit and the Pendulum*, the walls start to close in. External forces squeeze this helpless victim through a too-small opening like toothpaste through a tube. Even its bones distort. (If anyone did this to an adult, we'd call it torture. Amnesty International would cite the perpetrators in its annual report on human rights violations.)

Suddenly, the fetus enters a world it could not possibly have imagined. A world of air, that has to be breathed laboriously. A world of gravity, that has to be overcome every time it attempts to move a limb. A world of cold, that requires blankets and clothing. For that infant, it is the end of everything it has ever known.

Just like dying. We don't like talking about dying. When I tried to initiate a discussion of dying on the Internet, the participants quickly switched it to a discussion of death. Death is abstract. We can be intellectual about it. But dying is uncomfortable. Miserable. Demoralizing. And, above all else, unimaginable.

As long as we think about Advent with mother images, we assume we will be around, unchanged, in the new reality. Yes, of course, life will be different.

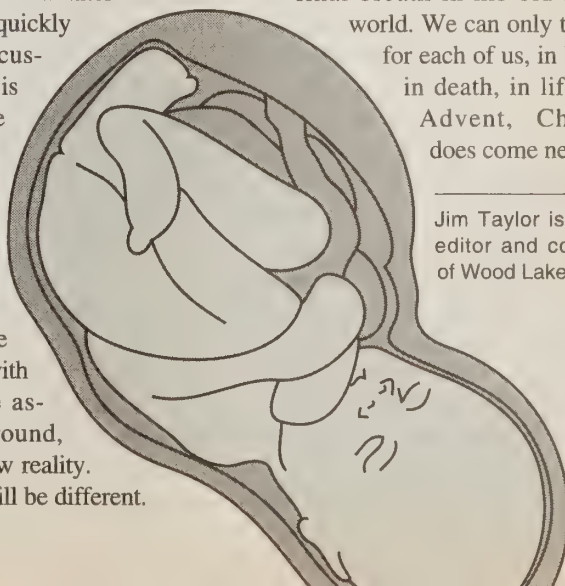
But we can plan. We can paint the spare bedroom, buy a crib, take parenting classes ... But the baby being born can't plan or prepare for whatever's coming any more than the dying person can.

It seems to me, Advent might have more meaning for us if we took the baby's perspective rather than the mother's. For if something is to happen, it has to happen to us, not to someone else. If there is to be new life coming into the world, it has to come in us, not only through us. We are not merely the hosts for new life; we must be the new life itself.

And we can no more anticipate what that new life will be like than a fetus can as it is thrust by forces outside itself, forces beyond its control, into a new world. We have to be prepared to leave behind everything we consider dependable, familiar, predictable.

Being born again — and again, and again — must be for each of us as new and unknown an experience as my father entered into when he took a final breath in his old familiar world. We can only trust that, for each of us, in birth and in death, in life and in Advent, Christmas does come next. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.





Dark Days, Doom and the Candles of Advent

In these dark days of December, in this season of Advent, many of us will prepare for the Christmas season by considering the lectionary readings in the first 39 chapters of Isaiah. (Chapters beginning with 40 are from a later period and speak of consolation and encouragement, new beginning and revived life.)

Isaiah's name means "God is salvation." What little is known of the man is derived primarily through the book of Isaiah itself. He was a son of Amoz (not Amos), probably from Jerusalem, was married and had two sons. His ministry continued for about 40 years through the political turmoil of Judah's kings:



Uzziah, Jotham, Ahaz and Hezekiah. Assyria was the dominant power in the region. Our knowledge of the history is primarily from the book of Isaiah, especially chapters 36-39, II Kings 16-21 and the parallel II Chronicles 28-33. Isaiah, along with Amos, Hosea and Micah, make up the eighth century BC quartet known as the Prophets of Doom.

Prophets, true or false, are not regarded as being fully adjusted to the norms of society. They are often unusual, different, sometimes even oddballs. Environmentalist Bill McKibben correctly observed, "There's not much need for prophets who are in sync with their soci-

ety." There is not much need because to be adjusted is to be at a state of rest that militates against change even when it is desperately needed.

The promise of doom is never immediately palatable, especially to those who are in charge and benefit from the status quo. The relationship is fairly stated in the words of Pogo: "Man never reads the writing on the wall until he's got his back to it." In every era, we get used to darkness. That is why the need for light is often prefaced by the question, Did anyone notice it is dark in here? Dark it was, and Isaiah lit a candle rather than curse the darkness.

The prophets were aware that the present was not stagnant and would lead somewhere. If that present were marked by injustice, it would lead to results called "the judgment of God." In spiritual matters, the prophets had a good memory: they observed the present and looked in the past to see what was ahead. As the Queen remarked in an entirely different context in Lewis Carroll's *Through the Looking-Glass*: "It's a poor sort of memory that only works backwards."

Isaiah argued that religion and politics without a social conscience would end in disaster. He looked and saw a future for his people marked by utter ruin and depopulation, though a seed would remain. He looked and saw the great human sin of wilful pride that arose from the arrogance of power. Isaiah's social critique charged that even the law courts in Israel were used as instruments to dispossess the poor of their rights (10:1-2). Would the transcendent, exalted and holy God stand by? The short answer was, No.

The gloom of Isaiah is like a dark painting that points the way to the light

Gloom and doom? Yes, but the context was a call to conversion that pointed to the possibility of deliverance. It is as if the gloom of Isaiah is a dark painting that points the way to the light. For Isaiah, the present would lead to a sure and certain future that would be unhappy

unless there were a change. Perhaps, this is why Isaiah is among the most frequently quoted Old Testament books in the New Testament.

When we read the book of Isaiah, we are reading poetry. The usually terse oracles or prophetic statements originate from a sign, vision or heightened consciousness that issues in a word or fundamental idea given in rhythmic form. Isaiah's writing is concrete and vivid. His style is compact and forceful. Read almost any translation and it will give you a good sense of the poetic majesty and might of Isaiah. **R**

For Discussion and Reflection

Over the Sundays of Advent, light a candle and consider:

- Isaiah 2:1-5 How is Jerusalem a magnet and a "spiritual capital" of the nations? Notice that "judge" in verse four means "help." Think of Advent when you read verse five.
- Isaiah 11:1-10 Would King Ahaz see the "stump" and the "root" as a promise or threat? Do these terms suggest status quo or new beginning?
- Isaiah 35:1-10 This poem, the joy of the redeemed, is a home-coming; but to what or to whom?
- Isaiah 7:10-16 Isaiah's encouragement of (and threat to) King Ahaz has long been read as anticipating the birth of a King (Messiah) called Jesus. Why?

L.E. Ted Siverns is the minister of First Church in New Westminster, B.C.

Taking Santa Out of the Manger

Elizabeth Wyatt

I came from a strong Christian background. We attended church each Sunday and Sunday school before the worship service.

I first felt a conflict between Santa and Jesus when I was old enough to attend Sunday school. At the Christmas concert, we sang carols and heard the Christmas story read from the Bible. During the reading, members of the Sunday school, dressed in appropriate costume, acted out the story. Those not of the Holy Family group, or the Wise Men or the innkeeper were attired as shepherds who had been watching their flock by night. A baby from one of the families in the church was gently laid in the manger, and often went to sleep while we sang carols.

Did Bethlehem have snow that first Christmas? I don't know, but we did — spread around the stage in the form of soap flakes.

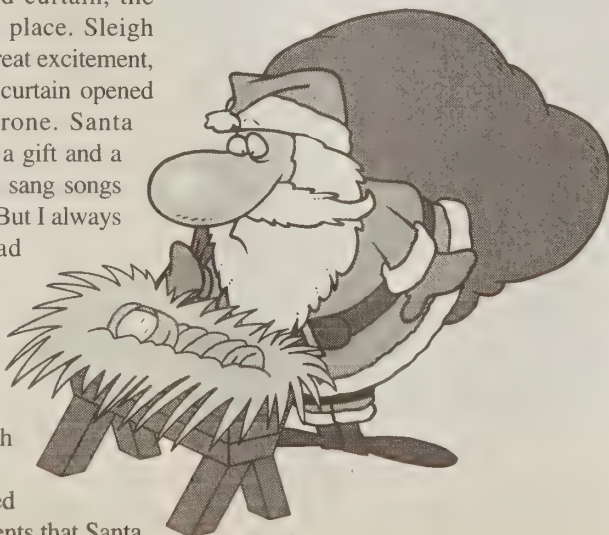
After the pageant, the stage was cleared. Behind a closed curtain, the Santa throne was put in place. Sleigh bells sounded and, amid great excitement, Santa Claus arrived. The curtain opened and he ascended his throne. Santa presented each child with a gift and a small bag of goodies. We sang songs and performed little skits. But I always wondered why Santa had not arrived during the Nativity pageant with a gift for the Baby Jesus. In short, I was confused. I thought Santa Claus should have been the fourth Wise Man.

For the time, I accepted the explanation of my parents that Santa

wasn't around when Jesus was born. And, as a Sunday school teacher myself, I have participated in similar Christmas entertainment for the children. When we lived in Whitehorse in the Yukon, the Sunday school staff suggested holding the Christmas pageant during the Sunday worship service closest to Christmas. On a different occasion, usually a week-night, we held a concert at which the Sunday school and members of the congregation entertained with songs, skits and readings. Santa also appeared at this event and gave out the usual goodies.

I wonder, though, if young children still confuse the birthday of Jesus with the Santa myth. Sometimes, I fear, the church contributes to this confusion. How can we take Santa out of the manger? **R**

Libby Wyatt attends Westmount Church in Edmonton.



Death is so

dreadfully unexpected. Paul was a regular at the morning drop-in for years. Always respectful and good-natured, he was a pleasure to be around. We knew he had problems — otherwise, he would not have been coming to the Hall. But being the quiet person he was, it was hard for us to know the details of his daily hell. Now, he's dead, the victim of his abusers and of the fearful drinking problem that probably caused him to pick the fight in the first place. A death like this, "in the family" so to speak, always hits us like a ton of bricks. More and more, when I look into one of our friends' eyes at the end of the day, I wonder if I'll see him or her again — if there was anything else I could have done. I find myself breathing a prayer for them as they walk away from me. I realize at these moments my powerlessness over the legions of demons that torment their souls. I also find a renewed confidence in Him who came to save.

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Involving Children From the Beginning

Ruth McCowan

For the past two years, I have been working in a team ministry on the outskirts of Victoria. In July 1996, Canada Ministries hired Harold McNabb and myself to go into the area called the Western Communities (comprising the communities of Colwood, Langford and Metchosin) to determine whether there would be enough interest to start a Presbyterian church in that area. Worship services began in August and, on March 24 of this year, a Presbyterian congregation with 40 charter members was constituted.

During the process of becoming West Shore Presbyterian Church, we realized the children needed to be involved. They took the responsibility of being the first church school class at West Shore seriously. In discussions about the presbytery Service of Constitution, they wanted to know how they could participate. They suggested presenting a time capsule for another church school class to open in 10 years (2008). Their teachers wondered what they would put into

it. I suggested they ask the children what they think a church is.

The children did not disappoint us. There is always someone who gets to the root of the matter. Ten-year-old Jesse answered, "A church is a building that people go to on Sundays."

True. But other children went further. Eight-year-old Andrew said: "The church is when people come to God's home. It is people ... a building ... safe ... a good place to see God. It is comfy and warm. The church is when people are nice to other people." Then, he added, "People who have not as much as us are always welcome at our church."

Brianne, who is 12 years old, said: "A church is a congregation where people gather to worship God and Jesus. Church is a safe place because people who come to church don't believe

in harming people. Some people think it is a comfortable place to be around people they love and are friends with. A church can be casual or formal. So I think church like West Shore is a wonderful place to be." Kimberley, who is

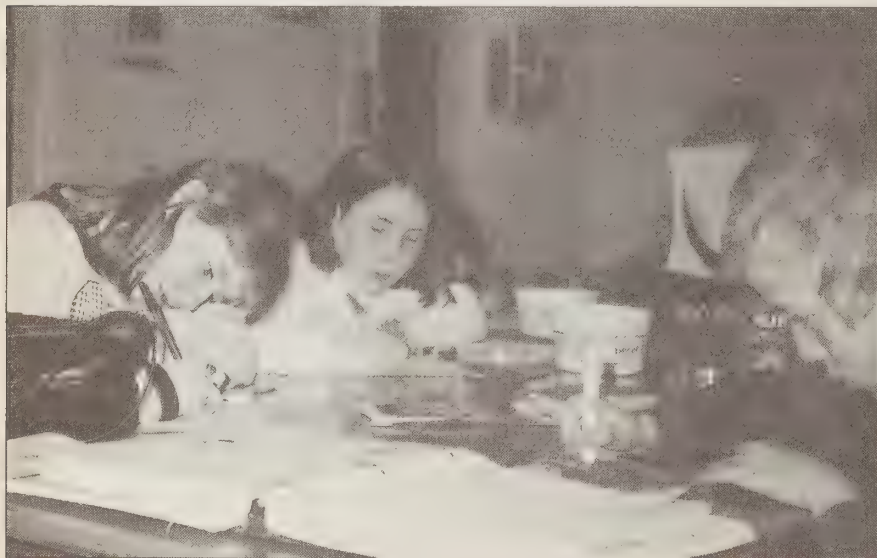
nine years old, described church as "precious, people, comfortable, peace, loving, a safe place to be. I am important to the church." For 12-year-old Christa, "Church is people praising God, people being friends, a place of comfort, a safe place, a loving place, a place to meet people, people being happy, a place where everyone is welcome."

It surprised me that the idea of a safe place ran through how most children viewed the church. I heard the resounding message that they see the world as an unsafe place.

But it isn't really surprising. Safety has been on the minds of all of us in Victoria. Michael Dunahee went missing from a Victoria playground several years ago. And, more recently, Reena Virk was brutally beaten to death by her peers. One of the girls sentenced for her beating said: "If there is one thing I could change about that night ... I wish I would have taken her home safely; but I didn't."

Ten years from now, children will open a time capsule and receive a message prepared for them by the first children of West Shore Church. I hope our church will continue to be a safe place for them and for all who walk through our doors. **R**

Children at West Shore Presbyterian Church in Victoria made an important contribution to their new congregation



Brianne Moore, Christa McCowan, Kimberly Wicks, Jesse McCowan and Andrew McCowan working on the time capsule for West Shore Church, Victoria, B.C.

Ruth McCowan is a diaconal worker at West Shore Church in Victoria.

My dear editor:

December is a season of gift wish lists drawn up by children and by their elders who are tired of soap-on-a-rope or new ironing boards. It also has some religious significance.

I have a wish list that touches on both aspects. The wishes are questions for which I wish I had answers.

Does the Jubilee Year being proposed by an ecumenical coalition of the usual suspects, wherein, in celebration of the new millennium, the International Monetary Fund and World Bank forgive Developing World debt, also include the forgiveness of debt for all congregations who have loans from the parent body?

Do those behind the proposal for an 18-month celebration in our denomination, built around the same calendar transition, seriously believe Presbyterians can stand 18 months of jollity? Not even the ancient Romans in decline, or ancient Aerosmith in their youth, could party that long.

Are carolling Presbyterians now forbidden to sing "Deck the Halls With Boughs of Holly" because of the line "Don we all our gay apparel"?

Has a "task force" been mobilized to do what it can to prevent a solution to possible computer crashes at midnight, December 31, 1999? As I understand it, the unattended computer programs might revert to the date "00" or 1900. Would it not be a good thing if Presbyterians could get a second shot at a century in which 1925 was one of the least terrible years?

What was the first language of the cloth-eared bowdlerizers of "O God of Bethel" in the new — well, slightly used — hymn-book? Is there a literate soul alive who thinks the nearly unintelligible second verse — "our vows, our prayers, we now present before thy gracious throne; as thou

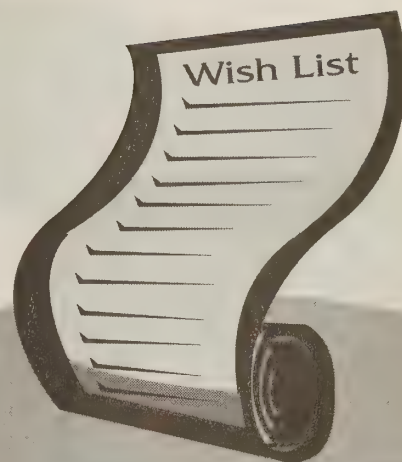
has [*sic*] been our faithful God, so always be our own" — is an improvement on the original?

Given that not even John Milton is immune from the political correctness that anathematizes every masculine pronoun for the Deity (e.g., #96, verse 2 of his Psalm paraphrase: "Let us blaze God's name abroad; of all gods the Lord is God, for God's mercies ..."), who or what allowed our unofficial anthem, "All People That On Earth Do Dwell," to escape untouched? If a "who" is responsible, surely the church should honour that person's singular contribution.

Was the decision to de-feminize the Church (a.k.a. the Bride of Christ) in the new text to "The Church's One Foundation" made on doctrinal grounds or in the spirit of "what's sauce for the gander is sauce for the goose," or because of hordes of masculinists storming the gates and opening a second front?

Given the popularity of personalized automobile licence plates, why has no one introduced the concept of personalized offering envelopes? For a set fee, one could choose the numbers of one's favourite hymn, or the reference to a favourite Scripture verse (e.g., "Eccles 10:19") or even get cutesy with "4 U Lord." And, at this season, what a thoughtful gift! (At least for those who eschew anonymity.)

Whereas, given that the acronym for our denomination's six-year plan is FLAMES, the same as the name of the Calgary hockey team, and, whereas, said team is a "small market"



franchise in need of funds, could we not effect a commercial tie-in? "This five-minute fighting major is brought to you by The Presbyterian Church in Canada, in FLAMES everywhere." Canadian teams get a lot of TV exposure, and the West would feel less neglected.

At the closing of the year, when many congregations are cheerfully, hopefully, cajoled by designated officers to "meet the budget," might not a little coercion be useful? After all, even Christ and his apostles were not averse to a threat or two from time to time. How about a new standing order that a given number of congregations in each presbytery (depending on the size of that presbytery) who fall furthest from their budget goals must play host to all the presbytery meetings that year, and that the one with the worst deficit has its name placed on a list of other such in the synod to host that court?

May your chestnuts roast to perfection on an open fire ... providing you have a fireplace,

Peter Plymley II

Looking for answers to a gift wish list of questions

Dancing Around One

God has brought down the powerful
from their thrones,
And lifted up the lowly;
God has filled the hungry with good
things,
And sent the rich away empty.

— Luke 1:52-53

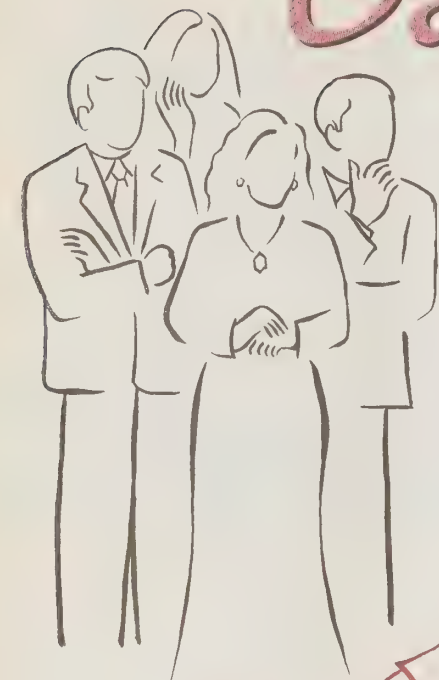


Illustration by Jung Soon Carol Kim

The United Nations Development Program (UNDP) compiles an annual Human Poverty Index that gauges the relative affluence or misery of the world's nations. Malawi came in at 161 out of the 174 countries assessed. (This is the flip side of the UNDP's Human Development Index which ranks Canada as number one on the globe.) In practical terms, the poverty index indicates that 48 per cent of Malawians live on less than one U.S. dollar per day. This is the new global poverty line!

When David Livingstone came to Central Africa 140 years ago, the average European peasant was about three times better off than the average Central African. By the turn of the century, that ratio was probably around 6-1. Today, as the century closes, the average person in northern Europe, the United States or Canada is 100 times better off than the average Malawian.

What's more, the UNDP research reveals that 20 per cent of the world's population now consumes 86 per cent of our globally created wealth. That leaves

4.5 billion people scrambling for the remaining 14 per cent.

In political science classes I attended long ago, it was a truism that an unregulated economy would tend toward a 20-80 ratio of wealth to poverty. That is, 20 per cent of the people would control 80 per cent of the wealth. If that ratio became any more biased to the rich, it was a good indicator that violence would increase in a society through social unrest or revolutionary activity.

The social democratic governments from the mid-1960s onward tried to re-

nd Mary – More Time!

by Glenn Inglis

distribute wealth and make society more equitable. There was, and still is, some success in this venture. However, the neo-liberal, free enterprise steamroller of the 1990s has reversed that trend. Indeed, such a fine job has been done that fewer and fewer people and corporations control ever-increasing amounts of wealth and power.

So what? People often write or speak to me about the “hopelessness of Africa.” Can anything change there? After 40 years of aid, things are worse and there is war and societal breakdown everywhere. What’s the use?

The continent of Africa indeed has its problems. Some are historic, coming from the slave trade, colonialism and apartheid. Some are home-grown, including a proclivity to corruption and ethno-regionalism — though these are apparent in other places as well. But what we are seeing is not so much an inability of Africa to get its act together as it is of a century-long transfer of wealth and power to the nations of the North.


Today, 86 per cent of the world’s people are competing for 14 per cent of its wealth. Is there a better recipe for social unrest, rebellion or anarchy?

There is now “donor fatigue” in many richer nations as they view the chaos of the globe. However, we have generally tried to solve the imbalances in the world with charity while ignoring the deeper issue of justice. Charity is necessary for a decent society. But only economic justice can create the foundations upon which a world that is committed to equality, peace and the integrity of creation can develop. We in the North cannot continue to sponge up most of the

world’s wealth and then click our tongues while the majority fights for the scraps. In the global village, the beggars may not always stay at our gates!

As I read Mary’s song, I hear nothing of charity, but I am moved by the call to justice. But how will Mary’s song be fulfilled? It seems the Church has been content to wait for God to effect the change — in God’s good time! And if we don’t experience it in this life, not to worry, we will enjoy justice when the Kingdom comes. Such a view fails to take the Incarnation seriously. If God was in Christ, as we believe, then human history is not out of control; it is not inevitable that evil should triumph, that African mothers should raise their children to be soldiers or beggars — or have their photographs exploited to raise money for charities in Canada. An incarnational theology demands of us all that we follow in faith the One who told us we cannot serve God and mammon. A choice is necessary.

We dance *around* Mary when we want to behold her baby and join the feast but not really listen to what she is saying. It is time to dance *with* Mary: to take her hand and form the circle which defies the hierarchies of wealth and power, of racism and sexism. Above all, to dance with Mary is to listen. For Mary is so sure of what is to come, she speaks in the past tense: God *has* filled the hungry with good things, God *has* sent the rich away empty!

Shall we dance? 

Glenn Inglis, a minister of The Presbyterian Church in Canada, is serving in Malawi with our partner church, the Church of Central Africa.

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Executive Secretary Department of Theology

The World Alliance of Reformed Churches (WARC) is seeking a Theology Secretary to work in our Geneva secretariat. Candidates will have appropriate theological training; a firm commitment to the Reformed faith; skills in administration and communication; the ability to create, design and implement theological studies; commitment to the ecumenical movement; and sensitivity to cultural and theological diversity, gender issues and youth concerns. Fluency in English is essential; knowledge of French, German and/or Spanish would be an advantage.

WARC links over 75 million people in 214 Congregational, Presbyterian, Reformed and United churches in 105 countries around the world. Its purposes are to strengthen the unity and witness of Reformed churches; to interpret the Reformed tradition; to work for economic and social justice, inclusive community and the integrity of the environment; and to promote dialogue with other Christian communions and other religions.

The appointment will be made in Spring 1999, and the successful candidate will take up the appointment as soon as possible thereafter.

If you are interested in applying for this position, please send your résumé, with the names of three referees, to: Dr. Milan Opocensky, WARC General Secretary, PO Box 2100, 1211 Geneva 2, Switzerland. Further information may be obtained from the same address. **Closing date for applications: December 11, 1998.**

WORLD ALLIANCE OF REFORMED CHURCHES

General Secretary

The World Alliance of Reformed Churches (WARC) is seeking a General Secretary to direct and coordinate its work. Candidates will have a firm commitment to the Reformed faith; appropriate theological training; demonstrated skills in team-work, management and communication; commitment to the ecumenical movement; familiarity with current international issues; and sensitivity to cultural and theological diversity, gender issues and youth concerns. Fluency in English is a requirement; knowledge of French, German and/or Spanish would be an advantage.

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The appointment will be made in July 1999, and the successful candidate will take up the appointment on March 1, 2000.

If you are interested in applying for this position, please send your résumé, with the names of three referees, to: Rev. Elizabeth Nash, 1, Edwards Lane, Nottingham NG3 5GF, United Kingdom. Further information may be obtained from the same address. **Closing date for applications: February 28, 1999.**

The C of

A surprising, divine revelation in the midst of Christmas commercialization

The season of great expectations. He absolutely hated it. About the same time the Halloween decorations came down, everything began to come up Christmas in the mall. First, a few plastic evergreens with wax sugar plums dangling beneath, then a silver bell or two, followed by the ridiculous image of the fat, bearded guy in red. By the middle of November, there was a full-blown commercial assault. All the stores were out to save themselves on the back of the celebration of the birth of a Saviour. Every customer was hell-bent on getting the last great sale. He hated the commercial desecration of Christmas with a passion.

Pastor P. Henry Repose wasn't going to take it lying down this year. That's why, on Christmas Eve, when he would have preferred being behind the holy reflection of his church's stained glass window, he dressed in his best black clerical suit, stuffed a wooden apple box under his arm and headed for the mall.

He strode through the double swinging doors, pausing to look down his nose with holy indignation at the clerks and shoppers frantically going about the last of their infernal commercial dance of Christmas. He stomped past them to the centre of the food court and planted the apple box upside-down in the middle of the milling crowds. To the strains of Bing Crosby crooning "White Christmas," he

Conversion Pastor Henry P. Repose

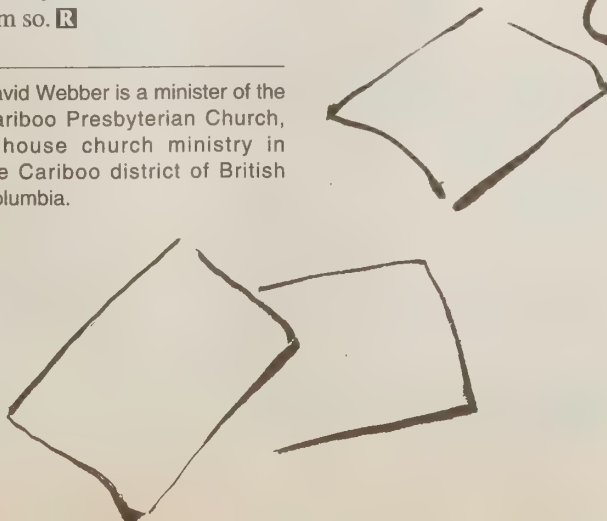
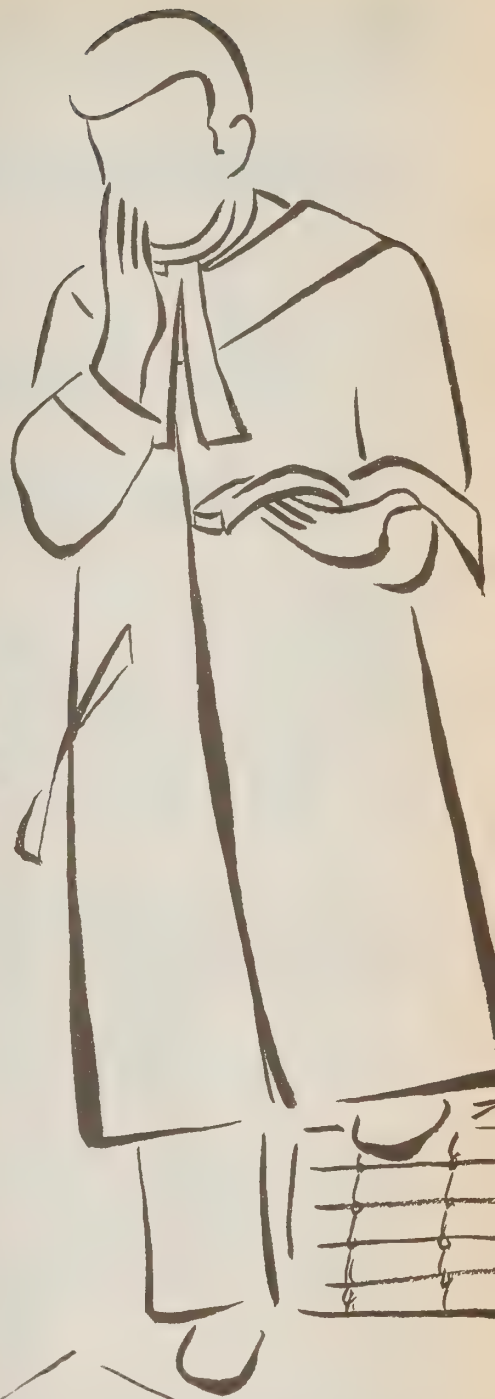
by David Webber

took out a black *King James* Bible, large enough to choke an elephant, and began to read the Christmas story in his loudest, bellowing preacher's voice. After reading the Bible, his plan was to let them have it with the fieriest sermon any preacher ever released in public.

And, so, there he stood, with a holier-than-thou expression on his face — the kind only preachers can muster. The crowds stopped what they were doing to hear what Pastor Henry P. Repose was up to. Henry P. took full advantage of the lull in their blitz on his Christmas and read with great effect. He told the old, old story: about a dirty, dusty donkey ride from Galilee to Bethlehem; about a confused and distraught father running around trying to care for his young wife in the desperate pains of childbirth; about milling crowds locked in trade and barter in the streets of Bethlehem; about a commercial blitz that rendered all the rooms fully occupied and people competing to buy the last bed in town; about stables, smelly animals, shepherds and rich Wise Men jostling to see.

As Henry P. read the part describing the birth of Jesus amidst all of this, somewhere, a child cried. Henry P's face lost all composure and turned pale. He slithered down off the apple box, the notes for his fiery sermon falling to the floor of the mall. Right there, in the midst of that unholy place, Pastor Henry P. Repose had a Christmas epiphany: the birth of God into the midst of humanity, unholiness, commercialization and worldliness. And Henry P. wept as he finally understood that God loved him so. **R**

David Webber is a minister of the Cariboo Presbyterian Church, a house church ministry in the Cariboo district of British Columbia.



"Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver." 2 CORINTHIANS 9:7



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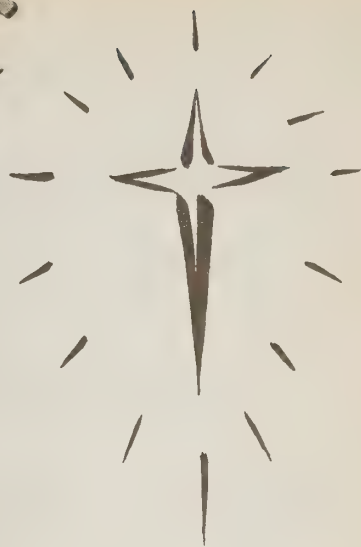
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The Babe of Christmas

by Patricia Schneider



Only six Christmas cards wreath my kitchen counter (the results of redirected mail). The 18-inch Christmas tree is adequate but not the inspiration our five-foot tree at home is.

Christmas in Arizona! It's different among the decorated cacti in our seniors RV park, and a mite lonely. Canadian friends are sorely missed, as well as our traditions — the candlelight hymn service, reading Scripture on Christmas Eve, and Christmas morning with our daughter and her big orange cat, who hasn't missed a Christmas with us for 16 years.

Christmas can occur anywhere you park your RV

It looked like a blue Christmas when, suddenly, my husband dashed in the door. "Put on the coffee! The folks next door are coming over with some home-made cookies."

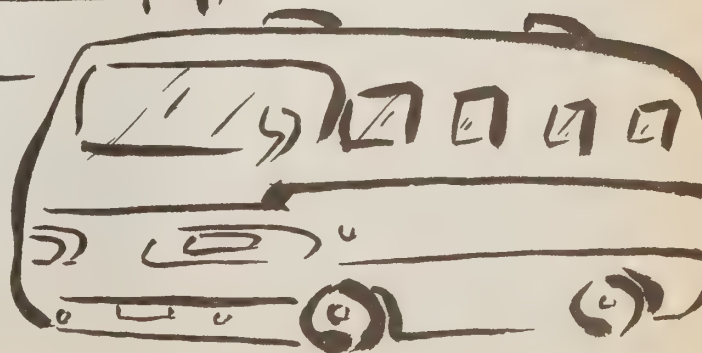
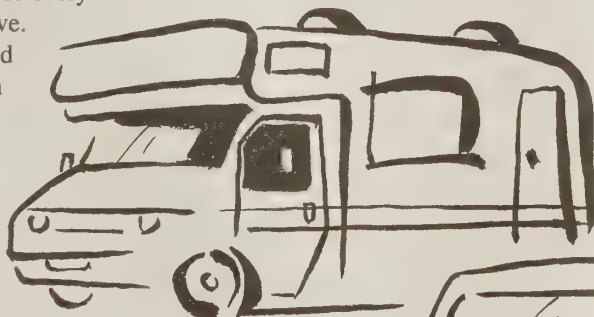
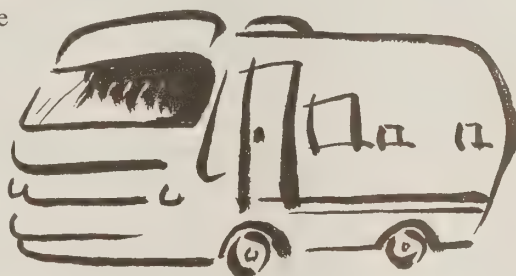
"Hurry, hurry," I say to myself as stray books are stuffed away, the tiny tree lights are plugged in and the coffee-pot begins to perk.

Within minutes, the gloom has disappeared and there is a festive feeling in the air. Perhaps, the Christmas spirit *is* in this place.

After the new friends leave, we decide to take a last look in the mailbox before everything closes for Christmas Eve.

Inside, a note from World Vision with a folder. As I open the folder, a tiny dark-eyed boy looks back at me. Our new foster child. How special! A boy-child for Christmas Eve.

Gradually, the whole scene begins to change as I realize Christmas is not a place, a tradition or the singing of carols. It's the birth of a boy-child — our Saviour. Tonight, as I join my RV friends at the church service, I won't be missing Christmases past. Christ is here — in the hearts of all those who bow down on Christmas Eve and welcome the Babe of Christmas in again. **R**



Patricia Schneider is a free-lance writer living in Grande Prairie, Alta.

10 Creative Ways to Love Your Neighbour

by Marlo M. Schalesky

A though the Bible says, "Love your neighbour," our neighbours can be the hardest people in the world to love. After all, they often represent the world. Among my neighbours are Buddhists, Hindus, drug dealers and a grumpy couple who call the police whenever our dogs bark. So, how do we love neighbours like these, people who are so different from us and who will never come to a neighbourhood Bible study? Here are 10 suggestions:

1 Everyone likes gifts. Use holidays to show neighbours you are thinking of them. At Christmas, make sugar cookies or candy-cane reindeer and take them to their doors with a simple "Merry Christmas." At Valentine's Day, take heart-shaped cookies. At Easter, try little baskets with coloured eggs. On July 1st, small plants with a flag sticking from the pot work well. Even at Halloween, you can give a miniature pumpkin with a warm smile. If you find out their birthdays, give them a little something on their special day.

2 Offer to baby-sit children for free, especially for single parents.

3 Stop and chat, keeping note cards for each neighbour to jot down their needs and what's going on in their lives. Use these cards to pray for them. This will also help you to remember their names and be able to ask them good questions the next time you

Loving your neighbour is often easier said than done

meet. If their daughter goes to a gymnastics competition, make sure you ask how that went. If they are having trouble with their son, remember to ask how things have been with him. People will feel loved when you remember what they've told you.

4 Never pass up an invitation to their homes, even if it's to join them for a New Age study group.

5 Organize neighbourhood barbecues, garage sales and pot-lucks.

6 Don't be afraid to talk about your faith, but keep it personal (what God has done for you, what you believe, what God means in your life) unless they ask specific questions. A sentence or two here and there, accompanied by your loving actions, will

be much more effective than a lengthy speech about "If you only had the Lord in your life ..."

7 Invite the neighbourhood women over for a fancy tea-party, no strings attached. Dress up and serve special herbal teas with finger sandwiches cut into fun shapes. Use your best china. Or, invite the men over for a pay-per-view sports event. Have lots of snacks, with barbecued hamburgers and hotdogs at halftime or intermissions.

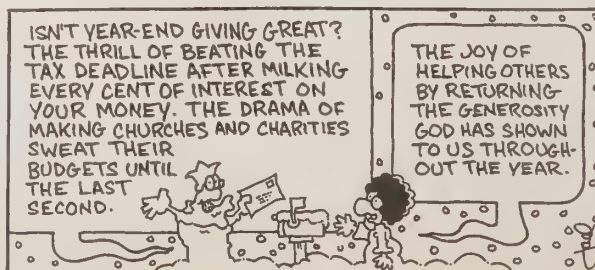
8 Offer to mow your neighbour's lawn when you mow your own.

9 Always stop to say hi and ask how they are doing when you see them, even if it makes you late for church.

10 Smile a lot, wave as they pass in their cars and, above all, pray for them consistently. **R**

Marlo Schalesky is a free-lance writer living in Gilroy, California.

Pontius' Puddle



Faces of Faith



Donald McMurchy was born in Brampton, Ontario. His ancestry includes Scottish, Dutch-American Loyalist, German Palatinate Huguenot-Irish. He studied at the University of Toronto for his BA and MA degrees and at the University of Rochester for his PhD. He taught at Banting Memorial High School (Alliston, Ont.), the

University of Rochester, Langstaff Secondary School (Thornhill, Ont.) and Thornhill Secondary School. He is a member of the Theatre Historical Society of America, League of Historic American Theatres (Toronto theatre historian), Heritage Toronto and Vaughan Architectural Conservation Advisory Commission Thornhill Area. He has been a volunteer at the Elgin-Winter Green Theatre, Toronto, and proposed the Ballet-Opera House, Toronto. He is a member of St. Andrew's Church in Maple, Ontario.

What is your earliest memory of church life?

Attending Sunday school at St. John's United Church, Georgetown, Ontario. Lesson: Luke 5:17-20

What is your favourite hymn?

"In the Garden"

What musical piece has most inspired you?

Joyce Kilmer's "Trees"

Who is your favourite composer?

Classical: Tchaikovsky

Modern: Jerome Kern

What is your favourite biblical book, and why?

John — may be the most contemporary

What book (outside of the Bible) has most influenced you?

Green Light by Lloyd C. Douglas

Where do you find inspiration to sustain your faith?

The Bible, church, friends and relatives

Who has played a major role in your faith journey?

My mother, Great-Aunt Mary Cole, Rev. Issa Saliba

If you could invite anyone (past or present) to a dinner party, who would you invite?

Jesus, Socrates, Peter Abelard and Héloïse, Alexander the Great, Peter the Great, Queen Elizabeth I, Thomas Jefferson, Helen Kellar, Katharine Hepburn

What is your biggest regret?

That I have not been able to contribute as much to the church and help others as much as I would like

What has been your greatest joy in life?

Knowing God and teaching

What was your most embarrassing moment in church?

Attending my first wedding — my aunt's (also my teacher). My mother told me the proper etiquette: kiss the bride and compliment her. I wished her many happy returns of the day.

What do you find most irritating about The Presbyterian Church in Canada?

The idea of predestination

What one change in the church would make it substantially better?

Abandon predestination

If you could live a second time, who would you like to be?

I would not consider the possibility

Write your own epitaph.

"Ye shall know the truth and the truth shall set you free"

Stealing the Psalms

I'm stealing the psalms
wrapping all the verses up
in Babylonian gowns
burying them deep beneath my winter garden

hoarding the hymns
from children's mouths
carrying them off to foreign lands —
the praises and the covenant boxes
that keep them

I'll hold them
for three holy months
feed them fat
then burn them back
with devotional flames

here I'll keep only
the stones I pile
to mark their burning

— A. S. Woudstra

Love Corps '98

The people around the campfire talked with their heads bent together, laughed and enjoyed feelings of togetherness. We smiled. Korean, native and white sharing in a fellowship that broke through cultural barriers that had existed eight days earlier. Together, we sang, shared stories and swatted mosquitoes. The Kingdom of God seemed closer in the warmth of the fire and new friendships.

Eight days earlier, on the Nazko Indian Reserve in central British Columbia, nine Koreans (mostly Presbyterians) and one

Sharing cultures, history and faith

Cree Indian converged on this tiny community of a handful of homes. They were one of several teams welcomed by the band councils throughout central and northern British Columbia known as Love Corps '98. They came to lead a Vacation Bible School, host a cultural exchange evening, do community service and organize youth activities. Above all, they had come to share the love of Jesus in practical ways with native people.

The team arrived late one night from Vancouver to discover an inevitable truth of life on a reserve: nothing is guaranteed. Arranged accommodations were not accessible. Tired, but unruffled, all 16 of us bunked down in a small rented cabin. The next morning, with little sleep but lots of energy, the team plunged into Vacation Bible School and began meeting people in the community. This was difficult as most of the people on the reserve were in Quesnel, an hour and a half away, at the annual Billy Barker Days festival. So, one afternoon, the team packed up and headed to town to meet those who had temporarily deserted the reserve. They spread out through a park area and began enquiring, "Are you from Nazko?" An affirmative answer produced an invitation to "Culture Night," the planned high point of the week.

The people of Nazko are cautious with outsiders, especially those who come to "preach religion." Who can blame them?

*by Shannon Bell-Wyminga
and John Wyminga*



Rose Giroux shares a dance to the Creator on "Culture Night."

The legacy of residential schools with their abuses provides good reason for caution. Reluctant responses to enthusiastic invitations were understandable.

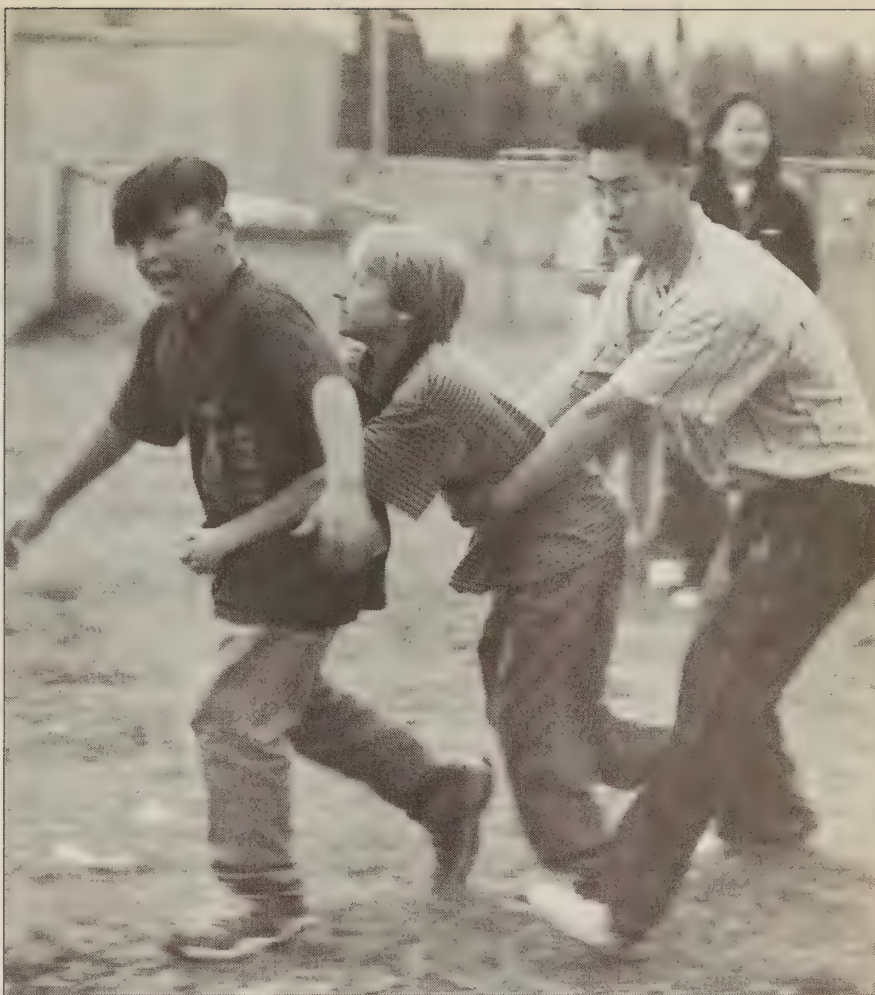
"Culture Night" would include Korean and local native food along with sharing cultural customs of Koreans and the people of Nazko. A few people said they would see about bringing some bannock or moose meat. Laura, an elder and teacher, was asked to tell a local legend. She was reticent, explaining that the Carrier people don't tell their legends in the summer. Instead, she offered to share some of the history of Nazko.

After a lot of hard work, "Culture Night" proved a great success. At least 60 people attended from on and off the reserve. Korean food was a big hit. The entertainment included skits, drama, a puppet show and some traditional Korean drumming. Some of the images in the drumming ceremonies were strikingly similar to those in traditional native drumming. A Cree woman on the visiting culture team shared a dance to the Creator. The evening concluded with a message from a native pastor from Williams Lake.

For us, the highlight of the evening was hearing from Laura and her husband, Stan. After speaking, Laura looked at her husband and enquired, "Does anyone else want to say something? ... Stanley?" Stan shared some of the most painful memories of the people of Nazko. He recalled priests coming onto the reserve and taking the children away to residential school "kicking and screaming." We thought of our five-year-old daughter going to school for the first time in September. Imagine the agony of having her taken away!

Later, John shared his feelings with Stan. "I feel awkward doing what I am doing," he said, "coming onto the reserve and sharing the message of Jesus in light of what previous missionaries have done." Stan pointed to a strange contradiction. The church has caused desperate pain in the past. Yet, several elders were concerned that a priest had not paid regular visits in years. He pointed to the community hall where "Culture Night" was still under way. "We need things like this," he said.

Something good happened that night. Lives and culture had been shared —



Nicholas Clement, Mikol Golob and Bryan Lee enjoy a game.

a little trust established and a sense of the gracious love of God. It was a good start. Could the momentum and spirit of love be maintained throughout the week?

The week continued with Vacation Bible School, afternoons spent cooling off in Marmot Lake with the folks of Nazko, and an evening baseball game. Then, there was the popular "haircutting ministry." Countless people came for free haircuts. One band member joked, "I'm being scalped by a Korean!"

The week culminated with more Korean food, a campfire and a generous outpouring of Nazko hospitality. Much of the earlier tentativeness had dissipated. One man prepared a batch of "Indian ice cream" — soap berries mixed to the consistency of whipped cream. Another brought a pot of coffee and put it on the fire. Amid smiles and laughter, children sang the songs they had learned at VBS. And, then, another highlight. Stan whispered, "Laura is going to tell a legend!"

Laura stood, quietly staring into the flames as the news travelled. Gradually, we became silent and she began. She told a legend her grandmother had told her, a legend that may have gone back generations. It explained the origin of the pesky mosquitoes we had been swatting all evening. It was a magic evening, a kingdom evening, an evening in which smiles, joking, camaraderie and the peace of God permeated a reserve for a few hours — a reserve where 40 per cent of the people in the cemetery never reached their 30th birthday, where alcohol addiction paralyzes many, and depression and thoughts of suicide are common.

What was the secret of this ministry? Justin, one of the Korean members, asked to speak after Laura. Koreans, he said, learned they have much in common with native North Americans. Many anthropologists say they share the same heritage. Their ancestors lived in Siberia



Elders and children of Nazko with Love Corps team members Katherine Yang (centre left) and Janey-Yum (centre right) of Montréal Korean Presbyterian Church. Chief of Nazko Doreen Patrick is seated on the left.

thousands of years ago and were forced to migrate. Some travelled east to Mongolia. Some south to China and Korea. Others made their way across the Bering Strait

and settled in North America. "We are the same people!" Justin exclaimed. True, some Nazko elders reject this theory; but the cultural similarities cannot be

denied. We even discovered the words for mommy and daddy are the same in Korean and Carrier!

They also share a history of oppression and deep pain. At the beginning of this century, Korea suffered under brutal Japanese occupation. Children were forbidden to speak the Korean language in school, an experience many native elders had in residential school.

But there is one huge difference. For North American native people, the church has often caused pain. For Koreans, the message of Jesus has been a remarkable source of healing and hope. Perhaps, through Korean Christians, the community of Nazko will discover the same hope and healing. There were some hopeful signs. Before Stan, a former chief, left the campfire, he approached Justin. "You people are welcome back any time," he said. **R**

Shannon Bell-Wyminga and John Wyminga serve with the Cariboo Presbyterian Church in British Columbia.



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Hymn of the Month

by Judee A. Green

A "Bush Bursts Into Flame" (#673) was composed by Andrew Donaldson, one of the co-editors of *The Book of Praise*. While it might seem Andrew had direct access to the task force's decisions, his composition had to earn its place. The task force saw each unsolicited composition after the author's and composer's names had been removed. Compositions were identified only by number so that each would be judged on its own merit.

Andrew wrote this hymn as part of a church school curriculum at the invitation of Drew and Diane Strickland who now share a ministry at First Church in Winnipeg. The curriculum for youth entitled *More Than Words Can Say* (Presbyterian Publishing House, Louisville, Kentucky) is about Christian symbols. Andrew contributed a chapter about hymns.

This concludes the *Record's* Hymn of the Month column introducing the music in the revised *Book of Praise*. Judee Archer Green has produced a commentary each month for almost two years. Judee, the *Record* thanks you for your faithfulness and expertise — but, most of all, that you were always on time!

Andrew was born in the bilingual town of Matheson, Ontario, near Timmins. He learned to speak French at an early age, fell in love with the francophone language and culture, and graduated from Glendon College (York University, Ontario) with a degree in French and English. Andrew is a composer and musician, writing both music and lyrics. He also plays and teaches guitar.

"A Bush Bursts Into Flame" explores the symbols of the burning bush, water and the wind. This hymn would be suitable at a baptism, on the Sunday after Epiphany

(the baptism of Jesus) or when one's calling or commitment to Christ and the church is emphasized. It is meant to be sung and played in a pop style, with a strong rhythmic drive.

*I thank the **Record** for the opportunity to write the Hymn of the Month column. Thank you, also, to the many readers who have commented on these articles over the past 21 months.*

A bush bursts into flame

BURNING BUSH Irregular

Unison Gm Bb F C

1. A bush bursts in - to flame, and the
2. Son of Man stands in the riv - er; John the
3. The wind blows where it blows; who can

Gm Bb F C C/E

Lord calls a shep - herd by his name; so God calls us,
Bap - tist lays hands on him in love; as a dove, the
say where it comes from, where it goes? So is eve - ry - one

F G /B C

if we will hear, I watch for the flame,
Spir - it comes on him. I come to the wa - ter,
born of the Spir - it. I wait for the wind;

G/B Am Em7 Fmaj7 G Am Em7 Am Em7

turn my face to the flame of God's glo - ry. Un - ex - pect - ed God
cel - e - brate the new life flow - ing through me, Christ be - side me to
I'm a - live to the voice of the Spir - it, no one sees it, yet

Judee Archer Green is an associate secretary, Education for Discipleship, and a member of the task force to revise *The Book of Praise*. The hymn is printed in the *Record* with permission.

Am 6 F C/E F G C

en - ters my sto - ry, I know that God will call me by name.
guide me, re - new me, I know that God has called me by name. In the com - pa - ny of
still I can hear it, I wait for God to call me by name.

Gm Bb F C C/B Am C/G

I fol - low the flame.
all who call on the Lord, I come to the wa - ter. In the com - pa - ny of all who
I wait for the wind.

F D F C/E F C

I fol - low, I fol - low the flame
call on the Lord, I come, I come to the wa - ter.
I wait, I wait for the wind.

Words: Andrew Donaldson (1951-) Music: Andrew Donaldson (1951-)

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Karla Faye's



Final Stop

When I moved back this year to Huntsville, Texas, my childhood home, only one small cloud shaded my anticipation of warmer weather, a longer growing season and waking up to mockingbirds calling through the morning mists. Though it has grown since I lived here, my home town has remained verdant, well-kept and user-friendly. Live oaks still arch the walks of the state university. Redbuds, jonquils and bluebonnets paint the early spring hillsides. The crime rate is low and church attendance is high. Huntsville's public-spirited citizens volunteer to teach literacy classes, sort used clothing for Good Shepherd Mission and serve as docents for the historical museum.

Such manifest virtues got Huntsville named the most desirable place to live in Texas on a recent survey of the nation's best small cities. But the compilers failed to mention the distinction that darkens my home town's history: Huntsville is also the execution capital of the nation.

If you drive just two blocks east of the courthouse square, past the auto-parts store, the shop advertising "Perfect Nails" and First Baptist Church, you come to The Walls. This is the prison where the state of Texas put 37 men to death last year (a number that equals the combined executions in all the other states). Since 1976, when the U.S. Supreme Court lifted the ban on capital punishment, one-third of all the nation's executions have taken place in this small town. Today, 446 people wait on Death Row at the Ellis Unit, a few miles outside the city limits.

Huntsville citizens are not proud of this distinction. In fact, it makes them — or, I should say, us — downright uncomfortable, especially since the executions, which used to be done in the dead of night, are now performed at six in the evening, right about the time most of us are sitting down to supper. And "performed" became the operative word last February at the execution of Karla Faye Tucker. Fourteen years earlier, she

and a friend had hacked the life out of two people with a pickaxe. A week before her sentence was carried out, camera crews, international news teams, Amnesty International representatives, and victims' rights advocates crowded our town to chronicle the event. Every motel room was booked, the town's restaurants were packed, and the Enterprise car rental office was overwhelmed. The press even interviewed the stylist who did Bianca Jagger's hair for the occasion.

No one denies the town is economically dependent on the prison system — or, as it is now called, the Department of Criminal Justice. Crime pays in Huntsville — the salaries of 7,000 employees in six prisons. Grey TDCJ (Texas Department of Criminal Justice) uniforms show up everywhere: shopping for groceries, picking up children at day-care centres, eating at fast-food restaurants. If Texas felons suddenly reformed or went elsewhere to rob banks or shoot their wives, the Wal-Mart superstore out by the Interstate would have to shut its automatic doors.

Yet, incarcerating criminals is not the same as executing them, especially when they turn into born-again Christians. Though the local newspaper's informal poll showed most of Huntsville's citizens favoured executing Karla Faye despite her religious conversion and changed life, the citizenry still would have preferred the sentence be carried out elsewhere.

So, even as the city's tourism board met to figure out a way to bring good out of this evil, ordinary townsfolk retreated to their homes to wait out the media invasion — the way they would batten down against a hurricane blowing in off the Gulf. Everyone knew the rowdy fraternity boys, drinking beer and waving Rebel flags, would treat the execution like a human fox-hunt. Yet, even die-hard death penalty advocates shuddered at the bad impression these unseemly shenanigans in our town would make. We expected the world's media, camped on our small doorstep, would por-

**How a city
in Texas
deals with
being the
execution
capital of
the United
States**

**by
Virginia
Stem
Owens**

tray Huntsvillians as uniformly sanctioning and collectively responsible for killing this repentant woman.

Huntsville has always been the location for executions in Texas; yet, until Karla Faye Tucker's execution, we had never felt our imputed guilt so keenly. The U.S. Supreme Court's 1972 ruling against capital punishment had given Huntsville a respite from its dark heritage; and, even after the death penalty became legal again in 1976, another six years would pass before anyone was executed in Texas. That decade-long hiatus temporarily lightened the dark cloud over our town.



ould I throw the switch? It came down to that simple question

But during the past decade, steadily growing numbers of convicted murderers have been making their way to the gurney waiting on the second floor of The Walls. Before the ban on capital punishment, prisoners met their end strapped down in Old Sparky, the low-tech electric chair now displayed in the Texas Prison Museum on the court-house square between Rogers Shoe Store and Ernst Jewelers. As a child, I had listened to the local legend telling why these executions were carried out at midnight. Supposedly, the lights dimmed all over town when the switch was thrown. But I never quite understood the point. Was the late hour meant to avoid an inconvenient interruption of services or to evade an unpleasant reminder of what was happening across town?

We don't have to worry about execution brownouts nowadays, however. After the right to rid themselves of their worst offenders against peace and safety was restored to the states, Texas initiated a purportedly more humane method of execution — lethal injection. Now, the smell of singed feathers no longer pervades the execution chamber. The prisoner's limbs don't jerk, and there's no danger the body will catch fire as one did in Florida last year. The only accoutrements are a white-sheeted hospital

gurney and a doctor with a syringe containing pancuronium chloride. The process is quick — the chemical takes effect in 18 to 20 seconds — and the experience is certainly easier on the survivors' sensibilities. But I wonder if such medically modelled executions are good for our collective soul? Does this switch in styles show we have grown more humane or merely more fastidious about our own feelings?

My grandfather, who worked as a prison guard during the chain-gang era when a prison was still called a penitentiary, insisted on the justice of the death penalty as retribution. A life for a life. At

the same time, he considered executions occasions of high seriousness. He debated the subject with rhetorical passion, but also with a reverential awe that seems almost antique today. To take a human life was to put oneself in the place of God, who only could give it. Though he upheld society's right to exact retribution for capital crimes, he owned that pulling the lever that released the necessary voltage to kill a person might be beyond his capacities. And he pitied the person whose job it was.

By that simple confession, he early and unwittingly influenced my attitude toward this thorny subject more than any theologian or legal expert since. Could I throw the switch? It came down to that simple question. As a child, I felt my skin grow cold when I pondered an answer. However, since coming back to Huntsville, I have yet to hear anyone wonder aloud if he or she could depress the plunger in the syringe.

Sometimes, it takes an outsider to point out the elephant in the living room. The town's Episcopal rector, still considered a newcomer here after four years, decided to see for himself what goes on outside The Walls during an execution. He stood in the parking lot across the street from the prison on an evening

when the death sentence was served on one of the 37 men last year. Groups for and against the death penalty clotted opposite corners of the parking lot, he reported. Some had come to celebrate, some to accuse. "One side was yelling 'Kill him!' and the other side was yelling 'Murderers!'" he reported. "I didn't feel as if I belonged on either corner."

Still, he felt the church should be taking some notice of such momentous events. Among the town's 31 churches, no congregation had ever met to pray on the day of an execution. However, on February 3, at 5:30 p.m., as Karla Faye Tucker was being readied for the gurney, some of the members of Saint Stephen's parish, along with a number of other townsfolk, gathered at the church to pray. Television camera crews, getting wind of this new angle, asked to film the service but were turned away. The service was not a demonstration for or against capital punishment. We were there to pray for someone who was dying, for those already dead, for those they left behind.

In my pew that evening, I feel my skin grow cold again — the way it did when I listened to my grandfather telling about the man throwing the switch for Old Sparky. I think about the husband of the woman Karla Faye killed. His wheelchair is parked now, facing a plate-glass window through which the state's invited guests view executions. He told reporters he will relish watching Karla Faye die.

A church member who leads weekend prison retreats reads the Old Testament lesson: Genesis 4, the story of Cain. "'Sin is crouching at the door ...' 'Am I my brother's keeper?...' 'Your brother's blood cries out to me from the ground!' ... 'My punishment is more than I can bear!...' Then the Lord put a mark on Cain so that no one who found him would kill him'" (NIV).

I recall the slogans on the placards I saw in the parking lot across from The Walls: "Hands off Cain," demand signs on one corner, and "Forget the injection, use a pickaxe," the other side's say.

A man who works as a prison guard reads the New Testament lesson: Luke 23, the thief on the cross. "'Are you not the Christ?...' 'We are receiving the due reward for our deeds....' 'Today you will be with me in Paradise'" (RSV).

I think about the brother of the murder victim — a thin, sad man I saw interviewed this afternoon. His sister's death opened a way for him to find peace in Jesus, he told the reporter. Otherwise, he would still harbour the same rage the rest of his family feel. They don't speak to him any more, he told the reporter. "I understand. I just don't know what they'll do when they wake up a year from now and find the pain is still there."

The Prayers of the People are led by a retired parole officer. We pray for Karla Faye's sincere contrition and confidence in Jesus Christ, for eternal peace for her victims, for forgiving hearts for their families, for the guards who are preparing Karla Faye for execution, for the chaplains, the warden, the judges, the jury, the attorneys. For the board of pardons and paroles, the governor. For the executioners.

And, then, we pray "for the people of Huntsville, that we remain distressed and avoid complacency." I find the words sticking in my throat. It was easy to pray for the others. It's harder to pray for ourselves.

In fact, I find the experience both an upper and a downer. Holding a person, rather than an issue, in my mind makes it more painful to picture the scene unfolding on both sides of the plate-glass window at The Walls. Nevertheless, I feel a strangely incongruous surge of joy as we stand and hold hands to sing "Amazing Grace" (the default setting these days for expressing the spiritually inexpressible). Where does this joy come from, I wonder? It feels like some kind of victory — not ours, certainly. We are merely witnessing that repentance counts, even when the cost is everything. That forgiveness alters reality.

The next week, however, we discover to our dismay that we have to come back and do it all over again. This time, we're praying for Steven Renfro who, on August 25, 1996, according to his confession, took 70 Valium tablets, washed them down with liquor, then dressed in camouflage clothes, blackened his face and shot his girlfriend, Rhena, and her Aunt Rose who lived with them in the East Texas town of Marshall. Afterward, armed with four guns, one an assault rifle,

and 500 rounds of ammunition, he went to a nearby trailer house and shot George Counts, a man against whom he had a grudge. He fired 150 rounds into the trailer. When police turned up to check out reports of gunfire, he turned the patrol car "into Swiss cheese," hitting an officer in the shoulder.

The state of Steven Renfro's soul remains a mystery. Unlike Karla Faye, he has granted no interviews from prison, nor has he appeared on television or developed a Web page. We only see video clips of him on the evening news the day he dies. Surrounded by a phalanx of grey uniforms, the prisoner moves in the protracted bob of slow motion along the halls as if they are all — the condemned man and his guards — swimming through the same thick tide of time. His hair is dark, as is the full moustache weighting his grim mouth. His eyes catch the camera only briefly before turning back to focus down the hall where they're leading him.

As soon as he was taken into custody, Steven Renfro confessed to the arresting officers and has never gone back on that confession. As it turned out, Rick Berry, the district attorney who prosecuted this case, had gone to high school with the accused. Steven Renfro made it easy for his former classmate by assuring the jury

burgers at McDonald's and shared them with the murderer in his office. As they ate, they reminisced about growing up in Marshall, then talked about life and the death penalty. "We had a kind of handshake deal," Rick Berry says, "that we were going to see this thing through."

Twelve hundred demonstrators, both for and against the death penalty, along with 200 reporters, had poured into Huntsville days in advance of Karla Faye Tucker's execution. The next week, a scant two dozen people showed up less than an hour before Steven Renfro was scheduled to die. Rick Berry was one of them.

Though Steven Renfro refused to give any interviews from Death Row, Rick Berry, his prosecutor and friend, provided some interpretation for his unusual — some would say, misguided — resistance to judicial appeals. According to Berry, Steven Renfro's religious convictions governed those decisions as surely as Karla Faye's conversion guided hers. He saw his execution "as a way to get to heaven," the attorney says. "By voluntarily going ahead and being punished, it's like atonement. He was pretty adamant about this."

The notion of atonement, of making up for, of balancing moral accounts in some cosmic zero-sum game, has little currency



Among the town's 31 churches, no congregation had ever met to pray on the day of an execution

at the conclusion of his trial that he deserved to die for his crime. They didn't argue with him. Neither did the judge. In the months that followed, Steven Renfro was adamant that no appeals be filed on his behalf. He wanted the death sentence carried out as soon as possible.

The state of Texas obliged him. It took 14 years to kill Karla Faye Tucker. It took only 10 months to execute Steven Renfro. Karla Faye had thousands of supporters. Steven Renfro had Rick Berry.

After the hearing to set the execution date, the district attorney picked up ham-

in contemporary Western culture. It's the opposite of filing for bankruptcy. It's like submitting to elective retribution. Even Christians struggle to understand the concept. Most of us find atonement efficacious only when applied to Jesus.

Karla Fay Tucker's supporters, especially evangelicals, based their opposition to her execution on the changes her conversion effected in her. Even inside the prison's walls, she was making a positive contribution to society. So why wipe out her potential for doing good? For years, the same argument has been

made by those who see prison as a means to rehabilitation, a position evangelicals have not always taken. They have tended to agree with Steven Renfro and the Old Testament: criminals must pay with their own lives for those they take. Retribution makes sense in a tit-for-tat world. It elevates the value of human life by putting a high price on it. But can one life make up for the three Steven Renfro took? Can anyone work the moral arithmetic required to solve this problem, I wondered? Only a few people came to the service that evening. How do we weigh the mere handful of prayers for Steven Renfro?

Two weeks later, though, the church is full again. It's Ash Wednesday, and the execution scheduled for that evening has been stayed, pending an appeal. Instead of the Litany for an Execution, we are starting our series of Lenten soup suppers and speakers. Tonight, the soup is vegetable and the speaker James Brazzil, chaplain at The Walls unit. The state of Texas pays him to provide spiritual counsel for the people it puts to death.

At supper, I sit across the table from a man in a deep blue shirt who identifies himself as a producer from National Public Radio (NPR). He explains he came to Huntsville to do a story on the execution scheduled for that day. "I guess I'll have to leave though," he says, hunkering over his bowl. "I know it sounds callous, but the execution is the story. If it doesn't happen, there's not any story."

Chaplain Brazzil, his reddish hair thinning and his sport coat barely buttoning across his middle, begins by telling several stories. As he speaks, his fair skin flushes peach with fervour. His deft narratives soon put us in the damp palm of his hand. We feel the urgency in these stories that come from the borderland between life and death. He reads us the note Karla Faye wrote in his Bible the day she was executed, the first time he has shared it in public. He also tells of men he has accompanied to the death chamber whose faith he found as authentic as hers.

From his Bible, he pulls another letter, this one written to one of those men by his 16-year-old daughter the week he was

executed. In it, she tells her father she thinks about him often, even though she has not seen him since she was two years old. She says she has never really known him and recognizes she will never have that chance now. She tells him she wishes she had the faith he has told her he's been given; but he'll be gone, and no one else has ever spoken to her about Jesus.

The chaplain folds the letter carefully and puts it away. In the morning, he tells us, he will be out at Peckerwood Hill, the graveyard for inmates who die unclaimed in prison. Except for the two bodies he'll be burying and the inmates operating the backhoe, he'll be the only one there.

I glance over at the NPR producer who said there is no story without an execution. I wonder if he can feel the weight of the stories filling up this room. Maybe not. Maybe you have to live here in Huntsville. **[E]**

Virginia Stem Owens is the former director of the Milton Center in Wichita, Kansas, and author of *Looking for Jesus*, forthcoming from Westminster-John Knox Press. © 1998 *Christianity Today*. Used by permission.

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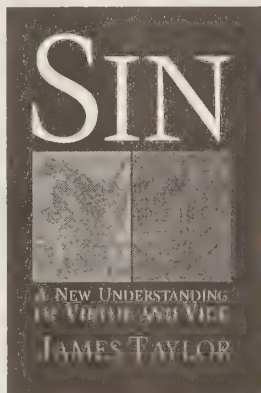
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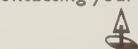
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A Few Crumbs From the Table

I t's Easter Monday, 1998. I sit at my kitchen table in southeast Saskatoon with Dr. Eustace Renner of Waterloo County, Sierra Leone. He tells me his people need only "a few crumbs from the table."

"The Lord does funny things, wonderful things," he explains. "One day, I thought about the woman who wanted her daughter healed. She went to Jesus. He said, 'It is not fair to take the children's food and throw it to the dogs.' The woman said, 'Even the dogs eat the crumbs that fall from their master's table.' That statement caused me to begin to deliver crumbs from the table."

"I began to approach friends and say: 'Give me 10 cups of rice, that extra tin of soup and a few dollars. Go to the market and accept vegetables.' That is where it started. It grew so big, we were helping 100 senior citizens every month. Here, you call it a food bank."

"I call this crumbs from the table. Don't take your main food, simply the few extra cups. When I collect those crumbs, they are like 14 baskets full of extra food! We were amazed how much comes from crumbs. People began to give freely. But since September 1997, we have not been able to get anything. I heard three to five of the senior citizens died of starvation."

Renner eats little at lunch. He tells me of the hungry people in Sierra Leone. Life changed for many there on May 25, 1997, when the community of Waterloo County was devastated by a military coup. "My family usually had at least two or three meals a day. From June 1997 to September 1997 when I left, we were having only one meal a day. That was all we could afford. I had never felt

by Mary Jane Hanson

A visitor from Sierra Leone
brings a new
mission partnership to
St. Andrew's, Saskatoon

hunger before. People there are now going two and three days without any food."

Before the coup, Renner said, "there were those who starved because development was zero. People felt like beggars. There was a gold mine of opportunity, but no one told them what could be done. I determined to do that. Waterloo has enough resources of its own for no one to be without a job. There are rich deposits of clay, granite and sand, vegetable gardens, palm coconut and cashew plantations, agriculture [grain farming], pigs and poultry, fish, shrimp and oysters just waiting to be developed."



The Women's Agricultural Organization in Waterloo had taken the initiative to improve conditions for themselves, their families and the community. "They have been doing Gara tie-and-dye," Renner said. "It's a system of taking plain clothes which they tie, then dip into dye. Then, they loosen some of the pattern and dip them a second time. By the time it's finished, it's like batik. They use all sorts of colours. The women sew dresses or suits and sell them for a profit."

"Vegetable gardening is also a good, small business. Okra, hot peppers and other vegetables grow within six to eight weeks. Preparing fast foods, called cookery at home, involves growing vegetables, then cooking rice and stew. The women sell it to young men who are unemployed and have no homes or pots. They buy one plate of rice a day for 30 cents. The women make a 50 per cent profit."

Correspondence training programs in adult literacy, health and basic business principles were taking place, Renner

said. "Our program was helping 400 to 500 people. Now, all that is gone. The people have nothing. As always, in conflicts in which they have no say, women and children are the most seriously affected. How true the Nigerian proverb, 'When elephants fight, it is the grass that suffers.'" God has placed a burden on the heart of Eustace Renner for the women and children. He longs to see the people help themselves.

Born into a Christian home in Sierra Leone, son of a United Methodist minister and a mother who could not sleep when a neighbour was hungry, Eustace learned early how to give to others. "My father was a pastor," he said. "I always told my father that my mother was a bet-

his people than for his own well-being! He did not wish to leave his country; but friends who feared for his safety managed to help him escape. "To be faithful to Christ is difficult," he said. "Even being here in Canada, why did I come? It was because they were threatening my life. I would not go to the coup plotters to say they are OK. I was open with them that what they are doing is not right. They seized the truck I used on the farm. I was taking telephone calls at two o'clock in the morning for weeks. I told them: 'Look, anything you want to do, you do. If you kill me, you will be doing me a favour because I know I am going to be with my Saviour. You will have to answer for my blood. I am old enough. I

"The problem with some agencies ... is that they go with sympathy instead of empathy.... They often give us a hand-out rather than a hand up. They always say they have a mandate. I tell them 'mandates' are 'man-made' and can be 'man-changed.' What Waterloo urgently needs now are 'booster shots' — enabling, start-up grants for needs we have identified." *Dr. Eustace Renner*

ter pastor than he was because my mother challenged us to do for others. She started several programs. One was feeding beggars or paupers in Freetown. She set it up on her own. That is what led me to feed people in Waterloo now."

Eustace Renner studied for his Licentiate in Theology at Fourah Bay College in Sierra Leone. He received his Bachelor of Arts at Albright College, Reading, Pennsylvania; Master of Divinity at Garrett Theological Seminary, Evanston, Illinois; Master in Sacred Theology at Yale Divinity School, New Haven, Connecticut; and a Diploma in Community Development at Manchester University, Manchester, England. He was awarded a Doctor of Divinity (*honoris causa*) from Albright College. He has faithfully served God for over 30 years in Gambia, Liberia, Nigeria, Kenya, Zambia and southern Africa. When he and I discussed what I would write about, he did not want me to write about his life. His concern is for his people. He has God's heart for others and great faith in the power of God's word to change people's lives.

Renner has been more concerned for

have done enough for this world; so, whatever you do to me, you will be doing me a favour. The only thing, don't make me suffer.'" At age 65, Renner fled for safety.

Renner came to Waterloo, Ontario, during Octoberfest in 1997. "Every year, the Waterloos of the world gather. There are 94 cities called Waterloo in the world. Each year, a different Waterloo invites the others. Last year, it was Waterloo, Ontario, that invited us to come. I wanted to go but I didn't have a ticket. It was about two weeks before I left Waterloo, Sierra Leone, that the Mayor of Waterloo, Ontario, sent me a ticket to come to Canada. The airport in Freetown was closed. I had to take a bus to Conakry, Guinea, then fly to Abidjan, Ivory Coast. From there, I travelled by bus to Accra, Ghana, where I got my visa to come to Canada. The trip from Waterloo to Accra took two weeks."

Later in the fall of 1997, Renner came to Saskatoon where his brother and wife had settled. He was hospitalized for two weeks because of pulmonary emboli (blood clots from the legs going to the lungs and causing bleeding). Through this

hospital stay, Renner came to our worshipping community at St. Andrew's. Tanyss Phillips, a member of the pastoral care committee, left a card in his hospital room. Renner later contacted our ministers, Jim McKay and Annabelle Wallace. God brought this stranger into our midst so that we could welcome and care for him. God also brought his concern for the people of Sierra Leone to our attention. "The brothers and sisters at St. Andrew's never, I mean never, made me feel a stranger," Renner said. "Often, I even forgot I was black. 'Agape and Shalom!' I compare this experience with many negative experiences over the past 30 years."


Longing to help his people, Renner applied to Presbyterian World Service and Development for funding for a project to give the women of the Women's Agricultural Organization a hand up rather than a hand-out. "The women's organization was a strong force of 72 women. We even convinced the minister of local government and community development to give them two sewing machines. Then, they lost everything! Their sewing machines were looted. They had

been going for about three years. They were getting to the point where they were able to stand for themselves! The problem with some agencies — I'm not condemning their work; it's done in good faith — is that they go with sympathy instead of empathy. They don't get into the shoes of people. They figure we are size 10, so they give us size 10. They often give us a hand-out rather than a hand up. They always say they have a mandate. I tell them 'mandates' are 'man-made' and can be 'man-changed.'" He added: "What Waterloo urgently needs now are 'booster shots' — enabling, start-up grants for needs we have identified."

This project will allow women to reactivate some of their income-generating activities in Gara tie-dyeing, cookery and vegetable gardening. St. Andrew's has become a partner in this project. The approximate \$4,000 the congregation raises will be matched by an equal grant from the congregation initiatives program of Presbyterian World Service and Development. This project has been so enthusiastically received it will be over-subscribed. The children of the church school took

coin boxes home and placed money in them during Lent. (Of her own volition, our daughter Stephanie, 9, put her entire allowance in the coin box for four weeks and gave Renner some toys for a child in Sierra Leone.)

Jesus came to us as a stranger who is now our friend. For the first time in Eustace Renner's life, he was forced to ask others for help for his people. "I have been used so much to giving. I have hardly ever asked anyone for anything. It's painful and humiliating to ask. My sister-in-law is taking care of me. St. Andrew's is helping me. I have suffered, but the Lord has provided. That has strengthened my faith."

God is using Eustace Renner's witness to challenge us at St. Andrew's to help the people of Sierra Leone. We have so much and we can show our gratitude to God by serving our brothers and sisters of Waterloo, Sierra Leone. It doesn't take much — only "a few crumbs from the table." 

Mary Jane Hanson is a member of St. Andrew's Church in Saskatoon.

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PCC News

PWS&D issues appeal for hurricane relief

The onslaught of one of the worst natural disasters in Central American and Caribbean history has led to flooding, mudslides, high winds and torrential rain, leaving people without water, food and electricity. More than 10,000 people have lost their lives in the catastrophic destruction of homes and land in Nicaragua, Honduras, El Salvador, Guatemala, Costa Rica and the Dominican Republic. Hundreds of thousands have been left homeless. Buildings, bridges, crops and other assets have been destroyed. The disaster is enormous — devastating countries already wracked by poverty.

Canadian Presbyterian mission staff in the region described the ruin. "We're

without water and electricity. All the surrounding bridges are out; we're cut off from everywhere," wrote Denise Van Wissen from Nicaragua. In Guatemala, Ken Kim saw homes a few minutes from his own washed away in mudslides.

PWS&D partners in Nicaragua, Guatemala, El Salvador and the Dominican Republic are working to provide basic

needs and to help communities rebuild. Donations can be made by marking your church offering envelope: "PWS&D — Central America Hurricane Relief." Ask the treasurer to forward it quickly. Or you can send your gift directly to Presbyterian World Service & Development, 50 Wynford Drive, North York, ON M3C 1J7. Income tax receipts will be issued.

Synod of Alberta and The Northwest meets: jury still out on experiments

The Synod of Alberta and The Northwest, meeting in Grande Prairie, Alberta, the weekend of October 16, began with a presentation by John Congram, editor of the *Presbyterian Record*. It was one of three presentations he gave during the weekend on the theme "Communicating the Good News in an Age of Communication Overload." The presentations were an experiment by the synod in that they left less time for the regular business of the meeting. In this regard, at least, the experiment was a success, with all business completed before the Saturday evening banquet and entertainment provided by The Prairie Wind, a female quintet.

Holding the synod on a weekend was also an experiment — an effort to make it easier for laypeople to attend. However, an attempt to make meeting on a weekend a part of the standing orders of synod failed. Some ministers complained about being away from their pulpits for synod. Others argued it

was too soon to determine if weekend meetings would attract more lay commissioners. Nevertheless, the synod did agree to meet on the third weekend of October next year (at Collingwood Road Church, Edmonton).

The most controversial item of the synod was a recommendation by the Camp Kannawin committee to develop the camp into a year-round conference centre. After vigorous debate, the proposal was defeated.

In other business, Roy Gellatly, the first person to serve as administrative co-ordinator of the synod, will retire at the end of 1998. Before a request for a replacement is made, the synod will review and evaluate the job description.

George Vanderham, synod treasurer, proved he not only can count numbers, he can deliver them as well: he drove the Town of Innisfail bus, in which almost half of the 90 commissioners arrived at synod. George Malcolm, minister of Forbes Church, Grande Prairie, was elected moderator.

Life and Mission Agency appointments

At the 124th General Assembly, it was decided the three associate secretary positions in Education for Discipleship and the associate secretary positions for Justice Ministries and for Resource Production and Communication would all be full-time positions as of January 1, 1999.

Following the Assembly, the Life and Mission Agency called for applications for those positions. Three of the current associate secretaries have been reappointed to their jobs: Stephen Allen, Justice Ministries; Dorothy Henderson, Education for the Faith, Covenant Community of Children and Youth (CCCY); and Annemarie Klassen, Education for Mission, Stewardship. Jim Czegledi, minister of St. Andrew's Church, Whitby, Ontario, will take over duties as associate secretary for Evangelism and Worship from Judee Archer Green. Keith Knight will fill the associate secretary position for Resource Production and Communication, vacant since Glenn Cooper resigned in the summer. Knight has 30 years experience in secular and church journalism. He comes to his new job from a similar position with the Christian Reformed Church.

"Worshipful Work": a synod meeting with a difference

Commissioners to this year's meeting of the Synod of Toronto and Kingston tried a different approach. Dr. Chuck Olsen, a Presbyterian minister from the Heartland Presbyterian Center, Kansas City, Missouri, was on hand to lead them in an integration of worship and business — a process he called "Worshipful Work." Hymn-singing, story-telling, listening and spiritual discernment were all

integrated into the procedures of the court.

As each presenter came forward, the commissioners sang a verse from a hymn. Before an issue was discussed, everyone was invited to share some of the history behind the recommendation. A consensus method was employed in helping the synod reach decisions. Also, the synod executive did not set the agenda ahead of time. Small groups met

News Scan

after hearing the reports, and they decided the priorities for the court.

Once Olsen turned the meeting over to the new synod moderator, Rev. Robert Spencer, and the usual way of doing things, Worshipful Work gave way to just plain work. There were difficulties and frustrations in switching from one process to another. It became clear that more thought needs to be given to the transition. Questions arose. Does the court need to debate and vote? Is the consensus model adequate by itself? Should the synod be more willing to be moved by the Spirit in its decision-making, or should it hold tightly to its traditional way of conducting business?

Something different occurred at the worship service as well — it was no longer formal. Worshippers were led by a group of guitarists and singers. Communion was served from a common cup and bread.

Was the synod with a difference a success? While the commissioners no doubt left the synod with varied opinions, the results of a limited survey seem to indicate at least partial approval. Of the 34 people who responded fully, 21 requested Worshipful Work be repeated. As one respondent wrote, "I was not upset or concerned about the few hitches ... it's part of the growing process." (From a report by Jean Armstrong)

Sing "amen," somebody

Stephanie Martin, director of music at Calvin Presbyterian Church, Toronto, is a co-winner of the \$6,000 Leslie Bell Prize for choral conducting. The prize, named after Dr. Leslie Bell, a pioneer in Canadian choral conducting, is awarded every two years. In presenting the prizes, Ontario Arts Council executive director Gwen Setterfield and head juror Howard Dyck praised the high level of talent at this year's competition. Stephanie shares the prize with Lynn James, a high school music teacher from Toronto.

Giving to your church can be automatic

An increasing number of churches are offering members the option to tithe to the church via automated bank withdrawals. Participating churches say such pre-authorized deductions cut down on wild swings in church incomes, especially over the summer months when members are on holidays. "The pre-authorized remittance plan helps put giving first, as the Bible teaches," says John Hart of Toronto. Hart administers the largest such plan for churches in Canada, founded in 1977 by The United Church of Canada. Some 15,600 individuals are enrolled

in the plan, including 500 from Anglican, Lutheran and Presbyterian congregations. (Faith Today)

Shared values, shared grief

North Bramalea Presbyterian Church, Brampton, Ontario, joined with its neighbour across the street, St. Anthony's Roman Catholic Church, in a memorial service for the victims of the Omagh bombing. The service was held September 1 at St. Anthony's where visitors could sign a book of condolences remembering the 29 people who died at Omagh. During the service, a candle was lit for each of the victims. After the service, the congregation crossed the street to North Bramalea Church for refreshments.

Forget the burning bush pen and pencil set

After Lorna Van Mossel of Kitchener, Ontario, celebrated her 75th birthday on October 31, she found herself left with more envelopes than packages to open. That's because she asked the more than 200 guests to make donations to Presbyterian World Service and Development in lieu of presents. Van Mossel, a member of Calvin Church, Kitchener, was the subject of the cover story in the February 1992 *Record*.

Are you living in dread of that last-minute Christmas-shopping trip to the mall? Does your body tremble with trepidation at the thought of finding a parking space? Are you terrified you'll scream if you hear Wayne Newton sing "Jingle Bell Rock" over the mall's speaker system?

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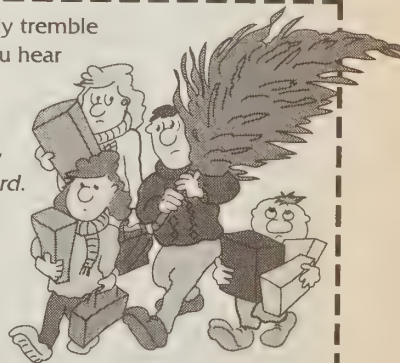
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Open the doors, hear all the people

Located at a busy intersection in Ottawa, St. Giles Church is a silent witness to a parade of people passing its doors every day — silent because all the weekly activities that are part of a congregation's life take place in the Chris-

portunity to: raise money for Gracefield Camp and Conference Centre, Gracefield, Quebec; provide publicity for the camp; increase awareness and use of the new *Book of Praise*; review the hymn-book; raise the profile of St. Giles in the



The Gracefield Camp operating committee takes a turn leading the hymn-singing at St. Giles Church, Ottawa.

tian education building across the street. The doors to St. Giles are usually closed and locked. The pedestrians, cyclists, drivers, and people waiting outside for a bus never enter the church.

All that changed for three days in September. From 5:30 p.m. on Wednesday the 23rd to 5:30 p.m. on Saturday the 26th, the doors were open wide, the lights were on and music was heard day and night. Inside, a hymn-singing marathon took place. By the time it was over, more than 400 singers from 20 churches as well as high school and community choirs, youth groups, PYPS and groups of friends had taken turns leading the singing of all 835 selections in the 1997 *Book of Praise*. Sometimes, it was a choir of 20, sometimes half a dozen friends, or sometimes a soloist with a guitar. Each group or person was responsible for 12 hymns. Most had time to add favourites and requests.

Why would anyone arrange such a crazy event — 72 hours of non-stop hymn-singing? Well, for the seven people who organized the event (Alan and Dorothy Herbert, Jean Currie, Colleen Smith, Lottie Sutherland, Rev. Tony Boonstra and Julia Mills) and those who participated, there were six objectives. They saw the marathon as an op-

portunity; and last, but not least, to "praise and enjoy God" through the words and music in the *Book of Praise*. Those objectives were met.

By finding sponsors, the singers were able to raise close to \$10,000 for Gracefield Camp. Throughout the marathon, slides of the camp were shown, literature was distributed and T-shirts were sold.

Each block of assigned hymns contained both old and new selections from the *Book of Praise*. Many choirs left with plans to incorporate newly discovered hymns into their worship services.

The singers came from a broad range of ages, musical expertise and congrega-

tional singing styles. Their comments were representative of that range. Many enjoyed the "golden oldies" and hymns that brought back childhood memories. There was also enthusiasm for more recent hymns, with several repeated as requests. The majority of participants commented favourably on the changes in wording, especially those made to include all people. There was a general feeling that having hymns in other languages was reflective of today's Presbyterian Church. One major complaint was that the page layout of the hymn-book was sometimes difficult to follow.

As for raising the church's profile in the community, the marathon received four news spots on the local CBC and CTV television stations, and was the subject of live interviews on CBC Radio and the Ottawa Christian radio station, CHRI. Closer to home, the people outside St. Giles came inside. Some of those waiting at the bus-stop decided to miss a bus and then stayed for hours. People in the neighbourhood who had never been inside the church admired the warm atmosphere and the stained glass. Even the mayor of Ottawa paid a visit.

From toddlers with tambourines to a woman in her 90s using a magnifying glass to read the words, the people who participated enjoyed the music and praise. As one of the organizers, Dorothy Herbert, put it: "Armies march on their stomachs. Churches move on their music." (From a report by Jean Currie)

Moderator calls on PM for help in Sudan

In a letter dated October 26, 1998, William Klempa, Moderator of the 124th General Assembly, wrote to Prime Minister Jean Chrétien asking him to do "everything within Canada's resources and power to respond to the famine in southern Sudan" and "protest the persecution of Sudanese Christians by the Islamic Khar-toum government."

The letter points out that 2.5 million people are at risk of starvation in Sudan and asks the government to respond generously. "Inasmuch as you did not do it to one of the least of these, you did not do it to me," the letter quotes.

"Since the human rights situation in Sudan remains grim and religious persecution and harassment of Christians, both Presbyterian and Roman Catholic, continues, we call on you, by use of diplomatic means and our Canadian ambassador to the United Nations, to seek to bring persecution to an end and to ensure the rights of all citizens will be recognized," the letter concluded.

Other News

100 years of Canadian mission in Korea

It is amazing how God works. Two events that occurred in September 1898 demonstrate that fact. Both were key moments in the history of the Church. On September 8, 1898, the first group of Canadian Presbyterian missionaries arrived in Korea. On September 11, a group of missionaries from the Church of Scotland Mission (the precursor to the Presbyterian Church of East Africa) landed in the Kikuyu area of Kenya.

Prior to 1898, William John McKenzie, a minister of The Presbyterian Church in Canada (PCC), served in Korea through his personal initiative and the support of well-wishers. McKenzie's ministry in Korea ended after only 18 months, with his untimely death in 1895. His impact, however, was long-lasting. After his death, Christians in the town of Sorae where he served wrote a passionate letter to the PCC requesting a "Christian teacher."

Financial commitments prevented the church from sending an immediate replacement; but, in 1898, Canadian Presbyterians Robert Grierson, William Rufus Foote and Duncan McRae arrived in Korea. The continuation of William McKenzie's work became the cornerstone to the growth of the church in Korea.

On October 18, 1998, a service to celebrate 100 years of mission in Korea was held in the chapel of Knox College, Toronto. Rev. Glen Davis, minister of Knox Church, Agincourt, Ont., and a former missionary in Korea for 15 years, gave the address. (Coincidentally, Davis shares the same birthplace with McKenzie — Cape Breton, N.S.)

Davis reflected upon how everything McKenzie encountered in Korea would have been foreign to his senses. "Those back home, who saw him give up everything and go to that strange country, only to die while still so young — many of them surely thought he was crazy," Davis said.

Yet, today, the church in Korea is "far and away the strongest church in Asia,"

Davis pointed out. "There is a Presbyterian church in Seoul with 60,000 members. It has seven services a day because it can fit only 10,000 people in the sanctuary."

Women also played important roles in the growth of the Korean church. In 1900, Louise Hoard McCully became the first Canadian Presbyterian woman to serve in Korea. Her sister Elizabeth followed in 1909. Louise founded the Women's Missionary Society in Korea and is credited, along with a Methodist woman, M. C. White, with starting the great revival movement of 1907 in Korea.

The Presbyterian Church in Canada continues to have a close relationship with the Presbyterian Church in Korea. Apart from personnel support, the PCC also supports relief work in North Korea

through Presbyterian World Service and Development. In Japan, Rev. John and Beth McIntosh have been working with Koreans for 37 years.

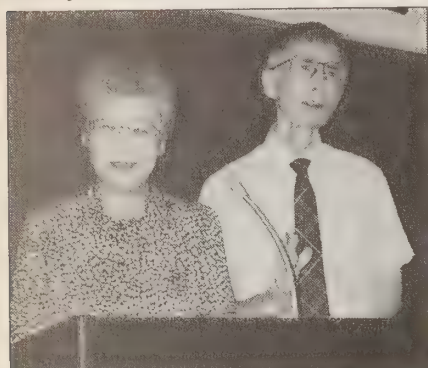
Is it any wonder the centennial of the Canadian Presbyterian mission to Korea is worth celebrating? As Glen Davis put it: "The church in Korea is renowned for its unashamed witness to the Gospel of Jesus Christ, for its phenomenal growth, for its generous tithing and giving to the work of Christ ... for its courageous stand for justice, human rights and democracy in South Korea and for its commitment to the reunification of the Korean peninsula." (From a report by Joseph Ngare, a minister of the Presbyterian Church of East Africa and editor of the denomination's quarterly magazine *The Jitegemea*)



A tree grows in Kenya

Ian Clark, minister of Westminster Church, Scarborough, Ontario, is pictured planting a friendship tree at the Presbyterian College of the Presbyterian Church of East Africa near Nairobi, Kenya. The occasion marked the centenary of the first successful mission in Kenya. Seen with him are Rev. Patrick Rukenya, secretary general of the PCEA, and an unidentified member of the Girls Brigade.

KCCJ celebrates 90th anniversary



The first woman Moderator of the Korean Christian Church in Japan, Rev. Kuyung Hae Chung, and translator Rev. Jack McIntosh.

More than 800 people gathered in Osaka for the 90th anniversary celebration of the Korean Christian Church in Japan (KCCJ) on October 10. The service was held in the Tama-Tsukuri Roman Catholic Church auditorium because there was no KCCJ facility available large enough to accommodate the congregation. Canadian Presbyterians in at-

tendance included: Blair Bertrand, Michael Caveney, Cho Sook Ja, Glen Davis, John Johnston, Mary Moorhead, Muhn Ka Ja, Marjorie Ross and Pok Young Ryu. Glen Davis and Jack McIntosh, Canadian Presbyterian missionary to the KCCJ, served as translators.

The service was enriched by instrumental and vocal music provided by a brass band of 50 youths from the Osaka church, soloists and adult choirs, many dressed in traditional clothing. The young people presented a play dealing with minority rights and discrimination.

The Rev. Kuyung Hae Chung, Moderator of the KCCJ, responded warmly to the presentation of a plaque under the signature of William Klempa, Moderator of The Presbyterian Church in Canada. She emphasized the importance of the partnership between the two denominations, a theme heard frequently by the Canadian delegates.

The Korean Christian Church in

Japan is a minority denomination that has seen its membership and preaching points almost double over the past 10 years. There are currently more than 6,000 communicants worshipping in 90 congregations, organized into four presbyteries and a General Assembly. (From a report by John Johnston)

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ArithmeCode by Dave Mitchell

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- i $(7 \times 6 \times 2) - (9 \times 4.5 \times 2) = \square$
 ii $(2/3 \text{ of } \square) + (27 \div \square \div \square) = \bullet$
 iii $0.625 \times (\bullet + \square) = \diamond$
 iv $(\diamond \times \square \times \bullet) - (200\% \text{ of } 37) = \blacksquare$
 v $(70\% \text{ of } \diamond) + (\blacksquare \div 2) + 12 = \blacklozenge$

A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	2	3	4	5	6	7	8	9	10	11	12	13	14
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God's Ineloquent Prophets

There's a great line in the *King James Version* of the Bible I've puzzled over and delighted in for years. When God tells Moses to speak to the Pharaoh of Egypt, Moses answers: "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" God repeats his instruction, and Moses again answers, "Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" (Exodus 6:12, 30).

What a bizarre phrase. How can lips be circumcised (or uncircumcised)? What does circumcision have to do with public speaking?

"Uncircumcised lips" in the original Hebrew was likely a metaphor that is simply untranslatable, and we have lost its original meaning. The *Good News Bible* translates the passages: "Even the Israelites will not listen to me, so why should the king? I am such a poor speaker ... You know that I am such a poor speaker, why should the king listen to me?" The *NRSV* reads: "The Israelites have not listened to me; how then shall Pharaoh listen to me, poor speaker that I am? ... Since I am a poor speaker, why would Pharaoh listen to me?" There is also a note stating the Hebrew reads "am uncircumcised of lips." The glossary in the *Ryrie Study Bible* explains the passage: "of uncircumcised lips; i.e., unable to talk eloquently."

Despite its inaccuracies and archaic language, the *King James Version* retains more poetry and poetic language than most other translations of the Bible. Hence, it keeps some of the mystery and obscurity of the metaphor — and the

sheer power of the metaphor. "Uncircumcised lips" brings with it connotations that "not a good speaker" and "unable to talk eloquently" lack: religious connotations. These connotations relate to being an outsider from a select group of people identified by their circumcision. There is

also the suggestion of some kind of link between the ritual of circumcision and the right (the power?) to speak and to persuade.

We can safely assume Moses does not actually believe someone must literally cut skin off his lips before he can speak

to the Israelites. Instead, he is using a metaphor for some other lack he feels. Is he, having grown up among Egyptians, literally uncircumcised and, thus, does not feel part of the Israelite community or able to speak for them? Or does he feel like a babbling baby, so young he is not even circumcised yet? Or is it truly a metaphor, expressing some sort of spiritual impurity, the lack of some sort of ritual that would make him "pure" enough to speak for God?

I believe "uncircumcised lips" incorporates more of these meanings, that it does not only connote eloquence or lack thereof. Moses feels some sort of spiritual lack, believes he is an outsider from a highly religious community and, hence, cannot speak for that community. And, yet, God chooses him anyway, telling him he does have the right to speak.

I wonder, who are the people in our religious community who have "uncircumcised lips"? Who are the outsiders, those we do not hear when they speak? Who are those we deem (or who deem themselves) spiritually unworthy, who cannot possibly say anything of value?

A few answers readily present themselves: newcomers, almost-Christians, those who did not grow up in the church, Christmas-and-Easter Christians. All of these "outsiders" may have valuable things to say; yet, because they are not part of the community, we do not hear them. And they do not speak.

Teens. Young people. Those who have not yet passed some invisible ritual of adulthood, wisdom-hood and, hence, are not quite "spiritual" beings. Uncircumcised, un-inducted ... How could they be like Moses?

Homosexuals? Sinners? Those with some sort of spiritual lack. How could God possibly speak through such a person in the pulpit every Sunday and help him or her to minister properly to a flock?

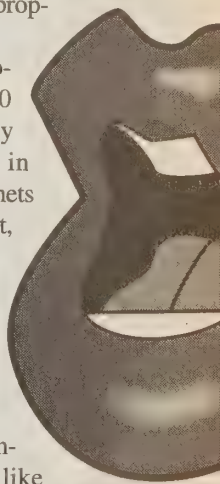
God's prophets probably won't show up at 50 Wynford, nor will they have regular columns in the *Record*. God's prophets will be out in the desert, toasting marshmallows on bushes that aren't really on fire. Uncircumcised, ineloquent, unclean.

So, we are the Israelites; the teens, the sinners, the outsiders are like Moses. And who is Pharaoh in this scenario?

The world, of course. How can we expect the rest of the world to hear when we do not even listen to our own prophets? **R**

Kathy Cawsey, a member of Knox Church, Waterloo, Ont., is studying at Oxford University. Write to Kathy at: Middle Common Room, Lady Margaret Hall, Oxford, England OX2 6QA; by E-mail at: kathleen.cawsey@lmh.ox.ac.uk.

Do our prophets speak with uncircumcised lips or do we listen with inattentive ears



PEOPLE & PLACES



◀ THE 65TH WEDDING ANNIVERSARY of Elsie and Bert Rennie was celebrated by the congregation of Alexandra Church, Brantford, Ont., this year. The Rennies are longtime members of the church, and Bert has been recognized for his 75 years in the senior choir.



▲ THE CONGREGATION of Westview Church, Toronto, held a surprise 50th birthday celebration for its minister, Rev. Alan Stewart. He is pictured with his cousin, Joan Fisher, whom he had not seen in more than 40 years.

THE CONGREGATION of St. Andrew's Church, Salmon Arm, B.C., completed extensive renovations to its church building this year. In addition to making the church fully accessible by adding indoor and outdoor ramps, an elevator and a new washroom, the congregation also installed a new roof over the old one and covered the building's exterior with stucco.



THIRTY PASTORAL VISITORS were commissioned at a recent meeting of the Presbytery of Montreal. Pictured with Rev. Kate Jordan (holding the certificates) are four of the visitors (L to R): Bernice Reid, June Todd, Gail Pearce and Norah O'Hare.



◀ THE CONGREGATION of Parkview Church, Saskatoon, celebrated Rev. Michael Tai's 16 years of ministry at the church in August. Michael, who recently retired from the ministry after 20 years, is seen receiving a plaque from elder Don Gall.

Please note: Photos submitted for People & Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black-and-white photos are acceptable, but negatives and slides cannot be used. Thank you.

PEOPLE & PLACES

A RETIREMENT RECEPTION for Rev. Phillip J. Lee was held by the congregation of the Church of St. John and St. Stephen, Saint John, N.B. A native of Florida, Phillip came to Canada in 1969 and served the congregation for 28 years. He and

Alberta are pictured listening to clerk of session emeritus George McCaughey.

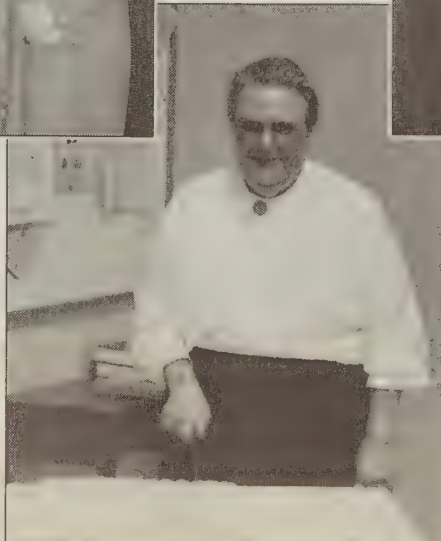


▲ "BLESSED BE THE TIE THAT BINDS" set the tone when a group of men sang the hymn at the anniversary service at Sand Hill Church, Pittsburgh Township, Ont. Pictured (L to R) are: Neil Dick, Marcus Ward, anniversary speaker Rev. Doug Kendall, Sand Hill minister Rev. Mark Ward, Ed Davis, Mike Mundell and clerk of session Samuel Nuttall. The group also sang "When the Storms of Life Are Raging."

A BANNER PROCLAIMING "We Are One in the Spirit" was presented to St. Stephen's Church, Scarborough, Ont., during the congregation's 40th anniversary service. The banner was designed and made by (L to R): Joyce Pearson (rear), Leila Ming, Verla Fiveash and Carol Donn.



BETTY JERMYN is pictured cutting a cake marking her retirement as treasurer of Knox Church, Mitchell, Ont., after 25 years of service.



▲ A STAINED GLASS WINDOW given in honour of Charles and Louise Mitchell by their daughter, Jean Wanless, and their son, Ross, was dedicated at Knox Church, Sundridge, Ont., this past summer. Pictured (L to R) are: Charles Mitchell, Jean Wanless, Louise Mitchell and Ross Mitchell.

PEOPLE & PLACES

THE CHILDREN ATTENDING the Vacation Bible School at Salem Church, Greenhill, N.S., in July enjoyed a week of sunshine, story-telling, music, games and crafts. Story-tellers Jori Hart, Rev. Kevin Steeper and Cheryl Knoblauch dressed in costume to dramatize each day's lesson. Singing was led by Stacey Parker. Pictured are some of the children and leaders who took part in the Sunday worship service at the end of the week.



THE CONGREGATION OF St. John's Church, Grimsby, Ont., recently sent 100 old hymn-books to Burn's Church, Guyana. Pictured (L to R) are: Al Dyson, convener of the mission and outreach committee; Orla McMillan, clerk of session; committee members Stefanie and Richard Tula, and Loretta Wilkins; Dr. John Johnston, interim minister. The Tulas visited Burn's Church to make the presentation, where they learned the congregation planned to share the hymn-books with three other churches.

THE CONGREGATION OF St. Andrew's Church, Dartmouth, N.S., held a multiple celebration for Rev. P. A. (Sandy) McDonald and his wife, Christine, in recognition of the 30th anniversary of Sandy's ordination, the 30th anniversary of his ministry at St. Andrew's, the 30th anniversary of Sandy and Christine's marriage, and the baptism of their first grandchild.

ISABELLE EAGLESHAM is pictured being presented with a bouquet of flowers by Marlene Nedelcov in appreciation of her 20 years as treasurer of Knox Presbyterian Women, Knox Church, Weyburn, Sask.



THE 25TH ANNIVERSARY of the ordination of Rev. Charles Congram was celebrated on Sept. 19 at Lakeshore, St. Andrew's Church, Tecumseh, Ont., where he has spent all 25 years of his ministry. Following dinner, an evening of testimonials patterned after *The Tonight Show* with Johnny Carson featured such diverse guests as the deputy chief of police for the City of Windsor and the Swiss Chalet Chicken. Pictured are Chuck and Jan Congram with some of the many gifts they received, including stained glass and a cheque to pay their way to "the destination of their dreams."

PEOPLE & PLACES

PICTURED IN FRONT OF a new cabin built at Camp Kintail as part of the mission and outreach program of Oakridge Church, London, Ont., is Stu McCulloch, one of 23 men and women who contributed their time and talents to the project.



A PLAQUE DESIGNATING Greenock Church, St. Andrews, N.B., a national historic site was unveiled on August 7. Alice MacFarlane, a senior member of the church, is pictured beside the plaque with the Hon. Charles Hubbard, MP (left), and Rev. Steven Cho. Last year, the congregation completed the restoration of the church steeple and the painting of the church, raising \$50,000 of the \$67,500 needed itself. The church also received a government grant of \$25,000.



"THE ARMOUR OF GOD" was the theme for the Vacation Bible School held by Westminster Church, Scarborough, Ont. Pictured are guests from China, Japan and Korea observing one of the school's classes during a visit to the church.



"VEGGIE TOWN VALUES" was the theme for the Vacation Bible School held at First Church, Collingwood, Ont. Pictured are a few of the 200 children who attended the event conducted by director Catherine Brown and 60 leaders.

TWO FRAMED NEEDLEPOINT PANELS made by Margaret MacLeod, one of the Lord's Prayer (pictured) and the other of Psalm 23, were dedicated by Rev. Jim McVeigh at Kenyon Church, Dunvegan, Ont. The women's association and the barbecue committee arranged for the framing of the panels.



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YOU WERE ASKING?

Tony Plomp



A Matter of Style

Who decides the form of worship followed each Sabbath Day? That is, announcements first, then, perhaps, a sing-along, and then the Call to Worship, or any other form of opening. Is the decision made by the minister or session or are both involved? I find no answers to my questions in the Book of Forms.

It is clearly stated in the Book of Forms that the session is responsible for "regulating the hours and *forms of public worship* [italics mine] and for arranging special services" (section 111.1). At the same time, it is given to the minister to be responsible "for the *conduct and content of public worship* ..." [italics mine] (section 111). So, it seems to me the form of worship belongs to the session (and, surely, that includes the minister) to agree to the outline or form of the Sunday service.

It used to be that most Presbyterian churches followed the same pattern of worship. You could go into a church in Vancouver and find the congregation worshipping in much the same manner as a church in Toronto. There were always the exceptions, of course, such as the more ornate and more ceremonial-intensive services in what I used to refer to as the "cathedral churches" of our denomination (found mostly in the larger cities). It was a shock for me when, as a young man, I walked into such a church one Sunday to find kneeling benches, clergy who genuflected and kneeled during prayers, and a service that seemed more "Anglican" than the simple and straightforward form of worship to which I had grown accustomed.

I doubt there is any set form of "Presbyterian worship" left, except the one advocated by our present *Book of Common Worship*, which many congregations more or less follow in general outline. But experimentation is all the rage. Moving from one Presbyterian congregation to another, do not be surprised to find all sorts of different ways people worship. In some cases, the service is carefully planned, with a lot of thought obviously having gone into the preparation. In other cases, I gather the rubric of "spontaneity" covers a kind of genteel chaos in worship which, to me, sometimes looks suspiciously like evidence of laziness in preparation. So, also, the emphasis in some churches on entertainment seems to me to undermine the reason for our gathering; that is, to worship the living God.

Whatever forms of worship we use to glorify God in our congregations, it belongs to the session to decide upon them. One would hope that, whenever change is made, it is done after mutual consultation involving not only the session but the congregation as well. I believe most congregations respond positively to changes in the ways of worship if they feel they have been "heard," understand the reasons for such changes and, thus, are given an opportunity to "own" them.

Finally, the minister is responsible to give *content* to the *form* of worship approved by session. So he or she should be involved in the choice of hymns, the Scriptures, prayers and sermon. The minister is not responsible to the session for that content, but to the presbytery. **R**

Please send questions to Rev. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Gathered by the River: The Story of the West River Seminary and Theological Hall 1848-1858 by R. Sheldon MacKenzie (Hignell, 1998, \$15.95).
Reviewed by James Ross Dickey.

At a glance, this book might appear to be of little interest to the casual reader. The table of contents and chapter headings reinforce the impression that this small volume is intended for specialists: those with a particular interest in colonial Nova Scotia, Presbyterian Church history, or early Canadian higher education in general. But if ever a book with so specific a focus had something to say to the weary (or merely curious) among us at the worn-out end of the 20th century, it is this carefully researched and documented window into another era.

MacKenzie's dedication of his book is worth quoting in full:

"This book is dedicated to our courageous ancestors in the Presbyterian and United Churches, whose efforts to provide the Arts and Theological education for ministerial candidates in Eastern Canada is the story of these pages.

"It is offered in their memory in a spirit of gratitude and awe on the occasion of the 150th Anniversary of the beginning of Seminary classes at the West River, Nova Scotia."

And courageous they were. In a young colony, barely hacked out of the forest, they had the nerve and inspiration to dream — and to realize the dream — of accessible education for all, unencumbered by denominational restrictions, and of an indigenous clergy, making travel to Scotland or to the United States unnecessary for their education.

In his foreword to the book, Dr. Douglas I. MacEachern writes of one of the pioneer clergymen/scholars: "... when the esteemed Dr. James MacGregor baptized the children of immigrants, of whatever denomination, he added a fourth

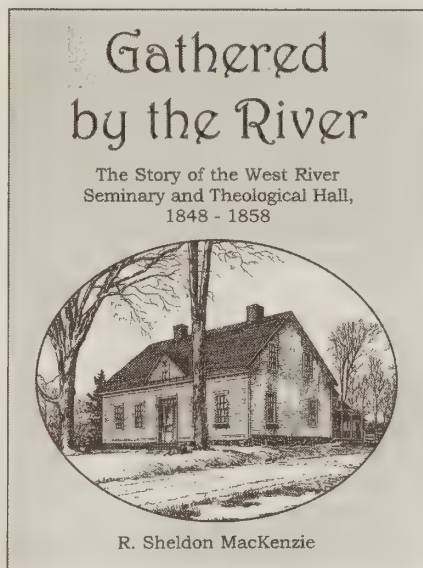
question to the traditional three asked of the parents: 'Do you promise to provide for your child the best possible education of which you are capable?'" It does not take much imagination to picture the varied, humble circumstances under which that vow was made.

The audacious vision of made-in-Nova Scotia arts and theological education for candidates for the Presbyterian ministry of Word and Sacraments was first given shape by Dr. Thomas McCul-

lough Jr. These were not only men of wide learning and indefatigable teachers, but active parish ministers! The choice of West River as the site was determined because that was where James Ross, the principal figure, had his congregation and manse. (Earlier, the same circumstances prevailed when the Theological Hall was moved to Prince Town, P.E.I., home of John Keir.) They shared their homes and extensive libraries and, one suspects, sacrificed much of their family life to the goal they shared.

MacKenzie thoroughly researched the day-to-day life and curriculum of both the Seminary (the school established to prepare young men for theological education) and the Theological Hall (where the focus was on theology and the parish ministry). He drew on lecture notes, board minutes, inaugural addresses and a multitude of extant material. The evidence is undeniable: the academic workload then was more demanding than it is for ministers-in-training now.

Professors/clergy taught the Seminary students (some went into other professions) in natural sciences, mathematics, classics, philosophy, etc. In the Theological Hall, competence in two biblical languages was expected, plus Latin and Chaldee. Exams, oral and written, were crushingly extensive, and at least six major papers were required each term. Ministers from the presbyteries shared knowledgeably in the examinations. The student body, young men from the farms and nascent commercial classes, attending when they could free the time and necessary expense, responded with equal ability. Three of the graduates in arts and theology, taught by McCullough at Pictou Academy, "... on going to Scotland, presented themselves for examination to the Senatus of the University of Glasgow. They were granted the degree Master of Arts, with distinction, *without further work or examination*" [italics mine].



lough at his one-man undergraduate and graduate school, Pictou Academy, founded in 1816. Though not strictly within the scope of MacKenzie's study, he paid incisive attention to McCullough's work, including in the end-notes the full text of a delightful letter containing advice for a young clergyman. MacKenzie prompts greater interest in this huge figure of short stature who was surely one of the greatest 19th-century Canadians, a Presbyterian whose memory and amazing accomplishments have been shamefully ignored.

Those who played the formative part in the West River story were John Keir, James Ross, James Smith and Thomas

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REVIEWS

MacKenzie consulted Professor Peter F. Harris, a senior member of the department of philosophy, Memorial University, Newfoundland, and former director of studies, St. Edmund's House, University of Cambridge, for an evaluation of Professor Ross's lectures based on extensive notes taken by a student. Harris concludes his evaluation: "Professor Ross's students would appear to have benefited from a very clear, precise and informative account of the subject matter of moral philosophy, combining admirable precision of language with a good pedagogical approach. I am no authority on theological studies in the period concerned, but I suspect you would not often have found better or even as good in the seminary context — probably not in many universities either."

Of course, *some* things never change. Throughout the book, there is both a sad and funny sub-text involving church politics, personality conflict and parsimoniousness (especially in the equipping of the library) drawn from presbytery and synod minutes of the day.

I have reread this small volume twice and dip into it constantly. Though I admit to a long-standing friendship with the author, not even friendship motivates that kind of interest. I am left with justifiable pride in those who planted roots so deeply under such difficulties and with anger that the story is so little honoured or even known. I also have a question: Though that era's standards cannot be transposed to our own, have we not sold our birthright for a mess of pottage? This question is not for our colleges alone, but for the whole church.

This book has already sold over 3,500 copies. It deserves even larger circulation.

James Ross Dickey is the minister of St. Paul's Church in Hamilton, Ont.

**The Scandal of the Evangelical
Mind** by Mark A. Noll (*Eerdmans*,
1994, \$31.50). Reviewed by John
Nyren Buchanan.

There have been some fine historical accounts of the Evangelical movement

written by laypeople such as Gauvreau (Canada), Marsden (United States) and Bebbington (United Kingdom). Now, from Wheaton College, Wheaton, Illinois, comes this "epistle from a wounded lover" providing valuable historical accounts as well as hopes for the future.

Scandal of the Evangelical mind? Mark Noll says there is so little of it. Sketching past attempts to meet crises in Fundamentalism — Schofield enthusiasts, Holiness and Pentecostal movements, etc — he sees both theological inadequacies and long-term aid in keeping alive central Christian beliefs in their fight against secularism and modernism. He finds hope in Christian Reformed inclusion, with its reconnecting of evangelicalism to the wider church. Yet, Noll fears Evangelicals will continue old ways — as either the "New Christian Right" (recently suffering the ambiguities and recriminations of newly exercised power) or in a "retreat into an inner pious sanctum." An incarnational doctrine requires "concern with this world which God chose" and a "doctrine of atonement ... for this world as well as for the world to come." Evangelicals have too long left behind the universities, the arts, many of our primary social concerns in favour of personal, emotional experience and prayers for the faithful.

For myself, I think how the Prayers of the People in Protestant churches have shrunk into prayers for *our* circle and *our* kind of people. From Creationist science to the Bible, Noll asks us to think, think and rethink before dashing off in populist crusades and hot-gospel enthusiasm. Taken seriously, his work would heal much self-destructive religion in our time.

John Nyren Buchanan, a minister of The Presbyterian Church in Canada, is a visiting scholar at Harvard University, Cambridge, Massachusetts.

Most books reviewed may be purchased through The Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation. Toll-free order line: 1-800-619-7301, ext. 301.

DEATHS

CAMPBELL, REV. DR. DONALD ALEXANDER, BA, DD. The Presbytery of Prince Edward Island and the family of Donald Campbell were greatly saddened by his death on June 7, 1998.

Dr. Campbell was born in Heatherdale, P.E.I., on May 28, 1911, the son of John Archibald Campbell, former MLA and cabinet minister in the P.E.I. Legislative Assembly, and Christine Louise (MacKinnon) Campbell.

Dr. Campbell was a minister of The Presbyterian Church in Canada for 60 years. He was educated at Prince of Wales College, McGill University, and The Presbyterian College, Montreal. Upon graduation from Presbyterian College in 1938, he entered the ministry of The Presbyterian Church in Canada. During his ministry, he served congregations in Pictou, New London, Montague and Zion Church in Charlottetown. He was the beloved minister of Zion Church for 18 years. While at Zion, he received an honorary Doctor of Divinity from Presbyterian College in recognition of his contribution and years of service to the church.

A veteran of the Second World War, he served with the Royal Canadian Air Force in England, the Middle East and Africa. He served as chaplain of the Royal Canadian Legion in Charlottetown for several years and spoke at many Remembrance Day services and memorial events.

Dr. Campbell was active in: UNICEF, serving as provincial president; the alumni association of Prince of Wales College; Queens County Ministerial Association; Queens County Christian Communications. He was a past moderator of the Synod of the Atlantic Provinces and was several times moderator of the Presbytery of Prince Edward Island. He was a great student of history and, on many occasions, spoke on the topic of the early settlers to the Island.

Following his retirement, he remained an active and contributing member of his church and his community. At all times, he was the quiet centre of his family who loved him dearly and miss him greatly.

Dr. Campbell is survived by his wife Florrie (Paynter) Campbell; son, John of Charlottetown; daughters, Jane (Lorne) Morrell of Kingston, P.E.I.; Elizabeth

(Steven) Bamforth of Chippawa, Ont.; sisters, Jessie (Harold) White of Maine, Flora Floyd of Charlottetown. He was predeceased by a brother, Charles, killed in action in the Second World War, and an infant son, Donald Alexander.

MacCALMAN, REV. ALASTAIR, was born on May 15, 1911, in Campbelltown, Mull, of Kintyre, on the west coast of Scotland. He attended Keil school in Dumbarton. Later, at Glasgow University, he graduated Master of Arts, studied Divinity and was licensed to preach the Holy Gospel in 1936. He was assistant minister at St. Brides in 1934 and Bluevale in 1935, both churches in Glasgow.

His first ministerial charge was in 1936 at Torrance Church in Renfrewshire, Scotland. In 1939, he was called to minister to a small, but growing community in the village of Busby, just outside Glasgow. He would remain there as minister of Busby West Church for some 35 years until 1974. Alastair's preaching leaned toward the evangelical. He was greatly influenced by his friend and colleague Dr. William Barclay. He cared greatly for all, but was especially concerned for the elderly and those who were shut-in.

In 1974, at the age of 63, he retired to visit his son and daughter-in-law in Burlington, Ont. He accepted the call to St. Paul's, Burlington, and Knox, Waterdown, then a two-point charge. He served 10 years at Knox, Waterdown, seeing it become a one-point charge and loving every minute of every day of his new life in Canada.

In the week of his second retirement in May 1986, his wife of 47 years passed on. In early 1997, he was predeceased by his second wife and companion, Irene May.

In early 1998, Alastair found a new congregation to minister to at Christopher Court Retirement Home in Burlington. His time there was a chapter of continuing love and happiness, until he quietly slipped away on July 29, 1998. Of his minister, Rev. Chris Vais, he often said he'd never heard such beautiful prayers, which brought him great comfort and peace.

He was a dedicated servant of our Lord Jesus Christ. Alastair lived his life well in his service, always keeping the faith. His funeral was from Knox Church, Waterdown, conducted by Rev. Chris Vais, assisted by Rev. Andrew Reid.

BAILEY, EDWARD T.W., 97, engineer, inventor, staunch member, a faithful elder of Central Presbyterian Church, Hamilton, Ont., for more than 25 years, Sept. 30.

BENOIT, BARBARA MARLIN, 80, longtime member, active in Women's Guild, St. Andrew's, St. Lambert, Que., Oct. 5.

BLOTT, DR. GORDON, a longtime elder and former clerk of session of St. Andrew's Church, Nanaimo, B.C. Gordon was active in the Presbytery of Vancouver Island, serving as a representative elder for many years. He is a former president of both the B.C. and Canadian medical associations. His leadership has been valued and will be greatly missed.

BOOTH, MARY ELEANOR, elder, pianist and choir director for over 30 years, of Knox Dawn Church, Dawn Township, Ont.

BROWN, KENNETH (KEN) RICHARD, was born in Hamilton, Ont., on April 18, 1937, and died in London, Ont., Sept. 9. He became a member of Chalmers on Dec. 6, 1987, and was ordained as an elder on April 7, 1991. Ken served the church faithfully and with enthusiasm, whether in caring for the physical building as caretaker (1990-1997), serving on session and on various church committees or visiting the individuals in his elder's district. He had a special relationship with the young people in the church — at one period, leading their hymn-sings but always showing concern for their welfare. They became and remained his friends, as did so many others. He was a humble, gentle-spirited Christian man who knew how to "rejoice with those who rejoice and weep with those who weep." We miss him.

GRAHAM, ANNIE M., 101, of Cardinal, Ont., and formerly of South Mountain; mother of Donald (Paris, Ont.), Jean Brown (Cardinal) and Rev. Murray Graham (Moncton, N.B.), died May 29.

HARPER, RUTH SYLVIA, 80, a faithful Christian and member of Emmanuel Church, Schomberg, Ont., died June 30 after a long struggle with her health.

JAKOBESH, DR. FRANK J., 61, faithful member, active elder, gospel choir and a former Sunday school superintendent of Waterloo North Presbyterian, Waterloo, Ont.

MacMASTER, DR. DOUGALD CAMPBELL, 82, retired veterinary surgeon, lifelong member, St. John's Presbyterian Church, Port Perry, Ont., Oct. 8.

The Transitions column welcomes announcements of special events such as births, marriages, anniversaries, baptisms and the reception of new members, as well as death notices. The rate is 90 cents per word or \$43 per column inch (the lower amount) plus GST.

MELLISH, FRANK, 59, longtime member, St. Andrew's, St. Lambert, Que., Oct. 2.
SMITH, REV. G. CLARKSON, businessman, Justice of the Peace, and member of First Presbyterian Church, Chatham, Ont.
VERHOOG, ANN MARGARET, 85 years old, member for over 70 years of First Presbyterian Church, Chatham, Ont.

All notices of pulpit vacancies, recognitions, ordinations and inductions will be charged to presbyteries: \$10 for the basic notice and 90 cents per word for additional information. (There will be no charge to congregations on the Every Home or Club 50 plans.)

ORDINATIONS

Hodgson, Rev. C. Joyce, St. Andrew's, Guelph, Ont., Sept. 27.
Houtby, Rev. Ruth Nadine, West St. Andrew's, St. Catharines, Ont., Aug. 4.

INDUCTIONS and RECOGNITIONS

Mason, Rev. Bonita, Howick, Riverfield, Beechridge, Que., pastoral charge, Sept. 20.
Paquette, Rev. Linda, Rockwood/Eden Mills pastoral charge, Ont., Oct. 18.
Smith, Rev. Carol, Cookstown, Baxter and Ivy, Ont., pastoral charge, July 26.
Tai, Rev. Hui-Chi, The Taiwanese Presbyterian Church of Montreal, Sept. 27.
Veenstra, Rev. Jeff, Knox, Dunnville, Ont., Sept. 13.

MINISTRY OPPORTUNITIES and INTERIM MODERATORS

Synod of the Atlantic Provinces

Barney's River, N.S., Marshy Hope pastoral charge. Rev. John Cameron, RR 1, Merigomish, N.S. B0K 1G0.
Halifax, Church of St. David. Rev. P.A. McDonald, 4 Pinehill Rd., Dartmouth, N.S. B3A 2E6.
Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lloyd Murdock, PO Box 184, Baddeck, N.S. B0E 1B0.
Miramichi, N.B., St. James. Rev. Mel Fawcett, 395 Murray Ave., Bathurst, N.B. E2A 1T4.
Moncton, N.B., St. Andrew's. Rev. Andrew Hutchinson, 600 Coverdale Rd., Riverview, N.B. E1B 3K6.
New Glasgow, N.S., Westminster. Rev. Glenn Cooper, Box 1078, Westville, N.S. B0K 2A0.
River John, N.S., St. George's; Toney River, St. David's. Rev. Kenneth MacLeod, Box 185, New Glasgow, N.S. B2H 5E2.
Saint John, N.B., Church of St. John and St. Stephen. Rev. D. Dewar, Harvey Station, N.B. E0H 1H0.
St. John's, Nfld., St. Andrew's. Rev. Ted Thompson, 98 Elizabeth Ave., St. John's, Nfld. A1A 4C4.
Summerside, P.E.I., Summerside Church. Rev. Christine Schulze, Box 32, Tyne Valley, P.E.I. C0B 2C0.

Synod of Quebec and Eastern Ontario

Almonte, Ont., Almonte Church; Kinburn, St. Andrew's. Rev. Thomas Hay, Box 1073, Almonte, Ont. K0A 1A0.
Arnprior, Ont., St. Andrew's. Rev. Hugh N. Jack, PO Box 384, Carleton Place, Ont. K7C 3P5.
Beauharnois, Que., St. Edward's; Valleyfield, Valleyfield Church (part-time). Rev. Kate Jordan, 50 Prince, Huntingdon, Que. J0S 1H0.
Fort-Coulange, Que., St. Andrew's; Bristol, Bristol Memorial. Rev. Ruth Syme, Box 1983, Deep River, Ont. K0J 1P0.
Kars, Ont., St. Andrew's; Vernon, Osgoode. Rev. Gordon E. Williams, 6598 Windsong Ave., Orleans, Ont. K1C 6M9.
Melbourne, Que., St. Andrew's. Rev. Ross Davidson, 277 rue Marelle, Thetford Sud, Que. G6G 7C7.
Montreal, Knox, Crescent, Kensington and First. Rev. Richard Topping, 3415 Redpath St., Montreal, Que. H3G 2G2.
Montreal, Korean. Rev. John Kim, 298 Rudar Rd., Mississauga, Ont. L5A 1S3.
Montreal, Maisonneuve-St. Cuthbert's. Rev. Coralie Jackson-Bissonnette, 5545 Snowdon Ave., Montreal, Que. H3X 1Y8.
Ottawa, St. Giles. Rev. Wm. C. MacLellan, 1538 Meadowfield Place, Ottawa, Ont. K1C 5V9.
Smiths Falls, Ont., Westminster (effective April 30, 1999). Rev. Larry Paul, 24 North Street, Perth, Ont. K7H 2S5.
Verdun, Que., First. Rev. Jacqueline Frioud, 4909 Montclair, Montreal, Que. H4V 2K7.

Synod of Toronto and Kingston

Brampton, St. Andrew's. Rev. Peter Barrow, 38 Edith St., Georgetown, Ont. L7G 3B1.
Cambridge, Knox's Galt. Rev. John Kurtz, 54 Queen St. N, Kitchener, Ont. N2H 2H2.
Campbellford, St. Andrew's; Burnbrae, St. Andrew's. Rev. Bill Bynum, PO Box 787, Campbellford, ON. K0L 1L0.
Claude, Claude Church. Rev. Gerald Rennie, 67 Churchill Rd. N, Acton, Ont. L7J 2H9.
Coldwater, St. Andrew's. Mrs. Kathleen Martin, Box 695, Coldwater, Ont. L0K 1E0.
Collingwood, First (two ministers). Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.
Englehart, St. Paul's; Tomstown. Rev. Cassandra Wessel, Box 1093, Kirkland Lake, Ont. P2N 3L1.
Hillsdale, St. Andrew's; Craighurst, Knox (half-time). Rev. Tim Purvis, Box 26, Stayner, Ont. L0M 1S0.
Kapusking, St. John's. Rev. John Blue, Box 283, Timmins, Ont. P4N 7E2.
King City, St. Andrew's. Rev. Daniel D. Scott, 107 Compton Cres., Bradford, Ont. L3Z 2X7.
Mississauga, Glenbrook. Rev. Ian MacPherson, 1560 Dundas St. W, Mississauga, Ont. L5C 1E5.
Oakville, Knox Sixteen. Rev. E.R. Fenton, 375 Christina Dr., Oakville, Ont. L6K 1H5.
Scarborough, Fallingbrook. Rev. Glen &

Rev. Joyce Davis, 4156 Sheppard Ave. E, Agincourt, Ont. M1S 1T4.
Scarborough, St. John's, Milliken. Rev. Gerard Bylaard, 3817 Lawrence Ave. E, Toronto, Ont. M1G 1R2.
Schomberg, Emmanuel. Rev. George Beals, 10066 Yonge St., Richmond Hill, Ont. L4C 1T8.
South Monaghan, Centreville (renewable term, presbytery appointment). Rev. Ken MacRae, 785 Park St. S, Peterborough, Ont. K9J 3T6.
Sudbury, Calvin. Rev. Freda MacDonald, Box 650, Burk's Falls, Ont. P0A 1C0.
Toronto, Beaches. Rev. Jean Armstrong, 662 Pape Ave., Toronto, Ont. M4K 3S5.
Toronto, East Toronto Korean (assistant minister). Rev. Peter Han, 40 Yarmouth Rd., Toronto, Ont. M6G 1W8.
Toronto, Pine Ridge (half-time). Rev. Lawrence Vlasblom, 11 Deanecrest Rd., Etobicoke, Ont. M9B 5W3.
Toronto, Victoria-Royce. Rev. Jim Cuthbertson, 250 Dunn Ave., Toronto, Ont. M6K 2R9.

Synod of Southwestern Ontario

Ailsa Craig, Ailsa Craig Church. Rev. John Bannerman, 342 Pond Mills Rd., London, Ont. N5Z 3X5; (519) 681-7242.
Blenheim, Blenheim Church (half-time). Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.
Bluevale, Knox; Belmore, Knox. Rev. Andrew Human, Box 1632, Walkerton, Ont. N0G 2V0.
Burlington, Knox, Rev. David McInnis, 179 Cornwallis Rd., Ancaster, Ont. L9G 4H2.
Chatsworth, St. Andrew's; Dornoch, Latona. Rev. John Hogerwaard, PO Box 323, Dundalk, Ont. N0C 1B0.
Chesley, Geneva. Rev. Bruce Clendening, Box 757, Warton, Ont. N0H 2T0.
Durham, Durham Church. Rev. John Vaudry, Box 115, Wingham, Ont. N0G 2W0.
Exeter, Caven. Rev. D.D. Clements, 9 Victoria St. N, Goderich, Ont. N7A 2R4.
Fingall, Knox; Port Stanley, St. John's. Rev. Gloria Langlois, Box 39, Belmont, Ont. N0L 1B0.
Glencoe, Glencoe Church; Wardsville, St. John's. Rev. Kathryn Strachan, PO Box 72, Appin, Ont. N0L 1A0.
Grimsby, St. John's. Rev. Ron Archer, 31 Sulphur Springs Rd., Ancaster, Ont. L9G 1L7.
Kintyre, Knox; New Glasgow, Knox; Rodney, St. John's. Rev. Mark Gedcke, 450 Regal Dr., London, Ont. N5Y 1J9.
Komoka, North Caradoc; Mount Brydges, St. Andrew's. Rev. Dennis Carrothers, 901-700 Wonderland Rd. N, London, Ont. N6H 4V3.
London, Trinity. Rev. Don McInnis, 280 Oxford St. E, London, Ont. N6A 1V4.
Owen Sound, St. Andrew's (associate minister of Christian development). Rev. Ted Nelson, c/o 865 2nd Ave. W, Owen Sound, Ont. N4K 4M6.
Priceville, St. Andrew's (half-time). Rev. Alice

TRANSITIONS

Wilson, PO Box 20004, Midtown PO, Hanover, Ont. N4N 3T1.

St. Thomas, Knox. Rev. Terry Ingram, 862 Freele St., London, Ont. N6H 3P3.

Stoney Creek, Heritage Green. Rev. Alan McPherson, 165 Charlton Ave. W, Hamilton, Ont. L8P 2C8.

Teeswater, Knox; Kinlough, Kinlough Church. Rev. Paul Chambers, Box 208, Ripley, Ont. N0G 2R0.

Tiverton, Knox. Rev. Ken Wild, Box 404, Southampton, Ont. N0H 2L0.

West Flamborough, West Flamboro Church. Rev. Ian McPhee, 19 Pearl St. N, Hamilton, Ont. L8R 2Y6.

Synod of Manitoba and Northwestern Ontario

Neepawa, Man., Knox (part-time). Rev. Jean Bryden, 808-9th St. NW, Portage la Prairie, Man. R1N 3L3.

Winnipeg, Kildonan Community Church. Rev. Neville W.B. Phills, 21 Valleyview Dr., Winnipeg, Man. R2Y 0R5.

Winnipeg, St. Andrew's. Rev. Henry Hildebrandt, Box 447, Kenora, Ont. P9N 3X4.

Synod of Saskatchewan

Biggar, St. Andrew's. Rev. M.E. Marsh, St. Andrew's Presbyterian Church, Box 621, Biggar, Sask. S0K 0M0.

Regina, Norman Kennedy. Rev. Deborah Lannon, 2170 Albert St., Regina, Sask. S4P 2T9.

Saskatoon, Parkview. Rev. Walter Donovan, 2119 Louise Ave., Saskatoon, Sask. S7J 3K2.

Synod of British Columbia

Vancouver, Vancouver Korean (bilingual youth minister). Elder S.D. Sohn, 205 West 10th Ave., Vancouver, B.C. V5Y 1R9.

Vancouver, West Point Grey. Rev. Richard Sand, 2733 West 41st Ave., Vancouver, B.C. V6N 3C5.

Victoria, Chinese. Rev. Wayne Stretch, 3459 Richmond Rd., Victoria, B.C. V8P 4P6.

White Rock, St. John's (full-time assistant minister). Rev. J.W. Mills, 6341 Holly Park Dr., Delta, B.C. V4K 4T2.

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Written by
Karen Timbers
and Gail McHardy-Leitch

CHRISTIANS PREPARE FOR JESUS

Make a booklet about Jesus to share with someone during the Christmas season.

Each day during Advent, read the Bible story. (You may want to use a children's Bible.) What does this story tell you about Jesus? Draw a picture or write a poem about what you read together. Each day, add a new page to the booklet. Share your booklet with your friends and family at Christmas as you celebrate God's special gift for all of us — Jesus.

November 29	Matthew 1:18-25; Luke 1:26-56; 2:1-20	Jesus is born
November 30	Matthew 2:1-23	Jesus' family flees to Egypt
December 1	Luke 2:40-52	Jesus goes to the temple
December 2	Matthew 3:13-17	Jesus is baptized
December 3	Matthew 4:1-11	Jesus is tempted
December 4	Matthew 4:18-22	Jesus finds some helpers
December 5	John 2:1-11	Jesus goes to a wedding
December 6	Luke 5:17-26	Jesus heals a sick man
December 7	Matthew 8:23-27	Jesus calms a storm
December 8	Matthew 13:3-9	Jesus talks about the sower and the seed
December 9	Luke 10:25-37	Jesus tells about the Good Samaritan
December 10	Matthew 18:10-14	Jesus' parable of the lost sheep
December 11	Luke 15:11-32	Jesus' story of the Prodigal Son
December 12	Matthew 19:13-15	Jesus blesses the children
December 13	John 6:1-21	Jesus feeds the 5,000
December 14	Luke 19:1-9	Jesus meets Zacchaeus
December 15	Luke 10:38-42	Jesus visits his friends
December 16	Luke 12:13-21	Jesus talks about money
December 17	John 11:32-44	Jesus raises Lazarus from the dead
December 18	Matthew 21:1-11	Jesus enters Jerusalem
December 19	Matthew 21:12-13	Jesus clears the temple
December 20	John 13:1-20	Jesus eats with his disciples for the last time
December 21	Matthew 26:47-56	Jesus is arrested
December 22	Matthew 27:45-61	Jesus dies
December 23	Matthew 28:1-10	Jesus is alive again
December 24	Matthew 28:16-20	Jesus sends out his disciples
December 25	Acts 1:6-11	Jesus goes to heaven and promises his Holy Spirit



Write a short prayer to add to your booklet.

Rev. Karen Timbers is the minister of Elmwood Avenue Church, London, Ont. Gail McHardy-Leitch attends Elmwood and is a graduate of Ewart College.

A note to adults reading this page:

Advent is a busy time of the year. Make time each day to work on this activity with a child you love.

Christmas at Grassy Narrows

Martie Dorland

I scraped the frost from the windows of my trailer and strained to see the outdoor thermometer. Minus 24 degrees Celsius. It was going to be a clear, cold December 25 on this northern Ontario reserve in 1972. Snow-laden spruces were bathed in the pale, golden light of a winter sunrise. A full moon was still faintly visible in the eastern sky. The early Christmas dawn brought back the words of the Huron Carol:

*'Twas in the moon of wintertime,
When all the birds had fled,
The mighty Lord of all the world
Sent angel choirs instead;
Before their light the stars grew dim,
And wandering hunters heard the
hymn:*

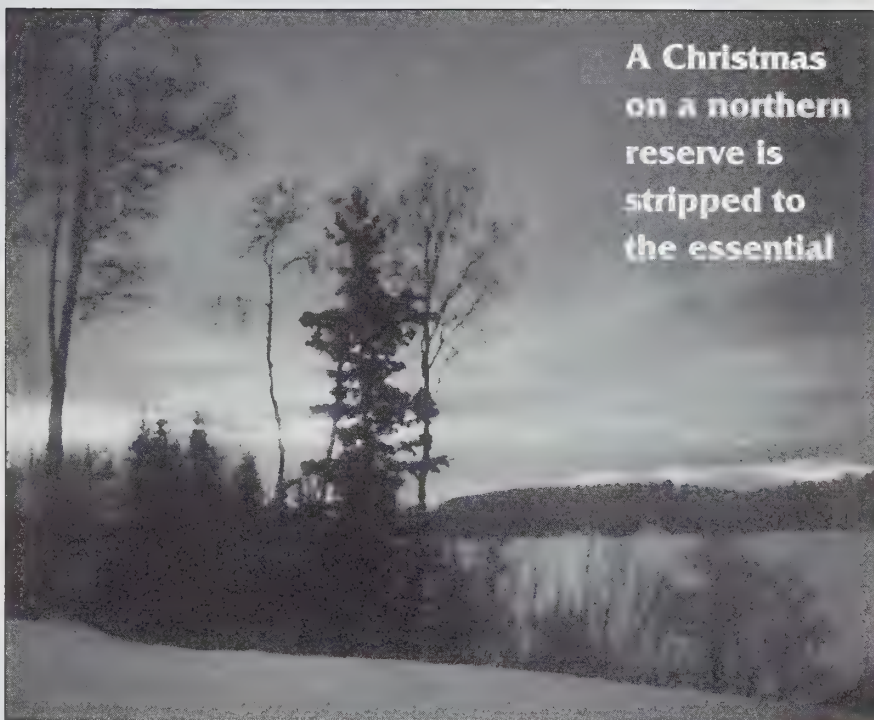
*Jesus your King is born,
Jesus is born,
In excelsis gloria.*

I suddenly remembered the plans for the day. I had invited the children and their parents to come to the school for a Christmas Day celebration. We would sing carols, hear the Christmas story, then return to my place for a simple lunch.

"I must be out of my mind," I murmured to myself. "All the other teachers have gone for the holidays and here I am going to the *school*." Reluctantly, I headed over to my classroom.

A few children wandered in, followed by an elderly couple. As part of our time together, we viewed a filmstrip depicting the Nativity through Ojibwa eyes. The artist beautifully illustrated the words of St. Jean de Brébeuf.

*The earliest moon of wintertime
Is not so round and fair
As was the ring of glory
On the helpless Infant there.
The chiefs from far before him knelt
With gifts of fox and beaver pelt.
Jesus your King is born,*



*Jesus is born,
In excelsis gloria.*

That afternoon, I bundled up in my warmest parka and mukluks to walk across the lake to the Mennonite mission house. A native mother and her children were there. Earlier that week, fire had destroyed their home. The children sat wide-eyed and silent as Christmas dinner was served, and heaping plates were passed around the table.

Walking home that night, I reflected on how this Christmas had been different from others I had known. So much of what I considered essential had been missing. No frantic shopping, no hilarious opening of gifts, no family gathered around the tree. I recalled how strange I had felt going to my classroom that morning. But as "the earliest moon of wintertime" rose above the tall spruces and the wonderful northern stillness pervaded the night, I experienced a sweet-

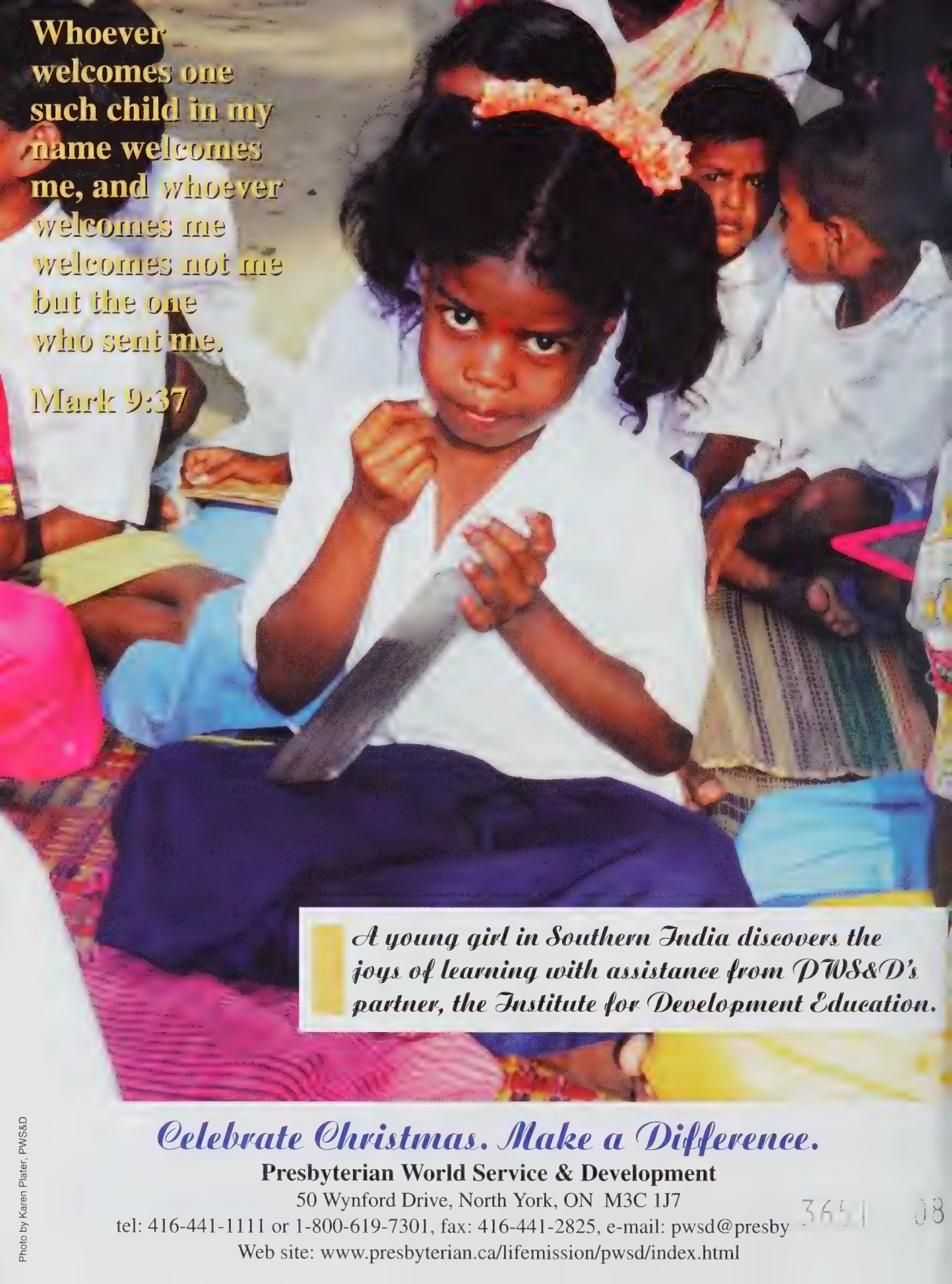
ness about that day which I shall never forget.

"Emmanuel — God is with us": that had been the title of my story with the children. And God's presence with us was what we had known at the school and throughout the day. Perhaps, the lack of some of the traditional Yuletide celebrations had left room for the simple reality and deep joy of the Saviour's birth. Perhaps, even the poverty of these Ojibwa friends was closer to the heart of Christ who, in his Incarnation, "became poor, so that [we] ... might become rich."

*Jesus your King is born,
Jesus is born,
In excelsis gloria. R*

Martie Dorland, a retired teacher, is a member of Bridlewood Church, Scarborough, Ont. Grassy Narrows First Nation Reserve is located 50 miles north of Kenora, Ont.

Photo by Martie Dorland



Whoever
welcomes one
such child in my
name welcomes
me, and whoever
welcomes me
welcomes not me
but the one
who sent me.

Mark 9:37

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